EVANGELICAL MAGAZINE
AND
GOSPEL ADVOCATE:
DEVOTED TO
THEORETICAL AND PRACTICAL RELIGION, FREE INQUIRY, RELIGIOUS LIBERTY, AND INTELLIGENCE.

DOLPHUS SKINNER, EDITOR AND PUBLISHER,
AARON B. GROSH, ASSOCIATE EDITOR.

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

VOLUME II, [NEW SERIES.]

UTICA:
A. B. AND R. K. GROSH, PRINTERS, GENESSEE STREET, FRONTING DEVEREUX.
1831.
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would be received at which reason revolted—nothing believed, which would dishonor the benevolent Father of the universe; while every thing would be exploded, which, in its operation, would constitute infinite distinctions in the destiny of man, or place in endless contradiction the moral attributes of the Deity.

No fact is more plainly impressed upon the pages of divine revelation, than this—that all men are sinners. It is asserted in almost every form which could convey the idea. By one, we are told, "there is none that doeth good"; by another, that "there is not a just man that doeth good and sinneth not"; by another still, that "all have gone out of the way, there is none that doeth good, no, not one." Let, then, the rod of equal justice be suspended with equal terror over the guilty millions of the family of man. And if it fall, for the honour of God, let it fall on every transgressor. But if the blood and blood of Christ, avert this dreadful destiny from any portion, let the impartiality of eternal wisdom protect and save the whole of Adam's guilty race. Even this would not rescue the views we are examining, from absurdity—but it would make the professors consistent with themselves.

4. We object to the opinion, that the death named in the text means strictly eternal punishment; because, it is asserted in the Scriptures, that persons, who had actually suffered it, were then in a state of salvation.

Thus, in the gospel of John, v. 24, our Saviour says: "He that heareth my word, and believeth on him that sent me, shall everlasting life; and shall not come into condemnation, but is passed from death unto life."

Here we may remark, that the believer is said to have passed from death to life—not from a mere liability to die, but from death itself. Now, had this death been any proper part of endless misery, or even an endless death, men could not pass from it either to life, or any other conceivable state.

The apostle John, I Epistle, iii, 24, has established a criterion, by which every man may know whether he has passed from death to life—in one word, whether he is dead or alive. "We know that we have passed from death unto life, because we love the brethren. He that loveth not his brother, abideth in death." Love, the blessed fruit of that faith which purifies the heart, gives to its possessor the joy of moral emancipation from death—whilst he, who feels not its redeeming power, still abideth in its deepest darkness.

Finally, the great apostle to the Gentiles, assures us, Eph. ii. 1: that God had quickened, that is, made alive, those who were dead in sins.

Had endless death, that is, punishment, been any part of the system of the divine decrees, we should most certainly have been directly informed of that most tremendous fact, in distinct and intelligible terms. But this is no where done. On the contrary, the Saviour and his apostles teach us in the most unequivocal manner, that those who were dead were made alive; and thereby assure us, that it is but a temporary evil—one, over which the gospel will ultimately triumph, when there shall be no more death.

From the last particular, one very important fact is established. It is this—that the death consequent upon sin, is no barrier to ultimate salvation. The very same individual may be both the subject of death, and of redemption by the gospel. The common hypothesis renders this impossible, by supposing, that when the sinner becomes the proper subject of the consequences of his crimes, his condition is irrevocably fixed. That his doom is as immutable as the throne of God, and the duration of his woe only measured by the periods of eternity. Nor does it admit, that the demerits of sin, and all the consequences of that sin should be realized by the same person. He that dies can never live, and he who is made alive can never die. Thanks be to God, that this word assures us, that the dead shall live, and live to die no more—that death shall be destroyed, all things made new, and that all flesh shall see the salvation of God.

The plain import of the text, is this—that all sin will be punished; that the punishment of sin is called death, and that this death will be of the same duration as the sinful disposition. From corresponding portions of Scripture, we learn, that death in the form generally used by the Almighty, to designate the penalty—or rather, consequence of sin; and that it was immediately inflicted. How this latter circumstance, could ever have been overlooked, is one of the unaccountable things that serve to disturb human experience (of which most men have enough on this subject) unequivocally avoweth us, that "the way of transgressors is hard"; and all the teachings of divine truth have associated sin and misery.

The very first command, ever uttered by the mouth of the creature man, is accompanied by this solemn and alarming assurance—"in the day that thou eatest thereof, thou shalt surely die." The man did eat—his consequent guilt, fear and shame, demonstrate, that he felt the awful verity of the denunciation—a truth, rendered more dreadful by the voice of the Eternal, heard in the cool of that very day, which sealed the assurance already anticipated, that sin was incompatible with an abode in Paradise.

Notwithstanding the palpable evidence, that sin and death, or punishment, were in this instance, connected immediately as cause and effect; still a period of time has been supposed to elapse between them, marked by the duration of human life, at least, and in this instance, estimated at a thousand years. Let the advocates for the dissociation of sin and misery, learn, that when "sin, when it is finished, bringeth forth death." But this subject is put beyond controversy, by a most interesting communication to the house of Israel, by the prophet Ezekiel. We are there informed, that "the soul that sinneth, it shall die; and subsequently, what shall be the precise duration of that death. "When the wicked man turneth away from his wickedness that he hath committed, and doeth that which is lawful and right, he shall save his soul alive." The period of sin is, therefore, the period of punishment. So long, and no longer, are the wages of sin incurred, and moral death endured. In view of this important truth, we recur, with great satisfaction and gratitude to God, for the assurance, that "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." Hence, we look forward to a glorious time, when there shall be no more sin, and no more death; and the salvation of God will be the portion, and constitute the joy of the intellectual creation—when God shall be all in all.

Amen.

[For the Magazines and Advocates.]

ARROGANCE.

A certain Rev. J. H. *, a preacher of a sect who style themselves "impartialists," but who might, with more propriety, be called partialists, (for a more partial doctrine they could not preach, as will be seen,) lately preached at a private house in this borough, and there invited an old man of the borough, a worthy citizen, to the Methodist church, and hear him preach.

Next day arrived—the preacher attended—but the hearers were but very few indeed. This supposed neglect by the people, was highly resented by the preacher in his discourse the next day, of his extreme wrath to such a degree, that he ranted, railed and foamed, so that he threatened the people of this borough—people among whom he was raised and cherished—with endless damnation, because they did not see fit to hear his God dishonoring doctrine, and fanatical persuasions.

This pious and virtuous gentleman, wrought himself into such a holy zeal, that he raised himself to his full height, and said, that at the great day of judgement, (which he described as being very terrific) he would step up to the awful Judge, and there would give testimony against the people of this place, of their extreme wickedness, &c., because they would not come to hear him preach the gospel. (What a misnomer!"

This he thought would be the last time that he would preach here, to warn the people of Marietta of the "wretch to come." This, when we heard it, put us in mind of an anecdote which happened some years ago in this county, viz: A certain ranting fanatic, "who had zeal, but not according to knowledge," threatened his audience that he, at the day of judgment, would accuse them before the Judge, when one of the students rose up, and addressed the preacher as follows: "I have often heard it said, (I believe it is a common saying,) that among a gang of thieves, or any other kind of rogues, the greatest rascal among the whole..."
POETRY.

The following excellent lines were handed us by a friend, who informed us that he penned them at the dedication of their author, who is deprived of the use of that most beautiful and beautifying of all our senses—sight.

[For the Magazine and Advocate.]

IMMORTALITY.

And is it true that man shall cease to be When he returns to mother earth again? Annihilation be his destiny, And all his powers sensuous remain? O! dreadful thought!—In every thinking mind, That such should be the lot of human kind. Man, in the scale of being, feels his weight, Inferior creatures own his wide control; But cheerful scenes attend his mortal state, And joy and grief are mingled in his soul; For something still he breathes a secret sigh, Something that earth itself can never supply. What is that secret thing, for which we breathe, For which we look with expectant sighs? Which Heaven alone to mortals could bestow? This is the breath of life, this is the soul. It goes to the soul a prospect wide and free, A prospect boundless as eternity. The weary soul, oppressed with grievous woes, Expects at last to find a sweet abode, When all these fleeting scenes of life shall close, In the bright presence of her Maker, God. The Christian longs those endless joys to share— The savage hopes to gain admittance there. Plate this sacred doctrine did believe, Twas on this subject that he reckoned well— From Christ, more clear instructions we receive, And greater light, our doubting to dispel; For he had made salvation full and free, And purchased it by the blood of his dear Son. And if we never indulge a future hope, But look alone for happiness, to earth, What then shall bear our spiritings up? Where griefs are blended, even with our mirth With that hope of future life and light, Futility is one unbounded night. O! thou blest volume, in whose pages, bright Eternal truth with candidor is defined; Whose sacred precepts will direct righteously The wise researches of a prudent mind Without that light, thy pages shed abroad, Man ne'er had known his Saviour and his God! But when the glorious sun of truth doth shine, In his rays soon dissipate the gloom, Peer on the soul a flood of light divine, And shed their lustre far beyond the tomb; The eye of Faith looks forward and surveys Those blissful scenes, the future world displays. When, to the world, we see our friends conveyed, And to their relics bid a last adieu, When, in the silent dust, their forms are laid, Those pleasing forms that we were wont to view What breaks the force of dire Affliction's rod? The humble hope, their souls shall dwell with God. The God of Nature, in whose works we see Unerring wisdom and unbounded love— What power is there in fools? Who regulates the starry worlds above— Hath wisely hidden, from our mortal ken, The future lot of all the sons of men. What, though the future be concealed from sight? To hope for immortality is wise— This hope will make our present burdens light, And give us confidence in future joys— Diespital Annihilation's frightful doom, And with its beams, Death's terrors' vaine illume. J. M. D.

LETTERS CONTAINING REMITTANCES.

[For the Magazine and Advocate.]

LINES.

Written on the Death of Miss Hester De Bentenval Keim.

Sister, thou art now at rest— Thou the vale of Death hast trod; Sister, thou art now at rest— In the Temple of thy God.

Earth to earth—and dust to dust— Clay must join its kindred clay— 'Tis a mandate good and just— Man must wither and decay! But Jehovah's strong belest, Conquers all the ill of time— For endless ages, ever happy, in a purer, happier clime.

Jordan's waves, by tempest tossed, Reach not Canaan's happy land— Death's dark ocean thou hast crossed; Thou hast reached the spirit land.

Sin can never taint thee now— Peace immortal never fail— Glory rests on thy brow— Glory in thy heart prevails! In unyielding faith, thy heart Sorrow from and doubt was free— Calmly thou didst hence depart— Evermore with Christ to be.

In this precious faith we stand— Anchored is our hope above— All shall join the happy band, In the smiles of Holy love.

Sister, thou art now at rest— Thou the vale of Death hast trod; Sister, thou art now a guest, In the Temple of thy Lord.


A. C. T.

MARRIAGES.

In Schuyler, on the 24th ult., by Rev. Walter Ballard, Mr. Thomas Long of Coldston, to Mrs. Nancy Smith of the former place.

DEATHS.

At his residence, in Richfield, Oneida county, on the 22d of December last, of a lively, Mr. Master Whipper, in the 41st year of his age. In the depth of this worthy man, his wife has been deprived of a kind and affectionate companion, the father of his only child, and one of society, and one of society, and of one of his greatest ornaments. His wife has been blind about three years, and will sufficiently the sight of the mind, that capacity of insensible value, which thousands of the human family are not in possession of, to support her in affectionately—sight in the doctrine of universal holiness. May she always cast her eyes on that Being, who has declared he will be a Father to the fatherless, and the widow's God.

S. W.

Mrs. Whipple has also had the misfortune to bury a daughter, who died the 15th September last, at her residence, of a fever, in the 50th year of her age.

BOOK-BINDING.

Owing to numerous and repeated requests, we have deemed it proper to notify our friends that we will receive their files of the Magazine and Advocate, get them bound to order, and have them ready for delivery, when finished, at our office again. Those of our friends who wish to avail themselves of this offer, are requested to forward their files on, or before the expiration of the present month, (February,) as it is our desire to have them commenced and finished as soon as possible.

A. E. B. & R. K. GROSCH, Printers, Geneseo-street, head of Seneca, nearly opposite the Universal Church.

THE MAGAZINE AND ADVOCATE, IS PUBLISHED EVERY SATURDAY, BY DOLPHUS SKINNER, Proprietor. TERMS.—To Mail and Office Subscribers, $5.60 per annum, in advance, or $5.50, if paid within three months from the time of subscription; the subscription received for less than one year, (unless the money be paid in advance,) no paper delivered, and onlv charges are paid, except at the discretion of the Publisher. Agents, or Companies, paying for eight copies, are entitled to a saving of 1 cent. Those who are desirous of being supplied by the Post-office, must pay, gratis, the sum of 2 cents for each copy, or, if paid, the postage will be deducted. To Village Subscribers, those who receive their paper by carrier, $5.75 per annum payable half-yearly in advance.

CORRESPONDENCE

BETWEEN A MOTHER AND HER SON.

Mrs. Skinner—I herewith send you an extract from Mrs. Jackson's letter to her son, Lemuel Colbath, Esq. of Wolcott, and his answer entire. I have perused it with much satisfaction: I know its origin—that it sprung from the best feelings of the human heart—that its sentiments are twin sisters to that universal benevolence which dilates the heart of its much respected and highly esteemed author. W. K. H.

Bristol, July 5th, 1830.

My dear child—O give up that soul-deceiving and soul-destroying doctrine, for it was preached in hell! O, my dear child, when I call on God by prayer, I do remember the souls of my tender offspring, and desire to carry that case to the throne of grace. Watch and pray, for an hour when we think not, our Lord may come. It was asked Christ, when here on earth, if few were to be saved; he answered, strive to enter in, for many shall seek and shall not be able.

I remain your loving mother, till death.

MARY JACKSON.

To Lemuel Colbath.

Wolcott, July 25th, 1830.

Dear Mother—The scriptures in which your exhortation to me is couched, were very appropriate to the unbelieving Jews, 1800 years ago; but I do not conceive that they are to be applied at this day, with my present views of your two texts; notwithstanding, I do feel grateful to my dear parent, so long watched over my childhood, that she relaxes not in her good wishes for the happiness of her offspring, in time and eternity—and that, in agonizing prayer to a throne of grace. This, mother, is natural. This is, as it should be, a good feeling—truly philanthropic—and it causes a tear to gather in my eye, at the truly benevolent and universal good feeling, exhibited in your letter towards all your offspring.

But my heart exults much more in the universal benevolence of Jehovah, who is the Father of us all, exhibited to his children. Suppose you, dear mother, that God is any less disposed to do his creatures good, than you are to do good to yours? or that he loves them less than you do yours? (and your children are his.) God commands his love towards us, in that, while we were yet sinners, Christ died for us. Rom. v. 8. Just see the conclusion: As all were sinners; God loved all, and Christ died for all. God having once loved us, (being immutable,) will gratuitously love us, and when we are disobedient, cannot (agreeably to his attributes) punish us any more than is for our good. "Can a woman forget her sucking child, that she should not have compassion on the son of her womb? Yet, they may forget, yet will I not forget thee." Isaiah lix. 18.

"The Lord changeth whom he loveth, and scourgeth every son whom he receiveth."—But if ye be without chastisement, whereof all are partakers, then are ye bastards and not sons. Hebrews xii. 7, 8. The legitimate conclusion from these texts, is, that as all are partakers of chastisement, we arise because God does not wrong, does not have mercy on his enemies? What does God chastise us for? My mother, what did you do, and other kind earthly parents, chastise their offspring for? For their good, no doubt—not to make them miserable and wretched as possible. Now, can the motive or object of the unchangeable God, be as selfish or delighteth in mercy, be any less philanthropic in his correction, than that of finite creatures? When we charge the great Jehovah with that cruelty, at which our hearts would revolt, do we not assume to ourselves more goodness, more compassion, more mercy, than we allow the Almighty to possess? What would you think of the wretch, who would punish his son in such a manner as to make him miserable as long as he lives, protracted to the last stretch that burning, earthy vengeance could devise, or fainting life sustain, merely to make us wiser? And he should call it, at the same time, "vindictive (or revengeful) justice"? Your very soul would revolt at the horrid idea! You would spurn such an one from your presence! Then do not brand the merciful Jehovah with that cruelty which you do not possess, and would utterly abhor in others.

O, mother, "tell it not in Gath," lest the infidel triumph,—be a better advocate for the veracity of our heavenly Father. For they verily, for a few days, chastened us after their own pleasure; but he [God] for our profit, that we might be partakers of his holiness." Hebrews xi. 10.

I shall now endeavor, first, to give some reason of my hope and belief in that doctrine, which you so solemnly exhorted me "to give up"—and, secondly, to give my views of your two texts. The distinguishing doctrine of Universalism is, that God will, in his own appointed time, "reconcile all things unto himself," through Christ, which was spoken by the mouth of all his holy prophets since the world began."—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, Col. i. 19, 20.

"Wherefore, as by the offences of one, 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." Romans v. 18.

"For this is good and acceptable in the sight of God, our Saviour, who have all men to be saved and come to the knowledge of the truth." 1 Timothy ii. 3, 4.

"Having made known unto us the mystery of his will, according to his good pleasure, which he hath purposed in himself; that in the fulness of times, he might gather together in one, all things in Christ, both which are in Heaven, and which are in earth: even in him." Ephesians i. 9, 10.

For there is one God, and one mediator between God and men, the man Christ Jesus; who gave himself a ransom for all, to be testified in due time. 1 Timothy ii. 5.

"This is a faithful saying, and worthy of all acceptation: for therefore we both labour and suffer reproach, because we trust in the living God, who is the Saviour of all men, specially of them that believe." 1 Timothy iv. 9, 10.

And every creature which is in Heaven, and on the earth, and under the earth, and in the sea, and all that are in them, heard I, saying, Blessing, and honor, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb for ever and ever." Revelation v. 13.

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." Philippians ii. 10, 11.

"Whoever shall confess that Jesus is the Son of God, God dwelleth in him and he in God." 1 John iv. 15.

Again, "that no man can say that Jesus is the Lord, but by the Holy Ghost." These, dear mother, are but a few of the proofs of Universalism, out of the word of God; for which I must beg you to pray; I pray you, take your Bible and look well to the texts adduced and their connexion, to see whether these things are so. If they do not prove Universalism, please to reconcile to you limited and soul-burning doctrine; until this is done, I shall prefer the doctrine of God's imperial grace, to that doctrine which robs God of his glory, Jesus of his triumph, and mankind of a national hope. Jesus can never say "see of the travail of his soul and be satisfied," until the last one of his Father's children by being brought in, will be fully revealed to them; any more than did Joseph, when Benjamin, the last son of his father, came
in. Then will he reveal himself to them, in compassionate goodness, while those who have been his enemies, (like Joseph's brethren,) will, at first be ashamed, but, like Joseph, his disposition will be good to them all alike.—"God meant it for good." Joseph, now, as the type of God's children, is no more a temporal savour of his Father's children, than is Jesus a spiritual Saviour of his Father's children.

Should I ask my mother if all mankind are sinners: the answer, no doubt, would be in the affirmative. Then all shall die, (no question about it,) all shall experience the sting of moral death; this I believe, mother, though not in a future state of existence; but in this life, where sin is committed. Sin involves its own punishment: "The way of the transgressor is hard."—Proverbs, 20:32. Behold, the righteous shall be exalted in the seat of the wicked, and the wicked shall be judged according to the deeds done in the body. This I believe, mother, though not in a future state of existence; but in this life, where sin is committed. Sin involves its own punishment:

"The way of the transgressor is hard."—Proverbs, 20:32.

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"The way of the transgressor is hard."—Proverbs, 20:32.

God will punish the transgressor, if he does not repent; but if he repent, after having done the most inhuman deeds, that God will not punish him at all. Now, which is the most conducive to licentiousness? How many more thieves, robbers, perjurers, murderers, &c., would there be, if being caught, would save them from the state's prison? And how many more murderers, if repenting when sentenced to be hung would save them from the gallows?

[To be continued.]

PROCEDINGS

Of the Friends of Liberal Principles and Equal Rights, in Rochester.

We take pleasure in calling the attention of our readers to the annexed extracts, which we have made from a pamphlet received last week. The pamphlet itself can be obtained, on application to any of the officers of the meeting, resident in Rochester.

G.

On the evening of January 8th, an informal meeting of the Friends of Liberal Principles and Equal Rights, was held at M. Craken's Inn,—at which meeting a committee of twelve was appointed to prepare an Address and Resolutions, and submit them to a future meeting. That committee were also instructed to report to the next meeting, on the nature and extent of the Sunday laws of this state, also, the character and effect of the Religious Test required of witnesses in our Courts of Justice.

Pursuant to adjournment, the Liberals assembled at the Mansion House on the evening of 14th January,—when the long room (holding 6700 persons) was crowded to excess long before the hour of organizing arrived. At 7 o'clock, the meeting was called to order, and Colonel H. Bissell, appointed Chairman, and Durias Perry, Thomas Andrews, Secretaries. The following resolution was then unanimously passed:

Resolved, That the deputy jailer be requested to release all the persons now in close confinement in the jail of this county for debt, and that this meeting pledge itself to pay the amount for which said prisoners are confined.

Before adjournment, the jailer reported compliance with this resolution, and received, by the voluntary contributions of the meeting, the amount of his bill.

The "Report on the subject of the existing Laws of this State enforcing the observance of Sunday," is excellent. We are sorry our limits confine us to the following extracts:

We doom the above law to be in direct opposition to the spirit of the constitution. True, it is seldom if ever put in force, and is not that a reason that it should be repealed? The observance of Sunday, like all other religious duties, should be left to the moral sense of the people. The wording of the law is ridiculous enough: shooting, hunting, fishing, sporting and playing, are classed with horse-racing and gaming as unlawful exercises or pastimes! Horse-racing and gaming are prohibited by law on every day of the week; but what constitutes shooting, hunting, fishing, sporting and playing, unlawful pastimes?

What is precisely meant by the term playing and sporting, we are at a loss to determine: strictly construed by an orthodox magistrate, it might extend to a man or woman playing a game of cards with their children. There is one feature in the above section deserving the attention of the liberal portion of community, and which may serve to explain the anxiety of certain persons to stop the mail on Sunday. If the United States' mail was not carried in our public conveyances, every stage coach could be stopped on Sunday by virtue of our state law.

The following spirited resolutions close the report on this subject:

Resolved, That when our Legislature take upon themselves theation of laws on any religious subjects whatever, they are passing the bounds prescribed to them by the constitution, and are assuming a prerogative inconsistent with our-democracies.

Resolved, That when any law so passed, is in its nature so unpopular, that it is allowed to remain for years without an attempt to enforce it, it is full time to erase it from our statutes books.

Resolved, That we consider the existing law of this state which necessitates one day in seven as a holy day, and embarrasses its observance by pains and penalties, without the privilege of appeal, is a law of the above description—i.e., direct opposition to the letter and spirit of the constitution—deprives us of the religious rights and privileges guaranteed to us by both the national and state constitutions—is a disgrace to the statute book of a free and enlightened people, and ought to be repealed.

The "Report on the requirement of a Religious Test in admitting witnesses to testify in Courts of Justice," is good, logical and clear—we are sorry our limits forbid extracts from it.

The following from their Address and Resolutions, are all we can find room for, at present.

It is respectfully submitted to this meeting, whether it would not be accordant with the genius of our constitution, simply to protect all religious societies from disturbance, and to allow them to meet together for worship on such day or days as they may deem most proper; leaving the observance of Sunday, like all religious duties, to the moral sense of community. The right of the legislature is admitted to decide upon what day a man shall abstain from labor, or devote to religious worship; but no man shall profess, in order to enable him to testify in court, we see no reason why, by virtue of the same right, forms of worship may not be prescribed, or a particular creed required to enable a man to hold civil or military office. If an individual who disbelieves any particular creed, is taught to deny the very tenets of belief in court in consequence of his scepticism, his oath to fulfill the duties of an
Dialogue between an Orthodox Priest and Reformer.

Priest. Thou sayest, thou believest not in the doctrines of the church; this constitutes, and is a legitimate subject of the denunciation, "he that believeth not shall be damned."

Reformer. I cry you mercy, man of God! you are quite expert in the business of dealing "damnation round the law."

Priest. We hear, indeed, that the saints shall judge the world; but I had not thought the time yet arrived, nor that the process would be so summary. If all your fellow saints are equally expert, mercy on me! what will become of us poor reformers? we shall soon be in the sad custody of our father the Devil, without a satisfactory hearing.

Reformer. And yet, sir, I write and write in the works of men, and pour forth blasphemies at God's desperate.

But, most Rev. Sir, before I reach that dismal limbo—for no remonstrance will be allowed from thence, I am told—permit me to ask—

Priest. Ask me nothing at me; thy carnal reason exceeds its province when employed upon such sacred subjects. The mysteries of our holy religion are beyond the comprehension of thy profane understanding; it is thy part to bow down and adore; and not to permit thy unsatisfied reason to interfere in matters of religion.

Reformer. Most truly spoken, man of God. The dogmas you teach for religion, and in which you claim our belief, under penalty of damnation, have no more to do with common sense, than with Christianity; and that's little enough, to be sure; and since this is the fact, they might as well be addressed to the brute creation, or inanimate matter, as to rational beings.

Priest. I perceive thou art "in the gall of bitterness, and in bonds of iniquity"; and were it not that some gracious purpose regarding the elect is subserved by thy pretended existence, thou wouldst no longerumber the ground. As it is, thou art a "vessel of wrath fitted for destruction."

Ref. Oh! unquestionably; it is that I may administer of my carnal substance to the elect, that I am spared—that I may help support Tract, Bible, and Missionary societies, and fatten the numerous herd of those crooking, who desire an end of damnation for pay. When this sublime purpose...
ATHANASIUS CRED.

"The Athanasian creed has not so much as the authority of a council to support it; but it is now a known forgery, detected by the criticisms of the learned Vossius, and cannot be traced within two hundred years of the time of Athanasius. But then, it may probably be asked, How comes this doctrine of Athanasius? The answer to which is, because it agrees perfectly with the Athanasian doctrine; and had the name of Athanasius affixed to it by the church of Rome, because he was a person much esteemed by that church; and whose principles, as well political as religious, the members of that church have long labored to propagate among mankind. But, as the true character of this Athanasian is not commonly known; and therefore, some of your Lordships may possibly be unacquainted with it, I shall beg leave to inform you who, and what he was.

Athanasius was a young, forward, pertinacious defender of Alexandria; an ambitious spirit, with a talent fitted for disputation. And as he could have no hopes of getting into that Bishoprick, unless he could drive Arius out of Alexandria who was the principal Presbyter in that church next to the Bishop; on this he was, by first exciting this dispute about the Trinity, between Arius and the Bishop; on which account, having got Arius excommunicated, he had him then banished out of Alexandria. When done, no sooner was the old Bishop Alexander dead, but Athanasius, though then only a young man of about 37 or 28 years of age, by the assistance of a set of murdering Acescts, forced himself into that high Archbishoprick without ever passing through any of the intermediate degrees. And having gotten himself illegally consecrated, contrary to all the rules of the church, he prevailed on the Emperor Constantine to confirm him therein, by the power of bribes, that were given to one of the Emperor's favorites. And no sooner was he thoroughly established in it, but he immediately flew in the Emperor's face. And when the Emperor Constantine the Great was dead, treated his son and successor Constantius, with more contempt and insolence than could have been borne from an equal. And when he was diapossessed of his Bishoprick for other irregularities, by a numerous council of Bishops, regularly summoned and assembled, he forced his way into that See again, more than once or twice, over the murdered corpses of his antagonists; and waded into his cathedral through seas of blood.

But it may, perhaps, be further asked, why should this recommend him to the See of Rome? The reason is, that it was all done by the connivance, and with the concurrence of that See: Athanasius, while he treated all the rest of mankind, and even his own royal master, with the utmost insolence, having paid a servile court to the papal chair. Insomuch that in the books of the canon law, the first precedent that is, or can be produced, in support of the papal supremacy, is this instance of the servile submission that was paid by Athanasius to Pope Julius. And therefore, I should apprehend, that all Protestants, who have renounced the supremacy of the Pope, and the independency of the church upon the state, ought to be for obliterating the name of Athanasius out of their liturgy, into which it was probably inserted, only with a view of recommending his political principles, under the shelter and influence of his religious doctrine.—Bishop of Clother's Speech, 1756.

INFLUENCE OF CHRISTIANITY UPON ANIMAL LIFE.

Dr. Rush in his third lecture on the "Cause of Animal Life," has the following remarks:—Those who would be philosophers without Christianity and without a God, would do well to consider them with attention.

S. R. S.

"The different religions of the world, by the light they exhale in the mind, have a sensible influence upon human life. Atheism is the worst of sedatives to the understanding and passions. It is the abstraction of thought from the most sublime, and of love from the most perfect, of all possible objects. Man is as naturally a religious as he is a social and domestic animal; and the same violence is done to his mental faculties by robbing him of a belief in a God, that is done by dooming him to live in a cell, deprived of the objects and pleasures of social and domestic life. The necessary and immutable connexion between the treasures of the human mind, and the worship of an object of some kind, has lately been demonstrated by the Atheists of Europe, who, after rejecting the true God, instituted the worship of fortune, of nature, and of human reason; and in some instances, with more success, of the most execrable and revolting kind. Religions are friendly to animal life, in proportion as they elevate the understanding, and act upon the passions of hope and love. It will readily occur to you, that Christianity, when believed and obeyed according to its original consistency with itself, and with the divine attributes, is more calculated to produce those effects than any other religion in the world. Such is the salutary operation of its doctrines and precepts upon health and life, that if its divine authority rested upon no other argument, this alone would be sufficient to recommend it to our belief. How long mankind may continue to prefer substituted pursuits and pleasures to this invigorating stimulus, is uncertain; but the time we are assured, will come, when the understanding shall be elevated from its present inferior objects, and the luxated passions be reduced to their true channels. When this shall happen, I believe, will be effected only by the influence of the Christian religion, after all the efforts of human reason to produce it by means of civilization, philosophy, liberty and government, have been exhausted to no purpose." Vol. 1, p. 43, Rush's Works.

MAGAZINE AND ADVOCATE.

DOLPHUS SKINNER, Editor and Proprietor.
AARON B. GROSHE, Associate Editor.

Utica, Saturday, February 5, 1822.

RELIGIOUS NOTICES.

Br. J. Freeman will preach at Madison, the first Sunday in each month, (commencing tomorrow,) at Hamilton, the second and fourth, and at Morrisville, on the third Sunday of every month.

The Senior Editors expects to preach at Union Square, Oswego co. on Friday evening, 25th inst.—at Oswego Village, on Sunday, 27th inst.—at Oswego Falls, on Monday evening, 28th inst.—and at Salina, on Tuesday evening, Ist of March. Our brethren and friends in those places will make such arrangements about the places to meet in, &c., as they shall think proper.

Br. S. R. S. will preach at Floyd, the second Sunday, (13th) inst.

Br. A. B. Gross will preach in the School House, at Bennett's Corners, German Flats, on the second Sunday, inst—a week from to-morrow.

A Lecture will be delivered in the Free Church, at Clinton, on Wednesday evening next, by Br. A. B. Gross.

ST. LAWRENCE ASSOCIATION.

The next Quarterly meeting of the St. Lawrence Association, will be held at the Court House, in Malone, Franklin county, on the 4th Sunday of February, inst., and will commence on the Saturday preceding.

AN EXPLANATION WANTED.

Our great Orthodox revivalists talk much about the Lord's being in a particular place at a given time and frequently make use of expressions like the following: "The Lord has passed through the town of A—, He is now in the town of B—, He will make a visit to us in C—, if we do not forbid by our cold and prayerless situation.—God is now in this town—we know not how long he will stay—perhaps he will leave to-morrow—therefore strive to get religion to-day; for should he depart before you get religion, he may never be this way again—you may never have another opportunity, and so must go down to hell," &c. &c.

Now we should like to know what they mean by these expressions. Do they mean that the Deity is confined to a particular spot of the earth at one time,—that he makes but a short stay in a place, and can be in but one place at a time? If so, do they worship the Omniscient Jehovah, described in the 139th Psalm, in Prov. xxv: 3. Amos ix: 2, 3, and other parallel texts? Is their God the being who fills immensity with his presence, whom the heaven, and the heavens of heavens cannot contain—who is over all, and through all, and in all?
Evangelical Magazine and Gospel Advocate.

Rejoinder.

Rev. Sirs.—For the notice you have taken of my article of the 10th inst. and for your answer, I acknowledge my increased obligation.

I am well aware that you will not suffer your pen to become the vehicle of religious disputations, unless it be for the purpose of eliciting truth, which may possibly eventuate in some practical benefit to community.

After expressing his kindly feelings toward us and our doctrine, and deprecating common controversy, (which we omit,) H. proceeds:

I would beg to observe, in the first place, in relation to your answer generally, that however satisfactory or conclusive it may appear to yourselves and to your readers in general, I have the misfortune not to be fully satisfied with it; however, I shall rejoice that all mankind may be saved agreeably to your plan, and honest belief.

Touching your criticism, with which your answer commences, I would appeal to any impartial judge, whether or not it be both unreasonableness and misapplied. You have also, by misunderstanding me, very innocently imputed to me opinions, which I am not conscious of expressing in my communication. From your recommendation to dismiss a doubting habit, one would be pardoned in supposing that you attach to it something wrong, or sinful; if so, then indeed are all finite beings upon earth, sinners on this account. It presupposes merely a deficiency of knowledge, in most instances, in relation to subjects and questions, upon which finite beings have not, or cannot have, neither the power, nor capability to arrive at any thing like certainty. Upon such subjects doubts will arise—they are as unavoidable as they are innocent. God alone, whose knowledge is infinite, is the only being who never doubts.

I am grieved that I have so unintentionally excited your fears in my behalf—you are apprehensive that my doubting habits will terminate in rank scepticism.

The word scepticism, being a word of so frightful a character, that I am not a little surprised you should attempt to render it intolerable, by qualifying it with the word rank. The word sceptic has been applied to almost all philosophers, in every and all ages of the world, from the cowardly Galileo, down to our own immortal Franklin. Think not, my dear Sirs, that I make pretensions to much philosophy, science or learning. I know, when compared to those great and distinguished philosophers and benefactors of mankind, that I must sink into utter insignificance. But if, in my untried application to the study of history and universal science—if by attentively observing the operation, the laws, and the various phenomena of nature, I should make assurance bring to light the "lovely rustic beauty." Truth—facts, fixed and eternal as the "pillars of Heaven," which by contradicting the divinity of some foolish, ancientable—some physical ab-
surdities, and astronomical errors—by discovering gross anachronisms, interpolations, forgeries, and contradictions, which are, the world over, now incorporated into, and form systems of this deity, cherished and believed in as divine. I must incur the imputation of scepticism, and "rank scepticism" superadded, I cannot help it. I feel that I am trespassing upon your time and patience, and will only add, that in the honesty of my heart, there are some things contained in our holy Bible, about which I dare not entertain the least scruple, however sceptical you may be.

Utica, Jan. 24, 1831.

H.

Answer.

The thanks of H., so fervently and repeatedly expressed, are unmerited—we have but performed what we deemed a duty, and expressed what we felt. That our criticism may have been erroneous we will not say—for we honestly do believe that we understood the language he used in its most obvious meaning, though we did charitably hope, at the same time, that it did not express his meaning. To his appeal we are agreed—let others decide between us. His definition of scepticism in general, is very correct, and of itself shews the propriety of our prefixing to that word the epithet rank. That scepticism may be injurious to the peace, welfare, and happiness of man, when it is suffered to become rank—cherished into a system of doubts and perplexities—or fostered into an unbelief of truths necessary to the peace and purity of the mind—none will deny—and certainly, so far, scepticism is not right, and the cultivation of it is far from being a meritorious act. Still less is it right, and meritorious, in our opinion, to disseminate those doubts among our fellow men—to loosen their minds from the anchor of faith in the promises, and confidence in the impenetrable goodness of Heaven—to drive the barque of human hope, peace and confidence, by the chilling winds of Infidelity, or the more upifying doctrines of men, into the wide and trackless ocean of doubt—distrust—and despair.

The discovery and promulgation of truth—of facts fixed and immutable as the "pillars of heaven"—is not the employment of rank scepticism—but the very reverse. Infidelity is not faith—scepticism is not knowledge—and the promulgation of truth and the discovery of facts, is not enveloping in the misty shroud of black uncertainty the existence of God, nor the promises and precepts and doctrines of his Son. We can therefore bid H., or any of our brethren of the human family, "God-speed" in such noble and worthy employment.

H. has done honor overmuch in the latter sentence of his rejoinder. Our opportunities, and of course our information, are very limited indeed, and have ever been so—but what we can, we are willing to do—and none can do more.

Thanking H. for his brevity, which we have emulated, and for his charity, which we shall ever strive to equal, we remain his well-wisher, and servant for Christ's sake.

G.

The Bell.

Many good people of this village were alarmed, a few mornings since, by the ringing of a bell before day. After the late alarms of fire, the first query that arose in many minds was naturally, Is it fire? How must they have been astonished when they heard, after they arose, that it rang to call the poor people to prayers, at 4 or 5 o'clock, A. M. Yet such we are assured is the fact. The piety of the Presbyterians has become so very unostentatious, that they cannot meet for morning prayers, without notifying the whole village of the righteous act, by ringing the church bell!

A shrewd friend, however, declares it as his opinion, that no one attends, save the man who is hired to do so, and ring the bell! Should this infidel conjecture be true—and, also, for the piety of our modern Pharisees! such conjectures are too often true,) we can only remark, that they had better dispense with his attendance, also, and so save the time of the good people of Utica from being wasted, and the alarms for orthodox fire from being mistaken for the alarms caused by the raging of the more material, but not more wicked element.

G.

Der, Freihliche Botschafter.

A long acquaintance with the merits of this work and the worth of its Editors, (Br. Myers And Geo. Grosh;) a firm conviction of its great usefulness in spreading a knowledge of Universalism in the interior of Pennsylvania, and personal knowledge of its pecuniary destitution, induce us to call the attention of the public to it, at this time. It is published in Lancaster co., Penn's. in monthly numbers of 16 pages each, printed on a fair and handsome German type, at one dollar per annum. Letters to be addressed to Br. Geo. Grosh, Marietta, Pa. or to Br. Jacob Myers, East Hempfield, Lancaster county, Pa.

A letter from Br. George Grosh, the Senior Editor of the work, says: "Can you do something for the Botschafter? say in Herkimer, German Plats, &c. We are poor, and greatly need support—it would be an injury to our cause to let this work die; and I think I may say, without boasting, that it has done a great deal of good among our German brethren, and if continued, we humbly trust it will be the means of doing much more."

Will some of our friends at Herkimer, &c. meet us at Bonnet's Corners, a week from to-morrow, with some names for the Botschafter's subscription list? We should suppose that
among the Germans there, as well as elsewhere in this state, there might be many found, who, if spoken to on the subject by one of our English brethren, would be willing to subscribe for so good and cheap a German periodical. At the time above named we will also be prepared to receive subscriptions for the German Hymn Book, noticed in the Magazine a few weeks ago. We pray our brethren, residing in or near German neighborhoods, to use a little exertion in procuring names and forwarding them to the Editors—thus spreading our doctrine among a people, whose version of the Scriptures, more than any other, has prepared them for the reception of our holy and benevolent faith. And thus, also, assimilating the Germans of America, in liberality of sentiment, to their brethren of ‘‘der Vaterland.’’

G.

CRUELTY.

We always thought well of the benevolence of mankind in general, and never in the least believed that even our Orthodox clergy, if they could actually see the hell they so often describe, and realize, by ocular demonstration, the misery of its damned tenants, would plunge a fellow being into such an eternal place of sin and anguish. But for once we were mistaken—and in the case of Dr. Lansing, at least, acknowledge our error. As far as the Dr. is concerned, if our information be correct, Mr. Volney said truly, when he declared ‘‘Man made God after his own image.’’ We are informed that in one of his late revival lectures, the Doctor lifted the lid of hell, by over-lapping the pulpit and stretching forth his bare arm—(we wonder he did not get his fingers burnt!)—and grasping it apparently with his thumb and forefinger. After peering into it for some time, he took out one of its inhabitants and held him up, (no one saw the poor soul, but certainly the Dr. would not deceive his people,) and held a long conversation with him. (We wonder that the Dr. is not more choice in the selection of his company—why he might as well have conversed with a Universalist or had dealings with an infidel.)

Now all this was done, not to relieve the poor sufferer, but to edify the congregation and display the Dr.’s oratorial powers. This may seem judging harshly, but the event, as related to us, will justify our conclusion. After talking to the inhabitant of Inferno until he had satisfied himself and his people, did the Dr. let him go and run at large? Did he convert and suffer him to escape to Heaven? No—no—but tell it not in Utica—publish it not in the columns of the Magazine, lest ‘‘infidel Universalists’’ mourn at this want of love to ‘‘precious immortal souls’’—lest the Dr.’s protestations of his desires to save sinners from hell be forever disbelieved! He flung the tortured soul back into the red surges of the gaping receptacle for damned souls! He saved not when he had the power, nor showed mercy when it was most needed.

Cruelty!—thou first born of Malice, and heir of black Revenge! Hast thou ever before found a more apt residence in the bosom of man, than thou hast, at that awful moment, when the rescued from hell, was, with the most remorseless and deliberate barbarity, consigned to thy unending Aut de fe—to the unending death of thy more than Prime Minister! G.

WHERE ARE THEY?

Who! Our Orthodox churches when in a certain state. When a revival commences, they declare that the Lord has visited them—and all who are yet in a cold state, are unvisited of the Holy Spirit—while of those who sink into apathy, again, it is said that God has withdrawn his Holy Spirit from them. Such representations are quite common in nearly all our orthodox journals. Where, then, are the churches, when not in a state of excitement! We answer, If their God be the God of heaven and earth, who filleth the universe with his presence, and immensity with his spirit, they are nowhere! Yes; according to the old Eastern custom of reason and common sense; and, to vary the expression, we assert, on the authority of the Holy Scriptures, that such Orthodox churches, if Orthodox says true, are neither in heaven, earth nor hell! ‘‘Whither shall I flee from thy Spirit? If I ascend up to heaven, behold them there; and if I make my bed in hell, thou art there also.’’

Hence, either such churches are nowhere—neither in heaven, earth nor hell—or else the Lord, the spirit of God, &c., of which Orthodoxy speaks, and which her votaries worship, is not the God of the Bible—‘‘the Creator of heaven and earth, and all things therein, in whom we live, move, and have our being.’’

‘‘Why halt ye between two opinions?’’ G.

SUNDAY LAWS.

In some of our remarks on Sunday Mails, we adverted to the unconstitutional and irreligious laws of several of the States, compelling the observance of Sunday as a Sabbath. How our remarks were relished, we know not, but find that they were in accordance with the views of some eminent statesmen of this State, in ‘‘olden time.’’ How well it would have been for New York, had her spirit and love of liberty manifested in the following, continued to animate the breasts of her Ruthers. Such a spirit would have rendered unnecessary and pointless, the excellent and spirited remarks and resolutions which have lately been made and passed, by a very large and respectable meeting of Freemens, in Rochester; and which will be found extracted into this day’s paper.

G.

At a Council of Revision held at Poughkeepsie, 12th May, 1788.

Present, His Excellency Governor Clinton, the Hon. Mr. Chief Justice Morris, the Hon. Mr. Justice Yates.

Objections of the Council to the bill entitled ‘‘An act for the more effectual sup-

pression of vice and immorality’; against its becoming a law of this state.

The Council object to the said bill, 1st. Because the first enacting clause provides, that every person from following worldly employment or labour on Sunday, will impose a hardship on those who from a religious persuasion refrain some other day in seven from labor, and thus will in effect defeat the design of the constitution, which doth ordain, determine and declare 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—and the design of the bill might be equally effected and this objection obviated.

GEO. CLINTON.

Ordered, That a copy of the said bill with a copy of the objections thereto be signed by his Excellency the Governor, be delivered to the Honorable the Assembly, by the Chief Justice.

By order of the Council,

STEPHEN LUSE, Clik.

NEW SUBSCRIBERS.

Can be furnished with all the back numbers of the present volume, and with most of the preceding volumes. We have had several hundred extra copies of all the numbers of this year struck off, for the purpose of supplying new subscribers. It will, however, be well for those who wish to become subscribers for the present volume, to send in their names soon; for we shall soon reduce our edition to about the number of our regular patrons. Last year we commenced in a similar way; but we reduced our edition too soon, so that we could not furnish all the subscribers that afterwards came in, with the 2d, 3d, and 4th Nos. of that volume.

EDITORIAL CORRESPONDENCE.

Our agent at West Mendon, writes:—

‘‘I feel anxious to have the glad tidings proclaimed to all people. I have no doubt that, in due time, reason will assume her empire, and common sense burst asunder the manacles of superstition and priestcraft, and proclaim freedom, candor, and honesty among mankind. ‘‘Truth is mighty and must prevail.’’

‘‘We have wonderful times in this vicinity with these mushroom revivals. Finneyism prevails in some places to the exclusion of most other business. Great numbers of poor souls have set themselves to work to build a road to heaven, (or rather to contrive a plan to escape hell,) which seems to be the main object. The Methodists are determined not to be outdone in thraldom and fanaticism, and they are holding open a recruiting rendezvous at their churches, almost every night in the week, until very late hours, to fill rank and file during the crucible. ‘‘I would to God, there could be more of our ministers—do all you can to start more—the country is in want—it is all the cause lacks—but by all means make them capable before they start.”

A correspondent in Olmsted, Cayugahs co., Ohio, writes:—

‘‘We are about forming a society in this place. It will probably consist of 50 or 60 members. We have made arrangements for the erection of
The miserable impostor who publishes this book, pretends that the plates were plates of gold containing the record written by Mormon—that having "by the gift and power of God," translated a part of the ancient record contained on the golden plates, some person or persons stole from him what he had translated; he was commanded by God not to translate that over again, but to translate, other parts of the record on the plates; which thing he did, and had thus failed satan's attempt to overthrow this revelation, &c. This volume is divided into the 1st and 2d Book of Nephi, the Books of Jacob, Enos, Jarem, Omni, Mosiah, Alma, Helaman, Nephi, Mormon, Ether and Moroni. At the close, there is what is called "The testimony of three witnesses," stating that they saw the plates of gold from which this Smith translated his book, and know that he did it by the gift and power of God, that it is "a record of the people of Nephi, and also of the Lamanites, his brethren, and also of the people of Jared, which came from the tower of which hath been spoken."—That "an angel of God came down from heaven, and he brought and laid before our eyes, that we beheld and saw the plates" &c., signed by Oliver Cowdery, David Whitmer, and Martin Harris. Then follows another page of about the same import, entitled, "And also the testimony of eight witnesses," and signed by four Whitmers, one Page, and three Smiths. The whole book is filled with blasphemous nonsense, silly stories, pretended prophecies, history, &c. of people and events immediately succeeding the flood, and during the reign of the kings of Israel and Judah, and extending to the times and events connected with the Messiah's reign; interlarded with unnumbered profanations of the names of the Deity and Jesus Christ. It is a most bungling attempt to imitate the ancient English and Bible phraseology. Much of the language is borrowed from the Bible and inserted in the book, after murdering the English of it: and the Almighty, by the sentences ascribed to him, is made out a most miserable grammarian; insomuch that some have sarcastically remarked that, "if the Deity ever intended the language here ascribed to him, it must have been in his younger days, before he had become much acquainted with the proper analogy of language!"

On the whole, it is one of the most abominable pieces of imposition and blasphemy, that has of late been attempted to be pulped upon community, in the name of a new revelation. And one would suppose that in this enlightened age, none could be found ignorant and stupid enough to be cheated upon the imposition. There is, however, one remarkable fact which should be stated in connexion with this subject. It is this: That notwithstanding mankind will be rational on all other subjects but that of religion, there is scarcely any imposture of this character, however absurd or monstrous it may be, that has ever been introduced into the world, but what has had its supporters and made its proselytes. And we have very little doubt that were a person now to appear on the stage and assert that he had been an inhabitant of the moon for five hundred years, and had finally fallen on this earth to make a new revelation to men, he would find followers and make proselytes, who would be fools enough to believe and profess faith in his new theory. So prone are mankind to the marvellous in religion, when backed, as in this case, by the threats of endless misery!

E. C. Frost.

[N. B. Brother Whitall will see this, and will, no doubt, act as duty seem to dictate in relation to visiting or corresponding with the above named society.]

S.

A friend in Chagrin, Ohio, gives us the following information, which, with the additional explanations, will, we trust, be as interesting to our readers, as it was to us.—We say interesting, though it is shocking and abhorrent to every good principle and better feeling of the human heart.

"It would be highly gratifying to the friends of universal holiness and happiness, in this region of fanatics, if some ministering friend of commanding talents, could visit them. There is not an individual, to my knowledge, in the whole lake country, who pretends to speak, in public, of the universal love of God. I said 'region of fanatics,' for the like has not occurred since the days of the Crusaders to redeem the holy Sepulchre. Hundreds, in this vicinity, have become fanatics, complete—call themselves apostles, prophets, &c.—perform miracles—call down fire from heaven—impair the Holy Ghost by the laying on of hands, and say that they shall be renovated and live a thousand years. The old women say that they shall again become young and fruitful, and replenish the earth. They have all things in common, and dispense with the marriage covenant. They assume the general name of Mormonites. They have a new bible which they call the Book of Mormon. Many have a saved from whom we might expect better things."

J. M. H.

The above named sect (if sect it can be called) took its rise within the last two or three years, in this state, from a man by the name of Joseph Smith, Jr. a man of subtlety and cunning, but of no learning, and as we are informed, much worse than no character. Judging from the book he has published, we are satisfied he must be a real, unprincipled, villainous impostor. A book of nearly 600 pages, entitled, "The Book of Mormon," bearing Smith's name as author and proprietor, has been published during the past year. It claims to be a translation of an account written by hand of Mormon, upon plates taken from the plates of Nephi." The author says in his preface to the reader, "I would also inform you that the plates of which hath been spoken, were found in the township of Manchester, Ontario county, N. Y."

The following very just and feeling remarks were written by a correspondent at Brasher:

"Our friends in this town seem to be rather dull and indolent in the good cause. I am sorry to be obliged to write such unpleasing intelligence, for I am confident that there are, in this town, Universalists enough, (together with those who do not openly profess the sentiment, but would, were its principles better understood,) to form a society of twenty-five or thirty, and support preaching one-fourth or one-half of the time. It is really surprising to see Universalists sleeping with such criminal indolence, while the advocates of a yawnings hell, and a God, whom their sentiments represent to be much worse than the devil, as the devil is worse than the best man that ever walked the earth, are making such unvarnished efforts, and are so busily engaged in propagating a sentiment, which its firmest advocates and ablest champions most frequently pray may not be true.—These things ought not so to be. Universalists, while they have the means in their power, ought to show themselves as very engaged, and more so, as their opponents, in propagating a sentiment which God in his revelation to man, and all nature, declares to be true. You will undoubtedly discover that I am a man of not much learning in the world of this, but I hope to learn of Him who is meek and lowly, for such is the learning which, of all others, is the most valuable."

B. W. jr.

Br. Jacob Myers, of E. Hempfield, Lancaster Co. Pa. writes in reply to a letter from the Junior Editor:

"You say that your Presbyterian brethren are trying to get up a revival. Of what! Judging by the columns of Number 1. 2d Volume of the Magazine and Advocate, I must come to the conclusion, that your villagers are not reviving "Pure and undefiled religion." But quite the reverse—fanaticism and madness."
POETRY.

[From the Trumpet.]

AN ORTHODOX VISION,
Supposed to have been seen by Deacon Peter Ploos.

Peter Ploos was honest, in all things he seemed
A man who was just and correct.
By the grace of God he was justly esteemed,
And by the church members his spirit was deemed,
As certainly numbered among the redeemed,
The sanctified, holy elect.

And they made him a Deacon: there were but a few
Of noble mind, when taken in.
For, besides that his conduct was upright and true,
His spirit was solemn—his faith was "true blue;"
He was an excellent psalm-singer, too,
And could make a good prayer withal.

And Peter was orthodox—so in the way
By Divines it is now understood;
For he did not believe, as Arminians say,
That sinners are free to despise or obey.
Receive or reject—and that one may
Select either evil or good—
But Peter believed in the wholesome decrees,
By many so hardly condemned—
That God is a Sovereign—and that, if He please,
He is at liberty to reprove them.
Before they existed, if hitting He sees,
To save, or let them damned.

And thus Deacon Peter devoutly believed
The work that the Holy Spirit had done;
Nor could be discover the sinner aggrieved,
By supposing him to be damned and deceived,
For he held that the righteous salvation received
Through Jesus Christ was sure alone.

The reading of Edwards and Emersons had led
His mind to believe, that the pictures of dread
Their vivid imaginations drew,
Were found in justice—yet often he thought,
With some degree of reasonable confidence it might be fragmental,
(He prayed that they might, tho' his faith wavered not)
In reality true.

On a wild winter eve, by the cheerful freestone,
The Deacon sat in his arm chair,
And much he had repeated the words that beitl
The reprobate sinner, beneath the fall tide
Of vengeance and endless despair.

By some it is said, on the evening to which
Confined now our notice will be,
That Peter had been in a few places too much
Or "T—"s Burgundy—but no one can vouch
For the truth of the story,—vile practices such,
Condemned were by none more than he.

But be that as it may,—suffice it to state,
The Deacon I highly eulogize.
On his character further I will not dilate.
But, in his own language, proceed to relate
His after-death Vision, or Drunk.

"I dreamt that I died, and that speedily away
From earth I was speedily borne;
And I hoped soon to dwell with the holy array
Of angels elected, to rank in the ray,
Of glory celestial—innumerable days,
No more to sorrow or to mourn.

"But, alas: when the spirit who guided me on,
Delight not me his message to tell,
I asked his instructions—I turned—he was gone.
And I found myself all way, deserted, alone,
On the brink of the ocean of hell.

"Before me rolled on the wild waves of despair,
By wrath and with fire they were lit;
And I trembled all over with violent fear,
As the horrible yellow flame flew on the air,
Rose up from the bottomless pit.

"The face of the wicked how shall I describe?
On the scene it is awful to dwell—!
How "T—s the Breymer, and "Thomas the Rover,"
With the whole of the crew-hating, impudent tribar,
Sink down in the gorges of hell!"

"And there were the B**t**na, and B**t**na and P**!
And W**o**, and W**o** and W**w**,
And the rest of like Editors, preachers and all,
Bewailing their end, irretrievable ail,
With the host of the reprobate crew!"

"I gazed on the scene, and I could not forbear
Some feeling of horror:
Release them, O God!—"twas an impotent prayer,
For louder then rose the dumb shriek of despair—
Hold! hold!—For I saw that John Calvin was there,
With his "Instinctus" under his head!

"Amazement and horror!—No soul-cheering ray
Of comfort shone out on the scene.
What! is not elected? O what could I say?
On a pile of green wood he was roasting away,
Consuming, yet never consumed!"

"Hell believ'd forth its contents, and terrible groans
Were heard in the thundering sound:
O horror of horrors! I wept on the throne,
Again view what followed—for infant's skull bones,
Like pebbles were scattered around!

"Thru the earthquake that rag'd, and the punishment dire,
And the snares that are in its Iris,
I saw through the flames of the vehement fire,
The glaring red eyes of the Fiend!"

"Avast thee! I cried; for the horrible glare
With vengeance and wrath was claste:
Yet still he looked on, and my feelings with fear
Were frozen to ice, as he slowly drew near,
And opened the barath-croaking gate.

"Avast thee, fell devil! I shouted again,
And his terrible visage peered through;—
"Go back to thy dark and inscrutable den,
And torture the reprobate children of men.
With all elect thou hast nothing to do.

"But grimly he grinned, and he stirred not a jot;
And hearing my shrieks of despair,
A thousand young devils came flocking out,
And they dined, and they jumped, and they carked about,
And hope was the mocking, demoniac shout,
They sent through the fiery air:

"I looked to the heavens—but through the dark pall
There beamed no encouraging ray;
And I heard in reply to my piteous call,
"Am I not from the Fold?"
"Then art not—all have sinned, and of consequence, all
Are the Devil's legitimate prey?"

"And the imp of perdition seemed eager to lash
My soul to the torturing wheel,
As loud thunders the Fiend, and the sulphurous flash
Gleamed out from the sky, and the thundering crash
Pealed through the dark concave of hell!"

"Avast ye! I cried; but they kept on their way,
My spirit to bear to its doom;
A repulse I begged, but the fearful array
Soon growing thicker and more mine away
To the ocean of wrath and eternal desolation,
Where happiness never may come!

"As onward they dragged me, where'er I could look,
Serpents hissed in the fiery stream;
And their pitchforks the devils in mockery shook,
As the torturing instruments Breitbobock took—
I withered, and struggled, and then I—awoke,
And behold! it was naught but a dream!"

Note.—It may be proper to state that the Deacon, as some persons suppose, in speaking of the "pile of green wood," on which he was speedily borne away, did not intend the most indirect allusion to the manner in which Michael Servetus was put to death, or, as Calvin said, "extermina-
natus." Rather, he probably thought of the manner of the execution of Philip of the Frisians; though there is some resemblance, the intention of Deacon Ploos to the contrary, it can not be imagined that, although the Deacon still believes in an endless hell, his faith in the absolute decrees of election and reprobation has been much weakened, if it wholly re-
moved, since he saw the vision as above stated. The rendezvous was in Philadelphia, Jan. 1590.
A. C. T.

MARRIAGES.

In this village, on Monday morning last, by Rev. Mr. Stine, Mr. Cyrus Emerick Pond, son of Mr. Andrew S. Pond, of this village. At Osceola, Cherrona county, N. Y., by As Pritchard, Esq., on the 12th inst., Mr. William Elmore, jr. of Westmoreland, N. H., to Miss Phoebe Jos, of the former place.

DEATH.

On the 26th of December, last, Maj. Samuel C. Gilman, in company with others, went on to a mill pond in this village, (Churchville,) for the purpose of shooting;—when, unfortunately to relate, Maj. G. fell into the ice and was drowned before timely assistance could be afforded. He was a young man of the strictest moral integrity; honest and upright in all his dealings with his fellow men; steady in his habits, and a model of extraverter mercantile business. In his death, society has suffered a loss not easily to be repaired—a loss deeply regretted by others than his relatives. But notwithstanding all his noble and amiable virtues, his corporeal frame had not become strengthened by the usual influence of the seasons, and the grief of his disconsolate parents and friends.—From such a scene the following touching and moving piece of verse occurred:


SUBSCRIPTIONS.

Will be received at this office, for der Freliche Botschaft, (The German Evangelical Advocate) and den Norse Algemeine Gesang-Buchlein, the new Universal Gesang-Buchlein—German.

The Botschaft is published monthly, at One Dollar per annum, and the Hymn-book, when published, will be 23 cents per copy, full bound, payable in advance.

[From the Freliche Botschaft.]

One of those pleasing Soul-sewers, who has the wretchedness of Americanism on his side, has taken the street on that subject, met a young lad, and asked him,

"Have you made your peace with God?"
"The bad backside of the man of God," replied the lad, "I did not know there was any encumbrance between us."

The Magazine and Advocate, IS PUBLISHED EVERY SATURDAY.

BY DOLPHUS SKINNER, Proprietor.

TERMS.—Subscription price for a year, in advance, or, if paid within three months from the time of subscribing. No subscription received for less than one year. (unless the money be paid in advance,) and no paper discontinued till all arrearages are paid, except at the pleasure of the proprietor or Company, paying for eight copies, are entitled to this notice.稳步. All communications, by mail, to the Editor: Letters will be returned, when requested, to all correspondents, who receive their papers by a carrier, at the published rate of $1.50 per annum for paying half-yearly in advance.

A. B. & R. K. GROSH, Printers, Genesee-street Head of Secess, near the Happy Everlasting Church.
THE PREACHER.

ORIGINAL SERMON....NO. IV.

BY ISAAC B. PIERCE,

Pastor of the Reformed Christian Church, Trenton, N. J.

"I have loved you, saith the Lord; yet ye say, Wherein hast thou loved us?"—Malachi ii. 15.

That the Being who made us, loves us, is a great and a glorious truth. Everything in nature proclaims this joyful truth; and the heart of man, unperverted by superstition, echoes it in its depth of rapture. "We love Him," says the apostle John, "because He loved us;" and every pious mind responds to this sentiment of inspiration.

Our very makeup and constitution, to the reason of man, this noble truth. The world in which we are placed, all the blessings of life, surrounded as we are by so many comforts, to harmonize with this declaration of sacred Scripture. If we turn our thoughts inward, and explore the feelings, wants, desires and hopes of the human heart, what do we find there opposed to this magnificent truth? I mean, what do we find therein resulting from inequity, and to be placed there, by the Creator's hand, and growing there under his influence—maturing there, beneath the pure light and warmth of his peaceful and holy presence!

"I have loved you," saith the Creator; and does not every heart respond the conception, that the God of love, the God of mercy, detoxifying influence of false religion and superstition! Who are they, that return an answer of dissent to their Maker? Who question the correctness of this, his declaration, either in reason or in fact?—Who are they that say, Wherein does this love of God appear? That heart only can answer, which has been deceived and deprived by superstition. For he who truly knows God, and his relation to him, as a child, will never make this ungracious reply. Such a man recognizes the love of God in every thing; even in his trials and sorrows, as in his Diseases and the influence of this precious truth, he reigns himself, in devout confidence and peace.

Since these things are facts, and we know them so to be; and since our children, and the young people of our congregation, are exposed, by the associations of society, to men who are forever returning an ungracious answer to their Maker's declaration of love; and in word and deed, saying in their hearing, "Wherein has God loved me?" it becomes a solemn duty to inquire into the causes which can make a rational, moral, and immortal being reply thus in his heart to God: "Wherein hast thou loved us?"

There is something so unnatural, so unkind and unthankful in this reply, that it strikes the unperverted mind with amazement, that it should ever be made. It manifests such a thoughtless and profane state of mind, that nothing but usage, and the constant repetition of it from the pulpit and the press, by a very numerous class of revolutionists, have blunted the moral sense to this discordant language.

1. We learn from a source and authority which satisfies us, that "God made man right.

2. This word expresses the whole truth; man is made right, suited to his state, condition of probation; of course, all his powers were naturally in accordance with this truth; and all the feelings of his heart were in harmony with the love of God. Thus man walked forth from under the forming hand of his Maker, a moral being, whose purest affections were towards his Creator. Alas! it is not thus that man is now, in the general character of his race. What has wrought this delirious change—what has deteriorated man? The answer to this question will show us the nature of his moral disease, and indicate the efficient remedy.

It is false religion that has done this—Superstition, no matter how imposing she may appear—no matter, if she come to us arrayed in the garments of so-called science, (2 Cor. xi. 14,) she is the foe to virtue—to the dignity of human nature, and to the purity and peace of society. The character of God is the very foundation of true religion. The empire of virtue is based, in the human heart, upon his goodness and rectitude. Whatever debasest the Divine character, impairs the stability of the foundation of religion among men; wrong and perverted views of the divine rectitude, weaken the basis of virtue and manly piety.

In the light of these truths, for they are incontrovertible, let us proceed to examine this disease, which afflicts human nature, and is caused by superstition.

This disease ever shows itself in these symptoms of moral insanity. For poor, and blind, and naked, and wretched, as superstition makes a man, he yet fancies himself rich, and free, and sees all things beautiful and fair. In the book of Revelation, iii. 17, there is a reference to this degraded state, and ruined condition of man under the dominion of superstition; and in the 18th verse, the remedy is indicated. "Because thou sayest, I am rich, and become rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked: I counsel thee to buy of me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear; and anoint thine eyes with ointment, that thou mayest see." The gold is the truth of nature, or our relation to God and man, which Jesus taught with congenial simplicity. It is this truth which only can show to us, how far mankind have been led astray by superstition. The white raiment is the purity with which God clothed the immortal spirit, within us. This garment Jesus teaches the anxious, seeking soul how to regain; and the associating of the eyes of the mind, which he here has been ordains, to be used to regain the path of rectitude and peace, in which, as I have said, man walked in the nature which God gave to him at his creation.

The fact that superstition is abroad among all nations and tribes, and in all climes, is evidence that man is naturally a religious being; and essentially so—otherwise, how can any one account for his proclivity to yield to the influence of superstition? So naturally does man love religion, that he would extend her bounds, and carry them out into the shadowy land of fable. Not satisfied with the beauty and lovely simplicity of truth, and her equitable empire in his heart, he gives a loose to wrong desires after imagined good. Seeking for ideal bliss, which truth does not warrant, and stretching forward the imagination, into the terra incognita of superstition, he beseeches his virtue and his hopes upon fancy and a pseudo faith, and draws around his troubled heart, the drapery of mystery and night; and is no longer a child of the day, walking in the light of God's countenance!

Superstition begins her inroads upon the moral health of man, by annihilating the paternal character of the Divinity. She leads the soul into that debasement and moral pollution, which, in the strong Eastern figures of the Old Testament writers, is termed spiritual fornication and adultery. She clothes the Deity in all the habiliments of mortals, and with man's vices and lusts. Her diversities, whether they be found among Hindoos, Moslems, or Calvinists, are changeful, passionate, vindictive—heaven is ever "built on pride"—her "hell on splice." Pro destituting some to heaven without promise; without virtue, integrity, or goodness; and others to hell for no offence, unless it be an offence to exist; inflicting endless pains for transient crimes—explaining the terrors of divine vengeance, or the thunders of Jupiter, now for this sect, then against that—one favoring the one, and as it is a main principle, in all religions, whether true or false, to teach
men to be godlike; to be like the divinity whom they adore; so man becomes debased in heart, and erring in mind, by exposure to superstition. No matter what magnificent terms superstition may use, in speaking of her divinities, The Heathen called their Jupiter, the Almighty, the god of gods and men; yet his history described a capricious, tyrant, violating the rules of moral purity and justice; and yet, his character is indeed immaculate, in comparison with that divinity, which a more modern superstition has employed to debase the moral nature of man, annihilate his virtue, and sport with his peace of mind! For no Heathen ever ascribed to Jupiter that refinement in atrocious malignity, of creating human beings, and purposely leading them into sin against himself, that his tyranny might have a more plausible pretext for damning them everlasting! The superstition of former ages can hardly be compared to the impiety and guilt of Calvinism! If this doctrine were true, man could owe no obedience to his Maker: allegiance to such a God, would constitute his blackest crime! Abused and injured man could never reconcile to a government, that was more cruel than he was; he could not define 'tyranny!' It is this frightful superstition of Calvinism—this system of error and night, which causes men to ask, "Wherein doth God love us?" Who, exerting his understanding, can discern one vestige, one mark, or evidence of love in such a creator, as Calvinism holds out for our fealty and homage? Non-existence would have been mercy! To exist, under such a government, is truly calamitous, and to obey, and become like such a being, would constitute the extreme of depravity! To human sacrifice to appease the unremitting anger, and vindictive disposition of this god—and the blood of another god to make placable such despotism, are prominent points in this popular system! I care not for the affected solemnity, or the solemn pretence with which men set forth and preach this illusion! Nothing is more common than to gratify the pride of its misguided advocates, by representing those who oppose and reject it, as evidencing thereby their total depravity; and showing that they are bad enough to destrone God, if they had the power.—Thus, the very circumstance which manifests the natural rectitude of the heart of man, is, by the dexterity of Superstition, converted into an evidence of the want of it! It is no wonder, that we hear people talk of hating God, and how they felt, that had they but the power, they would dethrone him! I never experienced any thing of this kind; neither do I believe that any natural man or woman, ever did. They must become unnatural, before they could have such feelings! The natural inspiration of the Almighty is such, which gives understanding to man, (Job xxxii. 8.) must be sadly darkened before so pious a thought could occur. Man must cease to regard God as their Father and Friend, before they could feel to do it—and this unnatural state of heart and mind, is engendered by superstition, which thus fills the soul with false and depraved views of God; wrong, unnatural, unscriptural opinions and judgment of our relation to him. Such an insane creed as that of Calvinism, which robs God of his justice, and of his mercy, may serve as a gathering word to call the unenlightened in Christ, to marshal around the standard of a party; but we reject it with horror, because it annihilates the paternal character of God—destroys the rectitude of his reign, and substances, in Heaven, a despot in the room of our Father and moral Governor! You may, by awful representations of Divine vengeance, make men tremble before a tyranny above, as they would before a malignant despotism on earth; yet their religion, if the word can be used at all, would be without love, and almost without hope! God never made a soul to subject it to inevitable ruin: this could never have been the purpose of a Being of rectitude; every thing in nature, and every word spoken by Christ, forbid this idea; a Being, a Christ, a God, a Father, in all these, is a thought so dishonorable to the majesty and equity of God, and so degrading and ruinous to man. That was a just remark of Archbishop Tillotson, of the Episcopal church, that "the right that God has in his creatures is founded in the benefits he has conferred on them, and the obligations they have to him on that account." "Now there is none who, because he hath done a benefit, can have, by virtue of that, a right to do a greater evil than the good he has done amounts to;—and I, (continuing this thought) this thine next to mine to doubt, whether extreme and eternal misery be not a greater evil, than simple being is a good."
Where would be the equity of God in thus taking advantage of our helplessness—of our wants and necessities, to ruin us, merely because we have given them power to resist him, and prevent it? If Calvinism be true, every man can say, in truth, wherein has God loved me? Tell me not of his love in electing me to Heaven—and of his sovereignty in repudiating my neighbor to hell: I deny that such shameful partiality can exist in a perfect Being; the being my heart confines in and adores! He would cease to be moral, thus to elect without reason, and thus to repudiate, because he had the power so to do. Such partiality may exist with imperfect man, but then his weakness must be turned into iniquity before even man could do this. Partiality is low, a weakness; it is the mark found with earthly kings, and sometimes with earthly parents, but never, never with the august Majesty of Heaven!
No doctrine so naturally produces extremes as this, called Calvinism. Pride and despair are its mature fruits. When a man finds himself in this state, it fills his heart with pride, and inflates his vanity with the fond conceit of imputed sanctity. On the other hand, let a man be duped with the idea that he is one of the reprobate, and it opens the gulf of despair under his feet!
Tell me not of the holiness of such a God. Tell me not, insultingly, such is the character of my heavenly Father, and that the potter has power over the clay." So he has many a man's name holy Iniquity power over his victims; many a father from his dungeon the relapsed heretic, or rather honest man, to be led to the stakes, he says, in an affected tone of commiseration, "Go in peace, erring brother!" Such mockery of the non-elect, adds scorn to injustice and cruelty. The sacred Scriptures say, "the tender mercies of the wicked are cruel," (Prov. xii. 10.) and whether they are exercised on earth, or above, their character is the same—for truth is immutable. Wherein does God love me, if he has made me totally depraved, incapable of making right? It is impossible to obey him, and yet exposed to eternal misery in hell for this very inability, with which he has forced me into existence!
Unfortunate man! who has ten thousand chances for misery, to one of being happy! His every act is pre-determined, without his consent, or even his knowledge. Who is it, that weep for him? The lamentation of Jeremiah would be the burden of our praise,—"Mine eye runneth down with rivers of water—and ceaseth not, without any intermission." Chap. iii.: 48, 49.
When this false religion is represented to the multitude as the true doctrine, even the peculiar tenet of the gospel, that God is love, is the remark in our text—"wherein hast thou loved us?"—Love in God is as much based on justice as on mercy; and if this doctrine of superstition and profaneness be true, there is no love in God towards his creature man; no equity to uphold his throne; no rectitude to guide his administration of the universe; man has no hope, but in annihilation! Human nature is insulted, libelled, scorned—that which God made right, this system pronounces wrong, and totally depraved! Virtue is contemned as "filthy rags;" as though there were no difference between moral goodness and the hypocrisy and ceremonious righteousness of the old Jews in the days of Isaiah, concerning which he* made the comparison. Chap. lix.: 6.
It seems greatly to delight these men, when they apply the phrase "filthy rags," to the virtues of their neighbors. If this popular creed were Christianity, I would insist even more than I do. If Calvinism could thus, in its pride and depravity, deprive me of my God, and my hope in him as my eternal Judge—thus afflict my heart, and drive me to despair— I would no longer contend about what name I should be called by. If the substance, and life, and power of religion have thus, by this wretched sys-

* From the beginning of the 40th chapter to the end of the book, is deemed, by learned men, to have been written subsequently to the destruction of Babylon by the Persians: and consequently the writer of this part of the Scriptures, is unknown.
No man need go to an anxious meeting; a wise man will hold such a meeting every day in his heart—for anxiety here, is true wisdom; and in this work of self-inspection, and self-examination, we shall call our passions, our interests, our desires, to a strict account; in this way we must watch every habit that may be strengthening itself against our virtue and future peace; in this way we shall strengthen the principles of a manly piety, and make firm our moral courage. Herein we shall follow Jesus, and like him, yield to God a filial confidence, and the supreme love of the soul.

One word more—Christians, do you believe Unitarianism to be the doctrine of the Gospel?—Act consistently then; at least do so, if you feel it to possess any value. As Unitarian Christians, we can know no other Christianity but Unitarianism: if on this point your minds are not doubting, you will, I am sure, reform much of your neglect; much that exposes you to the imputation of having a religion of ice; and above all, and more than all, much that exposes you to the displeasure of God and Father who has loved you always!

N. B. Some may think, that the context places the declaration of God in the text, in a light which will not warrant the view I have taken of Calvinism. I would desire them to read those words of the psion and least of the fathers:—

"His (i. e. God's) laying waste the heritage of the Edomites, for the dragons of the wilderness, is so different a thing from his appointing of the person of Esau to eternal misery, by a mere act of sovereignty, without any regard to any thing done or to be done by him, that it will not be submitted to any censure from my fellow-servants, than deal so freely with my Maker, as to conclude the one from the other."

PROCEEDINGS
Of the Friends of Liberal Principles and Equal Rights, in Rochester.

[Concluded.]

The American Bible Society, located in the city of New-York, established for the pretended purpose of gratuitously distributing the Bible, has already accumulated funds to a vast amount. These funds are permanently invested in Government Securities, Real Estate, Bonds and Mortgages, Bank Stocks, and other securities. The greater proportion of Bills, manufactured by that mammoth institution, are sold, and notwithstanding the large revenues of the Society, from the sale of Bibles and the product of its invested funds, our country is throned with beggars, for money to aid its pretended gratuitous distribution of the Bible. A history of the operations of the American Bible Society, may with little variation serve for both the Foreign and Domestic Societies. These societies are all managed by the clergy in person, or through their adherents. Their efforts seem to be directed almost wholly, to the accumulation of money.
Money is the great lever that moves the world. The wise and patriotic framers of our constitution, abolished the law of entail, to prevent the growth of an odious aristocracy, and yet with republican government. Is not the accumulation of vast wealth, by sectarian combinations, held in perpetuity, fostering an aristocracy of the most dangerous character? The clergy ought always to be dependent upon public opinion. If, by the accumulation of immense wealth, they are made independent of public opinion, what guarantee have we that their efforts will be confined within the sphere of their legitimate duties? or, what reason have we to suppose that they will not follow the example of their predecessors, in all ages of the world, in seeking after temporal power and greatness? We can see but little difference between a clergy, backed by the power of a king and aristocracy, and a clergy sustained by immense wealth. If "money is power" in this country, the difference may not be so great as some would at first suppose.

There is another fact connected with the operations of these mammoth monied institutions, deserving of notice. They have presses engaged in their interests, in almost every part of the country. The immense influence of the press is too generally known to require any remarks from us; and we do not propose to make any alarming, though so many papers are actually engaged in promoting the cause of the self-styled Orthodox, while there are so few engaged in defending the rights of the people from clerical encroachments. We do not intend to condemn the press generally as mercenary and dependent, but most of them are devoted to party politics, and any interference with "Orthodox" encroachments, would be deemed prejudicial to the interest of their party.

There is one other subject we desire to bring before you, which we think of paramount importance—viz: the establishment of a system of equal, republican, practical education. In a very short period, the national debt will be paid off, and the surplus revenue of the country will be immense. In no possible way can it be so properly expended, as in conferring the advantages of an education upon the children of every man in the republic. Lyceurgus, the great Spartan lawmaker, made legislation to consist chiefly in the bringing up of youth. How much better to employ the public funds in giving to all children a moral, practical education, and thus prevent crime, than to expend the same funds in the erection of prisons to punish for crimes, that a judicious education might have prevented.

Let our motto be—equal rights, equal, practical, moral (but not sectarian) education—perfect freedom of opinion—no legislation for or against religion. Then shall we have a country and the American people, the crafty, the designing, the illiberal.

Resolved, That perfect freedom of opinion upon religious subjects, is the birthright of every man—is guaranteed to us by the constitution, and cannot be revoked, without an abandonment of the sacred principles for which our patriot fathers bled.

Resolved, That the amazing of immense wealth by the American Bible Society, and the investing the same in permanent securities, affords reason to believe that its managers have some ulterior objects in view, incompatible with the spirit of our free institutions.

Resolved, That the simultaneous presentation of petitions to Congress from all parts of the Union last winter, praying Congress to set apart the majority of men, with the sole view of putting them in a fair way to incur eternal punishment. Would it not have been more conformable to goodness, reason, and equity, to have created only stones or plants and not to have created sensible beings, than to have formed men, whose conduct in this world might subject them to endless punishment in the other?

A God pernicious and malignant enough to create a single man, and then to abandon him to the danger of being endlessly damned, cannot be regarded as a perfect being; but as an unreasonable, unwise, and pernicious monster. Very far from composing a perfect God, these theologians have formed the most imperfect of beings.

[For the Magazines and Advocate.]

ORTHODOX HUMANITY.

Messrs. Editors—I have often wondered why some men suffer the natural benevolence of their dispositions to be so far nullified in its operation, as not only to condemn their fellow-creatures with complacency to the unutterable pains of an endless hell, but, as if in the hope that no such a fate is possible for them, to make the suffering of others their delight. It is, indeed, an insatiable, unceasing, unrelenting craving for vengeance which has so often been the source of the greatest pain to the sinner who himself has not tasted sorrow. In order to beod the most inhuman of all beings, because they have dealt with others as they would be dealt with. I am willing to admit their sincerity, when they state it as their belief, that they are the peculiar favorites of the Deity—"matched as brands from the burning." Deeply imbued with this faith, they must feel very grateful for his mercy to them, and rejoice in such decrees and judgments as they have been taught to believe to be his. Having imbued the spirit of those creeds of human invention, which represent God as a being of infinite wrath, ceaseless enmity, "partial, changeful, passionate, unjust;" they, as a very natural consequence of their love to such a God, become the enemies of all, who, differing in opinion from themselves, are, in their estimation, alienated from him. They hate, denounce and revile them, and rejoice in the prospect of their future, unending misery. They seem to forget that he who professes to love God, should be liberal; and, therefore, is, declared, in the book of God, to be "a liar." I have been led to these remarks by the peculiar situation in which I, together with some other believers in God's
Universal goodness, his unchangeable and infinite benevolence are placed. The present in this place, of the "glad tidings of great joy which shall be unto all people," has roused the pious wrath and indignation of those fanatics around us, who pretend to light the way to Heaven, by shrouding the plain truth of the gospel of Jesus Christ, in a cloud of mystery. At a meeting of these friends of endless torture, a short time since, the Rev. Mr. R., whose business it is to "deal damnation round the land," having failed in an attempt to convince me that God is not "good to all," flew into a most holy and pious passion—railed against Universalism—called all its professors even evil names to which the lowest degree of moral degradation—the grossest moral turpitude—could entitle them; and his face assumed an expression of the most ferocious indignation, mixed with a domino joy, while he emphatically exclaimed, "you will be damned in hell for ever after this." Such is the leader; and as he is, so are his followers. But notwithstanding all their opposition, their revilings, and their "extra efforts," the cause of universal salvation is prospering in this region.

We have the gospel preached in its primitive simplicity one month; many have shaken off the bondage which oppressed them, and have begun to read and to reason upon the subject, saying let us search the Scriptures to see if these things are so.

Sincerely Yours, Sc.
REV. JOHN LELAND.

Almost all the Orthodox journals in the country have been guilty of publishing a most scandalous and libellous article, in relation to this worthy and devoted man; stating that he had renounced the Christian religion, and been excommunicated from the Baptist connexion. — They have done him great injustice, and ought to be ashamed of their wicked and persecuting spirit. We were fully satisfied in our mind, that the story was false, length and breadth; and that it was put in circulation for the sole purpose of injuring Elder Leland's character and reputation, and destroying the influence of his writings. And for this reason: He had written two complimentary and excellent letters to Col. R. M. Johnson, approving the sentiments of that gentleman, in his two excellent reports in Congress, on the subject of Sunday Mails, and faithfully exposed the artful designs and secret machinations of the Orthodox clergy, in their conspiracies against the religious liberties of the country. And for this and no other reason, it is, these journalists wish to destroy him. But they will fail, and their intrigues will be visited upon their own heads. We had heard, indeed, previous to the circulation of this slanderous story, that Mr. Leland was no longer a member of the Baptist Association—not because they had excommunicated him, but because he had voluntarily withdrew his membership, on account of his disapproving the course his brethren pursued, in their rapid tendency to all the popular Orthodox schemes of the day, such as "Tract, Missionary and Bible Societies, &c. the movements and operations of which he could not in conscience approve; but believed them, in the way they were managed, to be prejudicial to the cause of pure and undefiled religion, and apostolical simplicity. Still however he continued to labor as a faithful and zealous Baptist preacher. That the story put in circulation by the Orthodox concerning him, is entirely false, will be seen by the following article from the Pittsfield Sun, a paper published near his residence.

A paragraph, which originally appeared in a Middletown paper, stating that the Rev. J. Leland had renounced the Christian faith and been excommunicated from the Baptist church, has been copied into nearly every paper with which we exchange. We sent, and upon authority which none will question, that it is false in all its parts. The paragraph states that he wrote a celebrated letter to Col. Johnson upon Sunday Mails, and this fully accounts to our minds for its appearance. There is a certain class who wish to satisfy the Rev. gentleman's opinion, and perhaps the weight of his great weight. A more sincere and devoted Christian we know not than Mr. Leland. — He still at this advanced age, continues firm in faith. His ardent piety—his republican principles—his love of country and of freedom, have long distinguished him. His views upon the Sunday mail question were correct, and we know there are a multitude of good men who agree with him, and still continue to persevere and misrepresent him. But if they possessed the same Christian spirit that he does, they would be found laboring in a different vocation. If the Sunday mail question is to be agitated during the present session of Congress, we hope the Rev. gentleman will not let his pen remain idle. He looks upon it, as every good citizen should, as the "entering wedge" of a system which would impair, if it did not destroy the liberties of our country. He seems now to be on the borders of the grave, and we sincerely wish that his persecutors would cease their operations "but for a little while." If all would imitate his virtues they would be happy.

THE SPIRIT OF THE TIMES.

The spirit of Liberty is abroad in the land—her voice is heard in the crowded city—her footstep rustles in the icy-crested, snow-covered valleys, and the echoes of her gathering call resound through the forests and have been heard by the hardy Mountainians of her happy home. Thanks—everlastings thanks to the efforts of our blinded, misguided Christian Politicians, with Dr. Eli at their head—for to them do we owe this demonstration of a people's spirit—a nation's love of freedom. The avalanche of public indignation has been accumulating for years on the daisy mountain's height, while the widespread glaciers of despotism below, have been gradually freezing into their icy plains, our religious liberties, one after another—but the call for stopping the Sunday Mails has loosened the former, and the people are rising to hurl it down on the workers of iniquity below—to dash in pieces the repeated works of concealed tyranny, and unfetter once more, from the chains of death, those religious privileges which Nature and Nature's God have conferred on man, and which our fathers bled to guarantee unto their sons forever. We rejoice with unutterable emotions of joy, that the spirit of resistance is so rapidly growing to a head, and that the eye of enkindled retrospection has at last been directed to the root of the evil—the heretofore unseen cause of iniquity—and that the axe of reform is laid to the task of lopping away the accumulated oppressions, branch by branch, and root after root. May the omnific energy—the omniscient wisdom, and the almighty power of a righteous God, animate the bosoms, strengthen the efforts, and direct the counsels of those freemen indeed, who are coming forth to the noble task of renovating our liberties, and making them doubly secure throughout all coming generations. These gladdening reflections were called forth by the following facts which we have gleaned from the papers of the day, principally from the Reformer, published by T. R. Gales, Philadelphia.

In addition to the meeting held in Rochester, on the 14th of last month, (extracts from the proceedings of which are concluded in this day's paper,) we find that on the first of January last—at the beginning of the year—a meeting was held by the citizens of Palmyra, (Pat.) which memorialized Congress, praying for the abolition of the practice of hiring Chaplains, to pray in both Houses, with the people's money, and protesting against any measure which might tend, directly or indirectly, to unite Church and State. —

Surely the Sunday Mail petitioners deserve the thanks of every friend of civil and religious liberty, for having, by their reference to this glaring violation of the Constitution, opened the people's eyes to the fitching of their rights. The citizens of Philadelphia, without any formal proceedings, have got up petitions praying the Legislature of Pennsylvania, to abolish the law of 1798, which authorizes the different religious societies, in that city, to extend chains across the streets, before their houses of worship, during divine service. From one store in Market-street, 1360 names were transmitted to Harrisburg! and nearly all the physicians of the city have united in signing another—it being a fact, that persons have lost their lives, in consequence of the delays experienced by physicians from these obstructions. We have long deemed the practice of chaining up the streets, a sore disgrace to that city; and with pleasure state that the Universalist, and several other churches there, do not avail themselves of the arbitrary privileges granted them by the law.—

We rejoice at these measures, thus in the open progress of rebellion to Doctor Eli's Christian party plans, and that, too, in the city where he resides. This measure has arisen out of a deliberate design of a portion of their fellow citizens to impose their polemical views on their brethren, by the force of legal enactments, particularly in respect to the strict observance of Sunday. —

But here is another proof that the spirit of resistance is increasing. Well worthy is the following of Roger Williams, or the venerable John Leland, himself! —

"The Buttsatchie Association of Baptists, (in Alabama,) at its late meeting, instead of addressing their usual Circular to the different churches composing the Association; directed them, in lieu thereof, Col. Johnson's celebrated Sunday Mail Report!!! —

Verily is the sleeping lion shewing his teeth, and the bird of freedom preparing her resisting talons, when a people begin thus to rise against the oppressions of an ungodly, ambitious, and apostate priesthood. Yes; apostate! for he virtually renounces Christ, and his kingdom, who will sacrifice the interests of his Master, and endanger the reputation of his cause, by grasping at the unholy mammon, and the unjust righteous power of worldly, unjust oppression! —

We hope that, in Pennsylvania, the petitions praying for a passage of laws or resolutions to
EVANGELICAL MAGAZINE AND GOSPEL ADVOCATE.

the following effect, will again be circulated—and that they may be granted by the Legislature:
1. That a complete list of every incorporation,
of a religious character, be published. 2. That each be required to make a full return, to the
Secretary of State, for publication, of all property
held by them. 3. That no charter be granted
to any religious corporation, in perpetuity,
but for a term of years only. 4. That it be
made a part of their charters, that they publish an
annual certified statement of their funds. 5.
That they shall pay into the State Treasury, a
 certain per centum, on all their funds; whether
they be vested in stock, bonds, mortgages, or
real property, or whether arising from sales, or
from bequests and donations made to them by
companies or individuals.

If no other measure can, this at least will con-
fine the arbitrary power of these religious (1)
combinations; and will relieve the people of the
taxes they now pay on account of these
associated banking companies of an apostate
church, besides paying government for protect-
ing them.

It is truly gratifying also, to notice the number of
secular papers which respond to the wishes of the
people; and to notice, also, how rapidly this number is increasing—and increasing too in
firmness, boldness, and consciousness that their
course is in accordance not only with
conscience, but with public sentiment. In Indiana,
we learn, that very large public meetings are
frequent on this subject, and in not one, ei-
ther there or elsewhere, have the Christian party
had even a decent minority of the people on
their side.

From the National Intelligencer, (Washington
city) we learn that the Mail-stoppers, armed
, no doubt, at these symptoms of public op-
ion, and fearing to lose the numerous little
advantages they had already gained, (as, for in-
stance, the various state Sunday laws,) begin
to talk about withdrawing their petitions from
before Congress! We quote the reasons for this
sudden change in their determinations, as aston-
ishing as it is worthy of our increased jealousy and
suspicions; for we do believe that if they
desist from open war, they will resort to secret
strategies.

"They state that they are convinced, by
the manner in which the petitions have been
received and discussed, both in Con-
gress and out of it, that no good result
would flow from their further urging their
views at the present time. They express a
belief, also, that even if the measure which
they have sought were accomplished, no
substantial benefit would be likely to result
from it, so long as the public sentiment
should continue to be, as at present it is, de-
cidedly and warmly opposed to the change."1

Now, such as we wish for peace—we prefer
war to a cessation of hostilities without a set-
tlement of the differences. Nothing but a total
abandonment of the plan—a change of views,
and not of measures only—will ever satisfy the
friends of freedom; and until this is gained, we
may rest, but it will be on our arms—we may
seek repose, but only under the protection of
vigilant sentinels—and we may shake hands
with peace, but in doing so the left hand will
clutch the unburied battle-axe. Perfect rest, un-
suspicious repose, and lasting peace can only be
enjoyed when there is no need for vigilance, no
room for suspicion, no cause for war. Are we
wrong, therefore, in depreciating such a ces-
sation of hostilities as the Sunday Mail petitioners
proposes to give us! No! We fervently pray
that the Orthodox may not relax in their
mail stopping project, until every law, for enforcing
religious creeds and ceremonies, shall be repeal-
ed in every state in the Union. May they go on
with redoubled clamos,偏itors and anathemas,
and rouse up the flame of liberty in every
sleeping bosom; then will they find that they
have but been felling stones at the heavens,
the more surely to batter their own heads.

Should time and inclination favor, we shall
continue the subject of sectarian corporations in
a future number.

G. JUGGERNAUT.

We shudder with instinctive horror and re-
vulsion of feeling at the self-immolation of the
Hindoo under the triumphal car of Juggernaunt,
and turn, in sickening disgust, from such a mode
of adding to the glory of even an idol. In turn-
ing from it, however, our eyes rest on the god
of Orthodoxy—that deity which the carnal mind
of man has modelled after the sickly conceits of
its own horribly debased imagination, and paint-
ed out of the black and malicious deformity of its
unrelenting vengeance. Aside from familiarity
with the soul-withering sight, and the prepos-
sessions in its favor, imbied by an acquaintance
with, and esteem for the good, the great, and
the amiable who brough the majesty of their
intellect and the nobility of feeling before its
throne—aside from all these, the contrast is
certainly not very derogatory to the goodness
of the heathen idol, or the savage intellect by
which it was devised.

Both are seated on triumphal cars, stained
with the blood of their victims—but while Jugg-
ernaut’s is covered with the blood of the bod-
ies, Orthodoxy’s is covered with the "crimson
gore of immortal souls."

Both have their own glory increased, and the
happiness of their favorites enhanced, by the
immolation of wretched men—but while Jugg-
ernaut raises its victims to endless bliss, as a
reward for the glory their immolation confers
upon it, Orthodoxy rewards the increasers of its
glory with immortal, unending pain. There is
also more justice and less revenge in Juggernaunt,
than in Orthodoxy—for it requires immolation
from, and bestows the reward thereof, on its
friends; while Orthodoxy requires the immola-
tion of its enemies, and bestows the reward
thereof on its favorites.

There is more mercy, also, in the required
immolations of Juggernaunt, than in those of
Orthodoxy—for the victims of Juggernaunt are
only crushed beneath the wheels of its massy
car, while the victims of Orthodoxy are to be
punished in a lake of fire and brimstone, world
without end. Their torment, to increase the
glory of their god, is to be unremitting—sus-
ceded by no bliss—no peace for ever and ever.

Both require human sacrifices—but while Jugg-
ernaut is satisfied with the body, Orthodoxy
requires the soul. Juggernaut asks a temporal,
Orthodoxy an endless immolation—Juggernaunt’s
is an instant, Orthodoxy’s an undying death.
The sacrifice required by Juggernaut is a corpo-
real one, that of Orthodoxy is a spiritual sacri-
cifice and a mental bondage through ever rolling
ages of eternity.

Juggernaut requires but the simple belief that
your death under its wheels, or a privation in
this life, for its sake, is sufficient to insure your
salvation in heaven—but Orthodoxy calls on us
to believe that we are in danger of endless dam-
nation—that we richly, fully and justly deserve
the same—and that we not only believe so, but
it requires us to be willing, and even to wish that
we may be doomed to unending perdition, sin
and blasphemy, under the wrath and curse of
God. Without this will, and this wish, we
cannot be saved by relentless Orthodoxy.

Both Juggernaut and Orthodoxy teach us the
damnation of our best, dearest, and nearest rela-
tives and friends, but Orthodoxy with a refine-
ment in cruelty peculiar to itself, teaches us
that, in heaven, we will be robbed of all the
pure and noble feelings of our nature, and clothed
with such fiendish dispositions as to rejoice
with glorious shouts at the torturing pangs in-
icted on them by our gracious Redeemer!

How worthy the attention of Hindoo philan-
thropists, would be a missionary expedition, to
convert our Orthodox brethren to a belief in the
doctrines of Juggernaunt! And with how much
greater propriety, could the philanthropic of our
own land assist the Hindoo Missionaries in their
labors of love; by calling on the little children
to cast that money, which was given them to
purchase nuts and gingerbread, into Juggernaunt’s
heavenly treasury, for the conversion of little
Calvinists from the dogmas of Orthodoxy, and
the crushing terrors of an endless hell?

We hope, in this age of societies, something
of the kind will be attempted—we are certain
that thus the condition of many Orthodox breth-
ren might be much ameliorated—inasmuch, as
Juggernautism is far better, and more benevolent
than Orthodoxy.

G.

Our agent at Johnstown, Ohio, (who makes
the inquiry,) is informed that notes on the Bank
of Michigan, (Detroit,) will answer our purpose
much better than those on the Banks of Ohio.
POETRY.

T'WAS BUT A BABE.

I asked them why the vibrant turf was riven
From its firm rooting, and with a silent lip
They pointed to a new-made chaunc among
The marble pillars' mansions of the dead.
Who goes to rest in you damp couch?—but when the breath
Grows icy on the lip of innocence,
Release your wearied sympathies, and say,
'Twas but a babe.

What know ye of her love,
Who patient watcheth, till the stars grow dim,
Over her drooping infant, with an eyre
Bright as unchanging Hope, if he repose?

What know ye of her sorrows, which so sweetly,
And with its lips, before a tearless eye,
Feeling the poetry of grief to give
Pity answer to its arms whose changeless care
And the deep agonizing prayer, that loads
Midnight's dark wing for Him, the God of strength;
Who desists balsam to the broken heart,
May satisfy thy question:—what know ye?

Ye mourn

Where'er you vagrant eradile, or the robes
That seek'd the lost one's form, a wake of woe!
Of recollected joy, can ye not trust
Your tear to him, whose hands the changeless care
Passes a mother's love?—Can ye not hope
When a few hasty years their race have run,
To go to him, though he no more on earth
Returns to you

And when glad Faith doth hear

To sheer her land the costless toil of life,
Some echo of celestial harmonies.
Archangel's praises, and the high response
Of seraphim, with cherub's thrilling strain,
That your babe is there.

L. B. S.

LINES.

Written on a Sabbath Evening.

Yet, this hath been a day of rest,
A day of gladness too,
The cords of love are tighter drawn,
And dearer felt—since early morn
First shed its sparkling light.
The words of promise I have heard,
The unresting thought,
Those from earth's giddy maze,
We join the heavenly angel's lay
To praise the Lord on high.

S. A. M.

The truly great consider first, how they may gain the approbation of God; and secondly, that of their own conscience; having done this, they would then conclude the good opinion of their fellow-men. But the truly little reverse the thing; their object is, to secure the applause of their fellow-men, and having effected this, the approbation of God and their own consciences may follow.

DEATH.

At Saygans, Jan. 17, Mr. Roswell Holmes, in the 50th year of his age. Mr. Holmes was a man whose whole life was an exercise of kindness; and though he had been the providence of an unprejudiced and unscriptural dogma of endless misery, he has often been heard to say, that he was yet more remote from this than he had been with the shadow of a doubt, that the intelligent creature man, is destined to a better fate than thousands vainly imagine—indeed to a state infinitely better. This, in short, was the conclusion drawn by Mr. Holmes from the contemplation of his state after death, and in this glorious, heart-cheering view he believed—in this he lived—and in this he triumphantly died.

Though nature is thoroughly coining man in his business, yet feeing a deep interest in the benevolent cause of a world's salvation, he devotes much of his time to reading, and conversing familiarly with his friends, by which his attention was partially drawn from the cares and concerns of the world.

The Bible he received as the man of his counsel—as a rule of life, and a means of having security, liberty, for all necessary information upon the important subject of religion. The Scriptures, therefore, to which his reading was principally confined, he whole hearted him, and his delight.

It was deeply impressed on his mind, several months previous to his death, that he had but a short time to live; and though he spoke often upon the subject of his dissolution, he was as far as I can learn, without alarm, kindling, as he said, the world to him was but a scene of trouble and sorrow; this was, however, his subject of constant meditation, his joy and eternal felicity, which, by the eye of faith, he contemplated beyond the grave. Nothing, he said, bound him so much to his children, in whom he was much attached, and whom he regarded with the fondest affection, but he was persuaded, notwithstanding, that he must go, and leave them unoffended.

Friday evening previous to his death, he was taken with cold chills and fever, which attacked him more or less through the night and day following, until afternoon, when he was seized with a convulsive fit, and supine, by which he was however, not violently recovered, and in the evening, said to Mrs. Steele, 'his sick time is at hand. Since my fit, my strength is gone, and it appears to me my time is short.' After which he said again, 'in a few days I shall be no more.'—But he lay but a short time longer; and when I am gone, I wish to be buried on my own land, in the Masonic order; to have New-Harrell, and Autumn Lodges invited; and S. B. Smith to attend my funeral.' His sister replied, that it should be done according to his request; and asked, 'are you willing to be buried?'—'I am,' said he, 'I think of leaving my wife and children, it grieves me.' He remained, however, now, without remonstrance, his wife and children his feelings were sensibly agitated, and a tremor stood upon his lips. He soon, however, brake his composed expression, and wished Mr. Steele to be called, who soon came and took down directions from him, how to settle his estate.

This done, he continued calm and serene, apparently in a state of contemplation, attended with very little pain, except occasional craving and vomiting, until Sunday evening, when he became very hot. Towards morning he was seized with cold chills and convulsive fits, which persisted at intervals, during the day, until some time in the afternoon. He then, after joyful prayer, commenced speaking to his family and friends, of the love and goodness of God: and said, "the Bible is plain and full on the subject, from Genesis to Revelation. He went on quot ing passage after passage, from the Scriptures containing his assertion. He spoke of the stone which the builder rejecteth, and he being the head of the corner, of the house not made with hands, eternal, and in the heavens." He repeated, "God shall not cast His people into the world to condemn the world; but that the world (not a part) through him might be saved." At last he said, (to a few of his closest friends), "I am ready,—I am ready,—I am ready.—" And immediately expired. Of the much he said, this is but little; what we have stated, however, being given according to the best recollection of those present. It is a statement of the testimony, and universal opinion of bystanders, that he was perfectly rational, the last hour or more, and understood what he said.

This remarkable instance, in addition to many others, reveals that there is a different standard of evidence to the mental assertions of Luminitians, what University men have thought, without a strong motive. We have even honestly concluded for—that Universalism is no less good to die by, than to live by.

*Mr. Holmes, during his sickness, expressed a desire to see the writer; but he was unable to send it.
EVANGELICAL MAGAZINE
AND GOSPEL ADVOCATE.

VOL. II. (NEW SERIES.)
UTICA, N. Y. SATURDAY, FEBRUARY 10, 1831.

NO. 8.

[For the Magazine and Advocate.]

CORRESPONDENCE
BETWEEN A MOTHER AND HER SON.

(Concluded from page 42.)

Your first passage of Scripture is found in Matt. xxv: 42. "Watch and pray," &c. That Jesus did preach terror to the Jews, and predict sore judgments which should soon befall them, is not denied, but acknowledged on all hands; and it is equally evident that his language was figurative, yet well understood by that nation; which judgments were to be a national calamity, and to be verified in that generation. "The sceptre shall not depart from Judah, nor a lawgiver from between his feet." Their beautiful temple was to be demolished, and their hierarchy to be overthrown. In making this known to them, our Saviour used highly figurative and hyperbolical language, similar to that which was used by the prophets, when predicting great and important revolutions.

In chapters 23, 24 and 25, of Matthew, and the corresponding passages of the other Evangelists, our Saviour told the Jews what must befal them, in the same kind of language as did the prophet Joel, chap. ii: 23, 31, (see the texts.) But Joel meant to have them understand that the "wonders in Heaven," &c. were to be exhibited in time; for he says, ii: 1, "Behold in those days, and in that time, when I shall bring again the captivity of Judah and Jerusalem, &c. Verse 20, "But Judah shall dwell forever, and Jerusalem from generation to generation, which shall stand for ever after the time of the Gentiles." It does not mean the final consummation of all things. Now, just turn over your Bible to chap. 2, of Acts—begin at the 11th verse, and Peter in his sermon, on the day of Pentecost, will quote you the same place in Joel. He says, "but this is that which was spoken by the prophet Joel," &c. meaning that it was then beginning to take place.

Yes, mother, and at the same time, just notice how Peter poured out the fire and brimstones, in order to win 3000 souls to Christ in one day—the greatest reformation in Christendom—by which time, I think your mind must be prepared to receive the true meaning of your two texts. Matt. xxii: 33, our Saviour says, "how can ye escape the damnation of hell?"—at verse 36, "all these things shall come upon this generation"—verse 33, "your house is left unto you desolate"—at chap. xxiv: 3, they ask Jesus, "when shall these things be? and what shall be the sign of thy coming, and of the end of the world?" (or age, or Jewish dispensation.) Jesus proceeds to tell them the signs, (which, if any one dispute, I am able to show that they have taken place,) whereby they might know that the time was at hand, and at verse 34, says, "this generation shall not pass, until all these things be fulfilled." The beginning of chap. xxv, is emphatically marked with the word "then," which shows the connexion of our Lord's discourse in the two chapters. He warned them against deception by false Christs, inasmuch as he was not to come at that time bodily or literally. Chap. xxv: 27. As the lightning cometh out of the east, and shineth even unto the west, so shall the coming of the son of man be—as he evidently did appear, in a spiritual sense, by the influences of his spirit; in judgments and mercies; in the destruction of Jerusalem; in turning the Jews out of the kingdom of Heaven, and engrafting in the Gentiles, in which is verified the "last shall be first," &c. Hence the Jews went away into everlasting punishment, and the Gentiles into life eternal. By reading prophecies for the meaning of the words forever, everlasting and eternal, you will find that they have sometimes a limited, and at others an uncertain duration. "He shall serve him forever," Ex. xxv: 6. "It shall be a statute forever unto him," Ex. xxviii: 43. "Priest's office shall be for a perpetual statute," &c., Ex. xxviii: 9—"Aaron's sons by a statute forever," &c., Ex. xxix: 23—"Statute forever," &c., Ex. xxx: 21—"And they shall inherit it forever," &c., Ex. xxxii: 13—"Everlasting priesthood," &c., Ex. xli: 15—"Great nations shall return unto the statute," &c., Lev. xvii: 17—"The fire shall be burning in the altar, and never go out," Lev. vi: 13—"See also Lev. vi: 19—Lev. xix: 9—Lev. xvi: 14—Lev. xxxii: 14, 21, 31, 41. More Scripture might be adduced to prove that these words do not mean an endless duration, but that the time is to be measured according to the nature of the subject. You will perceive that in the most of these texts it is added, "throughout your generations,"—which shows that it was not endless duration. So the "everlasting punishment," denounced in Matt. xxv: 46, may be estimated, according to the nature of the subject—"throughout the generation of the Jews; or, until God shall have sufficiently punished them for all their rebellion and unbelief, when they shall have been subdued and made willing in the day of his power." Your other text is found in Luke xii: 22. This being a corresponding text to that in Matthew, on which I have given my views, I shall not make many remarks upon it. Luke, no doubt, was referring to the same event, as was Matthew in chapters 22, 24 and 25. You will observe, that in chapter 11, of Luke, the same terror is preached as in Matthew, and on the same subject, which continues on until the question is asked our Saviour, "are few to be saved?" Just compare the last of this chapter with the last of the 23rd chap. of Matthew, and I think you must be convinced. To the same persons who asked if few were to be saved, Jesus says, verse 35. "ye shall not see me until the time come when ye shall say, blessed is he that cometh in the name of the Lord." Jesus said this to the same persons, to whom he said, "I know you not; depart," &c. These persons were to be thrust out of the kingdom of God. Luke's history of our Saviour's words, exactly agrees with Matthew on this subject, xiv: 41, "depart ye cursed," &c.

From the preceding language of Jesus, I must infer that the time will come when they shall see him, and know him, and call him blessed; which no doubt will take place when the fulness of the Gentiles shall have come in. Yes, then all the poor, despised, unfortunate Jews will be restored; and all Israel shall be saved. God says, Amos ix: 9, "for, lo, I will command and I will silt the house of Israel among all nations, like as corn is sowed in a field; yet shall not the least grain fail upon the earth. Psalms xc: 3, "thou turnest man to destruction; and sayest, return ye children of men." Psalms cviii: 20, "he sent his word and healed them, and delivered them from their destructions." Jerusalem will be restored when Sodom and Samaria will have been scattered, and Samaria and her daughters shall return to their former estate. See Ezekiel, ch. xlix, and the 55th verse, "when thy sisters, Sodom and her daughters, shall return to their former estate, and Samaria and her daughters shall return to their former estate, then thou and thy daughters shall return to your former estate."

In closing, I will remark, that if the predictions of our Saviour, in Matt. xxiii, xxiv, and xxv, and the corresponding passages of the other Evangelists, are not fulfilled, we have no proof that they ever will be. I must close: I have already swelled this to a serious subject. I do entreat my dear mother to look well to the texts adduced, and their connexions: and if you find that I have adduced some proof, whereby an honest man of only common sense, might possibly imbibe my sentiments, I shall have gained one point, viz. some claim to your charity, which would be some satisfaction to me, whether you embrace my sentiments or not. From your dutiful child.

LEMMULL COLBATH.

TO MRS. MARY JACKSON.
INFINITE REWARDS AND PUNISHMENTS.

Perhaps there is no subject of theology, that has excited more attention, or one that has involved the Christian church in a greater polemical controversy, than that which stands at the head of this article. On one hand it has been contended, that the earthly existence of man is not only a state of accountability, but that all his moral actions have infinite consequences appended to them: while on the other hand it has been maintained, that (notwithstanding man's accountability—notwithstanding he is to be rewarded according to the deeds done in the body, whether they be good or evil) the rewards and punishments, though coming future to the acts for which they are bestowed, must necessarily be limited in duration, in order to make one bear some proportion to the other.

In the former of the world, a belief in infinite rewards and punishments is considered among the popular denominations of Christians—the Alpha and the Omega—the beginning and end of gospel faith. This is regarded as the one needful; and without which man is at best in a hopeless condition. The redemption of every pledge of confidence—the exercise of justice, mercy, and benevolence—the strictest regard to veracity—the administration of kind offices to the needy children of want—the faithful discharge of every moral duty, together with a firm belief in the existence, and superintending providence of God; and an unshaken faith in Christ Jesus, as the Son of the Most High, and the Saviour of the world; avoid nothing in the estimation of the pious; so long as this peculiar article of their creed is rejected.

An acknowledgement of this dogma of heathen origin, has been supposed by even the judiciary of our government, to be essential to the holiness of one's life, and a prerequisite to the securing of public esteem. And whenever it has been called in question this sentiment, has been esteem to be a disorganizer—a corruptor of morals—an anarchist—an infidel—heretic—denier of the Bible, and scoffer of religion. Yes, in this far famed happy land of the free, where the constitution of national rights guarantees liberty of conscience, and freedom of speech, the citizens of the Commonwealth, be it said to the everlasting infamy of the censure, who would chain to the footstool of papal theocracy the consciences of their fellow-men, have been hitherto denied the privileges of freemen, because they have renounced this dogma of Paganism. If this is not forming in principle, the unholy alliance of ecclesiastical and civil authority, I am unable to determine in what it consists.

I shall not, at this time, enter into an elaborate discussion of this subject, analyzing every one of the objections and excusing the objections; but rather confine myself to the inquiry, Do those who impose this doctrine upon others with such earnestness, believe it themselves? I may be censured for a want of charity, for ever indulging a supposition to the contrary. But the reader is requested to hear, and then judge.

The thesis is maintained in the following argument, that the omnipotent Sovereign of the universe, has enjoined on man, his subject, an infinite law, which he is under the solemn obligations to obey. Attached to which is a penalty of endless punishment, to enforce its observance; and which the violator incurs, as a recompense for his infraction of the unalterable rule of right.

On no other principle has the doctrine of unlimited punishment been defended. And even on this hypothesis, it will be seen that its abettors are begging the question. They lay down premises as if self evident, and then proceed to make deductions accordingly. Hence it is obvious, that if the premises themselves be absurd, the legitimate conclusions drawn therefrom, must of necessity be preposterous. Now it so happens that their opponents accept the correctness of the premises, and consequently the syllogistic process; and it devolves on them to substantiate their first position by advertising to first, or fixed principles. But yielding the argument thus far, and allowing them the pedestal to erect their façade upon, let us proceed to examine the conclusions with the premises, and see how they coincide. According to this theory, it will be readily perceived, that each and every sin, of however trivial a nature, must be equal in turpitude to those of the darkest dye. For if the most enormous or heinous crime is an infinite evil, then the least must be infinite; and vice versa. Because there can be no just proportion between things of a finite nature, and those of infinity. Therefore, for every infraction of the law, the creature deserves an endless perpetuity of pain. But does not every son and daughter of Adam, possessing a moral sensibility, commit but one offence during their supposed state of probation? It will be answered in the affirmative, saying, that they sin daily, either in thought, word, or work. How then can they be equitably punished, according to a just retribution, for all their unrighteousness? Observe, it requires the long round of eternity, to inflict sufficient punishment, to answer the demand of justice for one transgression: should they all therefore become the unhappy sufferers of God's vindictive ire, and experience the sad effects of his impecuniable wrath, without limitation, would not all the crimes ever perpetrated by each individual, with one exception, be committed with impunity?

Again, as it is acknowledged that all are actual transgressors—they have come short of the perfection required, do not all deserve to be plunged into the deep, dark vault of hopeless perdition, as the just punishment of their offences? But do the advocates of this system maintain, that the whole progeny of Adam, should go down to hell, and there wade in the flames of inglant fury, under the displeasure of incensed Omniscience; or do they say in the language of the serpent in the garden, if you will put your trust in me, ye shall not surely die? Are they not holding forth the idea of salvation to a lost and rebellious world? Then how does this compare with the doctrine of endless retribution? No matter what means are adopted for their deliverance, whether it be through the medium of a sponsor, or a ransom. If they escape the awful doom they deserve for their misconduct through any medium, is not the doctrine of infinite rewards and punishments exploded?

Again if the law of God be infinite, and an act of obedience merits any thing, it must merit a reward commensurate to the demands of the holy mandate. Therefore, the law is infinite in its requirements, and a conformity to any of its precepts is infinite righteousness, so, for every act of moral virtue, the creature deserves endless happiness as a just recompense of reward. Does not salvation then, come of debt, and not by gift? Is it not of works, and not of grace? But will you consider, that we merit eternal blessedness for aught that we have done, or can do? No; on the contrary, it will be maintained, that we may live godly, and obey the commandments of the Lord, and yet after we have done all, we are but unprofitable servants, deserving nothing at the Lord's hand for our righteousness, or services; and if we obtain salvation, it must be through the tender mercy of God, who visits us, like the dayspring from on high. Is it not idle then, to talk of eternal retribution, according to the popular signification of the term?

Once more; if the rewards and punishments for virtue and vice, be infinite, as argued, then we shall readily perceive the utter impossibility of meeting out to each individual his recompense. For though we allow the creature to be totally depraved, while in a state of nature; so as to be incapable of performing the least commendable action, yet it will be admitted, in some instances he becomes renewed, so as, posterior to his regeneration, to be capable of performing actions of justice, and of the commandments of Heaven. Hence, for his unworthy deeds, he first deserves endless woe; and secondly, for his obedience, everlasting happiness! And consequently, it would defy the power of Omniscience to give them dues.

Do we ask then, whether the advocates of this doctrine believe it themselves? It may be answered with propriety, that no man can rationally believe it. It is but an insult to the understanding of the mind. A person may suppose that the Bible inculcates the sentiment, and apprehend he is under obligation to use it as a weapon; and by that means yield a tacit assent to the proposition; imagining it to be one of the holy mysteries of God, which it is the height of blasphemy to question.

We have discovered in our investigation, that by the word of God, he can make a close examination, either directly or indirectly deny the proposition themselves.—Let them beware then, how they palm it upon others. Happy is the man, that doth not that, which he disallows. L. L. 9.
TO THE REV. DR. LANSING.

Dear Sir,—You will have the goodness to excuse the liberty I take in addressing you, as it is emphatically intended for your personal benefit, as well as for the correction of one of the greatest evils that infest our country. You have taken unweaned pains to become popular and conspicuous among the religious professors; but it requires more discretion and sagacity than you possess, to shield your motives under the mantle of affectation. You have sadly mistaken the intelligence of a great proportion of the community, by an attempt to convince the public, that vital religion requires a systematic hostility toward your neighbors, and that a pompous, declamatory rant, is the only proof of talents and sincerity. You, Sir, have presumed too much, and by far over-rated your own abilities, in presuming to trample upon your feet, a subject you not feel disposed to comply with all your mandates. Your perpetual meddlesing with the private concerns of your neighbors, has made you a proper subject of scrutiny, and your daily theme of "getting up a revival," is a weak defence to your intruding plan of operations.

It is singular that a rational being of your opportuntiy and experience, by contemplating the extent of your own greatness, should bewilder his senses, and dash on every rock he meets. The lesson you received at Auburn, and your disappointment in not obtaining the high steeple at Utica, are incidents that ought not have cooled your vanity, but it seems to have had no other effect, than to increase your hostility against every obstacle that crosses your path.

Your fawning importunities with Messrs. Aikin and Bethune, to become your allies, in your crusading wars with your neighbors, can only be calculated as being fond of company;" but it is presumed that those gentlemen have more sagacity than to "loan their fingers to pull your hot chestnuts from the fire."

If your pretensions were bottomed upon rational sincerity, and you were honestly desirous of becoming useful to mankind, practice should accompany your precepts. Before you go from home to condemn your neighbors, purify your own little flock, where it must be admitted that you have an ample field for reformation. I make the appeal to yourself, as well as to every intelligent, rational being, whether your disciplined revival boosters, who are so vehemently condemning their neighbors, as infidels, Sabbath-breakers, and scoffers of religion, who are sent under your instructions, to creep into the back doors of your neighbors, to insult and terrify women and children, are all moral, honest, undefiled characters? and whether more dependence can invariably be placed on their integrity, than on those whom they so rudely condemn? Ye, must be the true answer.

I will go farther, and appeal to those who commune at the same table, and profess to believe the same articles of faith, whether they do not discover among your flock, a full proportion of spotted sheep, and such as they do not consider entitled to any confidence, or trust-worthy for one cent, and the most deceptitious quibblers that disgrace the human character?

These facts alone, without the fear of contradiction, I daily hear it uttered in the streets with indignation, by communion professors. Still, by your conduct, you are advocating such solemn mockery, because such characters are necessary to be in the front rank of modern revivals—such hardened impurity might rationally be expected to cure itself: but experience has shown it otherwise; and while intelligent people will submit to such impositions, as a substitute for pure and undefiled religion, so long the public will be priest-ridden, and cursed with the burden of supporting a swarm of impertinent, young, idle drones, as a standing army to enforce these modern revivals.

It is well known that many sensible intelligent clergymen and laymen, belonging to Presbyterian congregations, of great respectability and influence, through the manner and conduct pursued in getting up these bedlam revivals, as bearing too much the semblance of the "roaring lion," and assert that they are effected by the arts and inventions of men, instead of the pure spirit set forth in the gospel. When any clergyman of your own denomination fails to come up to your standard of "affected zeal," you pronounce all such as to be stumbling blocks to religion; and your influence is used to its full extent, to create a schism in their congregations, to remove them from their parishes. Doct Norton, Rev. Mr. Weeks, and many others, have become subjects of your wrath, and you have already commenced a systematic warfare with them to destroy their influence and reputation.

Your zealous plan of operation, is to appoint an annual, or a few days camp-meeting within their societies, and take with you a host of your well trained performers, to agitate under your high-seasoned declamations, for the purpose of exciting the sympathies of the weak and credulous, to distort your converts, that you may the more easily marshal them against their settled clergy, and drive them from their societies.

Have you not already commenced this attack against Doct. Norton, of Clinton, whose reputation the tongue of slander could never reach, by the most atrocious insinuations, that his age had deprived him of his usefulness, and advised him to ask for a dismission from his congregation? Have you not attended one of your camp-meetings in Clinton, with a train of your disciplined comedians, for the express purpose of pelting Doct. Norton to join you in your mad crusades, or drive him from his congregation?

Have you not also appointed many other of your camp-meetings in various other societies, for similar purposes? If such be the facts, what consideration of sensible honest men, in relation to your proceedings? I think you cannot reasonably expect, that boosting of being a descendant from Pocahontas, will shield you from contempt in all of your offensive operations.

The system of operations planned by Doct. Ely & Co., to organize a Christian party in politics, no doubt must be exceedingly fascinating to a person of your disposition. I would press with zeal in the highest degree in the cause of our country, that guarantees the liberty of conscience to every citizen to worship his God according to the dictates of his own reason.

In future, I would recommend for your consideration a more mild and consistent line of conduct, in your intercourse with your fellow-men; advise with wise and discreet men without assuming to dictate. Cruel persecutions are never tolerated, except by proud aristocratic tyrants, who look upon the human race as fit only for slaves to their haughty ambition; and by cherishing these views and feelings, you have sacrificed your reason to gratify your inclination.

You are yet to learn that boasting and self-commendation is a suspicious trait in the character of a gentleman; and no task more disgraceful to perform, than the trumpeting of one's own fame.

It is a prudent maxim, that a person living in a glass house should avoid throwing stones; and I am inclined to believe that you stand in much need of friends, among people of your own denomination. Your mounting a high proud horse, may not prove a sufficient security against bugs and quagmires. Permit me in sincerity, to recommend to you a different course of conduct, in relation to your neighbors. Cease to hurl your poisoned arrows of indication against them, and call in your impudent, abusive committees, and leave the people of your own denomination to the reflection of their own reason. I would further suggest the propriety of suspending the duties of your tinsel tract-tedding peddlers, (especially at this depth of snow) and permit your wearied congregation to attend, at least three days in each week, to their private occupations; as I think it will add much to your credit, as well as save your little flock from inevitable bankruptcy.

I can readily imagine that these experiments will be a painful task for you to perform, as your inordinate propensity to be "cock of the walk," is incorporated in your nature. But I can assure you, that you will find it more salutary in reclaiming your reputation, than the Alcoholic Medicament was to your health.

Nothing would give me more pleasure than to hear your conversion to the principles of common sense, hoping as I should, that it might subdue the haughty arrogance of your nature, and place you as a practical, useful teacher of pure and undefiled religion, instead of a bewildered ape of the ranting tribe.
hope you will excuse the frank manner in which I have addressed you, believing, as I do, that a little reflection may influence you to a more friendly disposition toward your neighbors, as well as a more honorable course with clergy of high integrity, like Doct. Norton and others.

The want of time prevents my giving you further notice of the present; but should future camp-meetings you may hold in Clinton require it, I shall attend for the purpose of dousing the "meat from your back!": and may find cause and subject for another communication. Yours sincerely,

Matthew.

Clinton, Feb. 4th, 1831.

[For the Magazine and Advocate.]

PROFESSOR STUART'S ESSAY.

We find in the fourth volume, No. 3, of the Rochester Observer, the following:

"I am pleased to hear that Professor Stuart, of Andover, has commenced a series of essays on the most important works of Scripture: and there can be little doubt that his investigations will embrace the import of Gehenna. From the known abilities and the deep and extensive learning of Mr. Stuart, we have reason to expect as the result of his inquiries, indubitable evidence that punishment in Gehenna is endless. We sincerely hope that neither ill health, nor the want of subscribers for his work, will prevent him from executing the noble and important plan which he has formed for the defence of the doctrine of endless punishment."

This reminds us of a certain deacon's remark, in a religious conference, concerning the prevalence of Universalism. "There is," said he, "a doctrine quite prevalent now a days, that all men are going to be saved: but, brethren and sisters, we hope for better things." A. C.

[For the Magazine and Advocate.]

CALVINISM AND ARMINIANISM.

Our Calvinistic brethren maintain that the glory of God requires the endless damnation of some of our race. This damnation, say they, is essential for the "display of his glory." This being admitted, we would ask them, why God sent his son Jesus to taste death for every man? a ransom for all—a propitiation for the sins of the whole world? And why did he invite all the ends of the world to look to Him and be saved? Did he intend by this to make an appearance of universal benevolence? This seems to partake of a little insincerity, if not of deception and hypocrisy. The Scriptures assure us that the wisdom which is from above is without partiality and without hypocrisy.

Our Christian brethren see and know that there is an absurdity in their sentiments. Why then are they not ashamed of them? Why are they ashamed to renounce that sentiment which they know carries an absurdity on the very face of it; and which they know cannot bear the scrutiny of common investigation? But says the Arminian,—"We do not believe that the glory of God requires the endless damnation of any of the human family; but that it requires the holiness of all human creatures." But do you not believe that some will be eternally damned? "O yes." Well, then, did not God design it from the beginning? "No: by no means." Then it seems he is disappointed in the event! How much wisdom does such a sentiment show? or, how much honor does it reflect upon the Deity? Any more than Calvinism does? Certainly not. But if He is not disappointed in the event, then certainly He designed their destiny from the beginning. Where difficulty is there, then, between Calvinism and Arminianism? None at all—or at least, one attributes just as much malevolence to the Deity as the other does ignorance. How long, ye limitarians, will ye hold to sentiments so derogatory to a Being infinite in Wisdom, Power and Goodness?

February, 1831. A. C.

[For the Magazine and Advocate.]

CONFERENCE.

Messrs. Editors.—It devolves on me to transmit to you, and your readers, an account of our special conference held at Dansville village, on Saturday and Sunday, 29th and 30th of Jan. last.


The weather was pleasant, the prevailing excellent, and our meeting was tolerably well attended, especially by friends from the neighboring towns. I believe there are but few in this village who are willing to be known as Universalists; but, as far as I could learn from my short acquaintance with them, these few are firm and respectable.

With respect to the liberty which with our brethren from a distance were entertained by them, on this occasion, we think our Dansville friends are in possession of all that is just and well founded faith — benevolence. Their liberty in behalf of the ministering brethren, in particular, will long be remembered with gratitude.

Yours in the gospel of peace,

A. H. CURTIS.

Honeoye, Feb. 4th, 1831.
age of twenty. He made images, burnt incense, and his children. He suffered a variety of the reverses of fortune, and finally found himself ruined. The Lord his God delivered him into the hands of the King of Syria: and they smote him, and carried away a great multitude of them captives. Pekah, king of Israel, slew in one day, one hundred and twenty thousand, all valiant men, and took women, sons and daughters, prisoners, amounting to two hundred thousand. The chapter above mentioned closes with an account of his (Ahaz's) death and burial. Did his enemies prevail or succeed against him, or not?

As you have admonished your correspondents, and very properly, not to trouble you with lengthy communications, I here close for the present, reserving for some future day, some observations which, with your approbation, I should wish to make on the other passages mentioned, especially upon that one which you say "is so plain as to need no comment." H.

**ANSWER.**

Our answer to the above is ready and shall be brief.

1st question, relative to the use of this prophecy by Matthew, (chap. i. 22, 23.) This passage has been objected to by some learned Christians, as not being the language of Matthew, on the ground that it is not a correct quotation from Isaiah, the Hebrew not admitting of such a translation: and hence they have thought it an interpolation. But admitting Matthew to have used the language, and to have applied the quotation from Isaiah to Christ, does it necessarily make Christ the original and primary subject of the prophecy, allowing the prophet had another and a different person in view, when he spoke? Frequent allusions to, and partial quotations from the writings of the prophets, are made by the writers of the New Testament; and by what biblical critics call accommodation, the language thus quoted or alluded to, is applied to subjects and events to which it originally and primarily had no direct allusion. See an example of this in the next (2d) chapter of Matthew, 17th and 18th verses: which is quoted from Jeremiah, xxxi: 15. "In Rama was there a voice heard, lamentation," &c. This prophecy was originally spoken concerning the captivity of the ten tribes; but is here elegantly applied to the murder of the innocents at Bethlehem; as if he had said, Bethlehem at this time resembled Rama: for a Rachel might be said to weep over her children which were slaughtered or gone into captivity; so in Bethlehem the mothers lamented bitterly their children because they were slain. So Matthew i. 22, 23, may be understood in a similar way—a case occurred resembling, or similar to, that described by Isaiah.

2d question, relative to what happened to Ahaz. Here the question of H. is not altogether pertinent. Instead of asking, "did it happen to Ahaz according to the prediction?" he should have asked, Did it happen to the conspirators against Ahaz, &c. For he admits that we said, "the substance of the prediction was, that those who had conspired against Ahaz should not succeed:" and then he adds, "exactly so." Well, let us now inquire, Was the prediction verified? and was the league or conspiracy broken up? Yes, completely. Turn to, and read 2 Kings xvi: 5, 9. "Then Rezin, king of Syria, and Pekah, son of Remaliah, king of Israel, came up to Jerusalem to war: and they besieged Ahaz, but could not overcome him." (Here is the failure of the conspiracy.) "So Ahaz sent messengers to Tiglath-pilezer, king of Assyria—And the king of Assyria harkened unto him: for the king of Assyria went up against Damascus, and took it, and carried the people of it to Kir, and slain Rezin." (Here is the death of one of the conspirators.) Now is not this clear proof of the fulfilment of the prediction declaring that the conspiracy formed against Ahaz should not succeed? What then is H. crying at? Why, because Ahaz was a wicked and idolatrous king, and after reigning six years, (II. has made a mistake of ten years here—it was sixteen,) was finally ruined, carried away captive, &c. Well, what of all this? Did the prediction state, or did we state, that he was virtuous, and should enjoy a long and prosperous reign? No; nothing of the kind. And it does not militate at all against the prophecy, because that after its fulfilment, Ahaz proved to be a wicked king, and in just judgment upon him, God gave him up into the hands of his enemies and suffered him to be ruined.

We find H. has gotten bravely over his qualms of conscience, or at least his modesty is not so easily wounded at being suspected of inclining to "skepticism" as it appeared to be a few weeks since. And we cannot say whether he would blush at being suspected even of "rank skepticism." However much, or however little "wisdom" we may suppose it necessary for him to possess in order to be saved; one thing is very evident—that had he possessed a little more of it, or searched the Scriptures more thoroughly which are "able to make wise unto salvation," he would have been "saved" at least from making so gross a blunder as the one above noticed in relation to the non-fulfilment of the prediction of the prophet.

In conclusion we remark, it is not so easy a matter to overthrow the Scriptures, or disprove their veracity, as some people, who perhaps have but superficially examined them, may at first imagine. Aside from the indubitable evidence of their divine authority from the fulfilment of the prophecies, the sublime precepts and lessons of moral instruction they contain, we think are amply sufficient to recommend them to the careful perusal and serious attention of all who would seek that "wisdom that cometh from above; which is first pure, then peaceable, gentle, easy to be intreated, full of mercy and good fruits without partiality and without hypocrisy." That some errors have crept into the scriptures, as they now are in our version, is readily admitted. But to us it is less surprising that these few errors are found in them, (seeing they have existed for so many ages, and passed through so many languages,) than it is that they have been preserved as pure as they are. Let people of sceptical habits, but well informed minds, take the same pains to understand correctly and to harmonize them, that they now take to find discrepancies and set them at war with themselves, they must discover in them a sublimity and beauty that they cannot but admire.

S.

**OBJECTIONS TO UNIVERSALISM.**

Messrs. Editors—Although a subscriber and reader of your paper, I have some doubts as to the truth of the doctrine it inculcates; and having observed your condensation and promptness in answering the enquiries of your numerous correspondents, I have ventured to intrude upon your notice, what appears to me, to be objections to universal salvation.

If we were to consult our reason only, I believe we should all come to the conclusion that all mankind will finally be happy, inasmuch as an omnipotent and good God would never create intelligent beings for any other purpose. But if the revelations of that Deity to his creatures inform us that none will be finally happy but such as fulfill certain conditions, and experience certain changes of mind and heart in this life, then our reasonings must be laid entirely aside, and those revelations be our only guide: therefore, I shall state no objections but such as seem to occur in the Scriptures.

1. There are many prophecies in the Old Testament, stating that the Jews are to be restored to their former condition as a nation, and again inhabit the land of their fathers, Jerem. xlvii: 27—Zeph. ii: 7, &c., and this appears to be the restitution declared by Peter to the Jews, who, alone, could understand the allusion. Acts 3: 21.

2. All the promises of a final restoration are general and indefinite, and may no more mean every individual of the human family, than the term "all the world" (Luke ii: 1) meant the whole population of the globe.

3. The texts brought from the Epistles to prove universal salvation, were applied to members of the church, and not to unbelievers.

4. The declaration of the Saviour, "ye shall die in your sins; whither I go ye cannot come," John viii: 21. It is true he makes the same declaration to the disciples, John xiii: 36, and adds, that they shall come afterwards; but this saving clause cannot be equally applied to both, unless we suppose the disciples would also die in their sins.
Gentiles were interested in the promise (Acts iii: 25,) that in Christ "all the kindreds of the earth should be blessed," must appear evident, we think, to all; and that they could understand these promises and allusions we think is equally clear from the 2d chapter of Ephesians, where the apostle tells them they are "no more strangers and foreigners, but fellow-citizens with the saints, and of the household of God," &c. II. The promises of final restoration, general and indefinite. We think there are not only such promises, but also multitudes of promises that are particular and definite to this point. An excellent and infallible rule for understanding the word all, in Scripture, is this: Wherever the sense, general scope, or context, necessarily restricts its meaning to less than the whole human family, it must be allowed to be limited in its meaning and application. In all other cases it must be allowed to mean what it does naturally and legitimately, the whole. The phrase "all the world" Luke ii: 1; as also Matt. xxiv: 14, undoubtedly signifies the whole Roman empire; as it was then called the universal empire, or empire of the world. And this is determined to be its sense from the connection and general scope of the passages. But where we read of "every creature in heaven, on the earth, under the earth, in the sea," &c. Rev. v: 13. Philip. ii: 10, 11, of "all things in heaven, earth," &c. Eph. i: 22. Col. i: 20, of "all things," 1 Tim. ii: 4. Mark iv: 10, of "all the whole creation," Rom. viii: 22, of "the whole world," 1 John ii: 2, and other similar expressions of universality, where there is nothing that can limit the meaning to a part, the whole intelligent creation without exception, must evidently be embraced. Nor can we frame or imagine expressions more particular, definite, clear, full and universal than these. III. The promises in the Epistles applied to members of the church, and not to unbelievers. That there are many promises in the Epistles, made especially and only to believers we readily admit; but cannot allow that all, or even a majority of them are of this description. That many full and unequivocal promises are made to unbelievers is evident from a variety of passages. See Romans xi: from 15th verse to end of the chapter, and particularly 32d. "For God hath concluded them all in unbelief, that he might have mercy upon all." Rom. v: from 8th to 21st verse. And Peter was directly addressing unbelievers when he said, "the promise is unto you and to your children" &c. Acts ii: 29, and iii: 25. In the 1st of Ephesians, St. Paul is addressing believers only, and showing how the grace and wisdom of God had abounded towards them; till he comes to the 9th and 10th verses, where he speaks of what God had made known to them (believers) respecting all mankind, or those who did not then believe. "Having made known, unto us" says he, "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." Here it is evident that, as believers were already gathered in Christ, the apostle speaks of the gathering those who were then out of Christ (unbelievers) into the same fold with the same head—parallel to John v: 16. See also 1. Cor. xv: 22, &c. 1. Tim. ii: 4-6, and iv: 10, 1 John iv: 14, Jude 3, and other passages too numerous to mention.

IV. The declaration of Jesus to the Jews John viii: 51, "ye shall die in your sins: whether I go ye cannot come." We think the last clause, as spoken of, was not natural death, but spiritual. "To be carnally minded is death; but to be spiritually minded is life and peace." The carnal mindedness of the Jews prevented their belief, and occasioned their death—a death both spiritual and political—a death directly the reverse of that life he describes verse 12th, and also in chap. xi: 25, 26, "He that believeth in me, though he were dead, yet shall he live: and whosoever liveth and believeth in me, shall never die." Here spiritual, (not natural,) death and life are contrasted. Those who believed in Jesus, could come, in a moral sense, by spiritual life, where Christ was; but those who did not believe, could not, but became dead in trespasses, and sin and unbelief, where no Saviour was to be found. But that the unbelief and sin of these Jews was ultimately to be taken away, see Rom. xi: 23, 25, 27, 31, and nothing then can prevent them from coming where Christ is.

V. Concerning the judgment. Will not "Candor" allow that the judgment mentioned Rom. xiv: 10, may be the same as that described in Matt. xxv? For both passages were written previous to the time when the judgment described by Matthew occurred. But the admission of a judgment subsequent to that, or of a judgment in a future state of being, is no argument against, nor the least objection to the doctrine of the final salvation of all mankind.

VI. The parable of the rich man and Lazarus. This we cannot admit to be any objection to the doctrine of universal salvation. For 1. It is but a parable, and not a description of literal facts. 2. Nothing is said about endless misery, nor of the long duration of the rich man's sufferings. 3. The gulf, whatever it may be, we think cannot remain after every valley shall be filled and every mountain levelled, the crooked made straight and all the rough places smooth. What can the gulf be but sin and unbelief? (Isa. lix: 2.) Take away these, and the gulf is removed. Christ is to "finish sin, make an end of transgression and bring in everlasting righteousness," i.e., all Israel and the fulness of the Gentiles are to be saved. Rom. xi: 25-27, "And the ransom of the Lord (who gave him-
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self a ransom for all to be testified in due time"; the rich man not excepted;) shall return, and come to Zion with songs and everlasting joy upon their heads: they shall obtain joy and gladness, and sorrow and sighing shall flee away." Isa. xxxv: 10, 1 Tim. iv: 6. We intend, ere long, giving a full elucidation of the parable of the rich man and Lazarus.

To conclude; if any observations we have made, shall prove a source of edification to "Candor," or any of our readers, or tend in the least to the removal of doubts or objections to the glorious and heavenly doctrine of universal benevolence and salvation, we shall be amply paid for the little labor they have cost us.

"Search the Scriptures," and "see whether these things are so." S.

REMOVAL.

Br. Jacob Chase, who has been preaching with success for some time past at Genoa, has received and accepted an invitation from the Universalist Society in Berkshire, Tioga co., to become their pastor. He is to remove and commence his labors in the latter place in April next, and wishes all letters, papers, &c. addressed to him, directed to Berkshire, after the first April. We wish him prosperity and abundant success in the upbuilding of the cause of truth and righteousness, wherever in the providence of God he may be called to labor, and that he may forever be peace to the societies of which he has been, and is to be, the minister.

The following is an extract of a letter recently received from him:

The Society in Berkshire, Tioga co., is a very flourishing one, and embraces many of the most influential and respectable inhabitants of the town. Agreeably with their request, I visited them last Sabbath (30th January) for the third time, and closed an engagement with them. I am to move, so as to commence my labors with them in April next.

A spirit of perseverance has resumed the place of cold indifference—hence a thirst for scriptural and theological truth has been excited, and with the blessing of God will unquestionably be productive of much good to the cause of humanity.

I leave my society in Genoa with the utmost friendship and cordiality, and it gives me the highest pleasure to believe that it is mutual. I can never leave them without a tear of regret at the separation. But I think my labors may be made more profitable, at present, in Berkshire.

Br. Skinner, not only myself, but all our friends in this region, are highly gratified with the form, manner and matter of your interesting and invaluable paper. We think it must eventually, if conducted with that prudence, independence and promptitude with which it hitherto has been, obtain a greater list of subscribers than any other paper religious or political, in the United States. Many are just beginning to read it; and "to be liked, it needs but to be seen." May the richest blessings of heaven rest upon your exertions in the cause of Christ and humanity, and crown your labors of love with that success which they so richly merit. Yours, &c.

J. CHASE, Jr.

* We cannot foster ourselves with such food and lofty expectations as the partial pen of friendship would tend to cherish in us; however much of vanity we may naturally possess. We however feel thankful to God and a liberal public for the generous and increasing patronage liberally bestowed on our labors. S.

One of our agents at Hoosick Falls writes as follows:

"I can with pleasure inform you, my dear brethren, that your valuable paper is read here with much interest. The time has arrived when people here (as in most other places) are becoming convinced that they have hitherto spent their money for that which is not bread, and labored for that which will not satisfy." As yet, there is no regularly organized society in this place, but probably will be in the course of a few months. As preaching seems to be the most effectual method of determining who are liberal and who are not, we are making exertions to obtain it occasionally. We expect Br. Ammi Bond to deliver a discourse here, next Sunday.

Should any ministering brethren be traveling this way, and can make it convenient to call, I think they will meet with some warm hearted friends.—Accept, dear Brothers, my best wishes for your prosperity and usefulness.

C. C.

To the above request of our brethren at Hoosick Falls, we add the expression of our own wish that it may be gratified. We can testify from personal knowledge and experience to the liberality and warm-heartedness of our brethren in that place, not only by the hospitality we have received at their hands, but also from the very liberal and prompt aid rendered us by the extensive patronage given to our editorial labors. Such zeal and liberality well deserves the public expression of our gratitude. We wish them success in organizing a society, procuring preaching, and upbuilding and extending the cause of liberality and truth. Persevere, brethren, and the Lord will be with you.

S.

TO ASSOCIATIONS, &c.

There is, we believe, no denomination of professing Christians less acquainted with its exact strength, number of Preachers, Societies, Meeting houses, &c., than our own. Our statistics, on these subjects, are very deficient in correctness, and must be gleaned alone from our periodicals—for it is, by no means a general thing for our associated bodies to attend to the matter.

The writer was for some time a believer in Universalism, and a reader of Universalist publications, before he had any correct idea of the extent and strength of the order—and often, when his mind reverted to the workings of his soul in regret that there were so very few, (as he believed,) who were almost and altogether such as he was in faith—he feels a strong anxiety that some regular and permanent means might be taken to ascertain, as correctly as possible, the strength of Universalism in this country.

None but those who have sorely felt a want of such information—who have lived 70 or 100 miles from any society professing a like faith—who have never heard the gospel preached in its purity, or visited a place which had been blessed by the footsteps of the messengers of peace—and who feel as if they were alone in the world in believing the word, promises and oath of Jehovah, can truly appreciate the necessity, and salutary usefulness of church statistics.

When the society was formed in Marietta, Pa., there were no Universalist societies nearer than Philadelphia, east—North Carolina, south—Ohio, west, and Surquehanna or Bradford county, north—a fearful distance indeed—and the little flock in this vast extent of moral wilderness, were regarded by our opponents as the only Universalists in the world—"except, perhaps," they would say, "a society in Philadelphia, one or two in New-York state, and a few in the New-England states." We were consequently, as little respected for sanity of mind, or propriety and prudence of conduct, as was Elijah among the 450 prophets of Baal; and, as a matter course, none except the stout in heart, fearless in purpose, and unyielding in determination, dared unite their characters and efforts with ours in defence and support of the doctrine. Of what importance, as a matter of joyous information to ourselves, and of warm illumination to our fearful friends, was a portion of news, giving even an imperfect statement of the progress, extent and strength of our cause. No sermon, however good, was more useful to our little band, or more eagerly read and cherished.

There are, doubtless, other societies and neighborhoods in a similar, if not in a worse situation, and much good could therefore be done by the publication of a yearly and correct statement of the number of our societies, meeting houses and clergymen, in the different states. But how can correct accounts be obtained? We answer, let every Association and Convention gather together, and publish such information as they can obtain, respecting those subjects in their bounds, and the thing will be done at once. As to the south and west, where there may be preachers and societies unconnected with any of our Associations, we must do as heretofore—depend on individuals for information.

S.
POETRY.

THREATS OF BOREAS.

Behold I rush forth,
From the terrible North,
Where Aulis no longer shall bind me;
And o'er the face of the deep,
Where the mariner's fatal wind shall find me.

Through the forest I'll roar
And exhibit my power,
And all the mighty oaks shall tremble;
I'll shake the mountain's bow
With a horrible sound,
And their pride shall be humbled and scattered.

All creatures shall fly,
When my anger is high,
To seek from my vengeance protection;
I'll increase the loud storm,
For I love to do harm,
And fill the stout heart with dejection.

I will darken the air,
And the sky that look'd clear
Mankind shall be brought to destruction;
While the mountain shall bow,
And the rocks from its brow
Shall be hurled into the broad vast.

No musical note
O'er the landscape shall float,
When the storm rages in the valley;
What with my loud voice shall be ringing.

On the traveling I'll come,
When he's far from his home,
When night, and deep snow-drifts continue him—
I will cause him to stray,
From the only right way,
And perish 'neath the snows that surround him.

REPLY.

Oceae, Boreas to the storm,
Though a terrible host
Of storms and fierce tempests obey thee; yet
there's power diviner,
And wisdom, eternal, to awake them.

That wisdom can stay
The wild waves of the sea,
And still the loud roar of the ocean—
Command thee to cease,
And stop all the fearful commotion.

MAHOMETAN CONSISTENCY.

There are some beliefs which may be so confined as to the Church of Mahomet, that it sometimes seems to be a new and strange form of Christianity. But this is not so. The Mahometans have some agreements with the Christians in some points, especially in their religion and morality, and in their observance of the Sabbath. They also have some differences with the Christians, particularly in their doctrine of the Trinity and the Virgin Birth. But the most striking difference between the two religions is the absence of authority from the Mahometans, and the presence of authority from the Christians. The Mahometans have no Scripture of their own, and their religious practices are determined by the traditions of their prophet and his successors. The Christians have the Bible, which is the inspired word of God, and their religious practices are determined by the teachings of Jesus and the apostles. This difference in the authority of their scriptures is the most important difference between the two religions, and it is the foundation of the doctrine of the Trinity and the Virgin Birth in the Christians.

GENEROUSITY.

Travelling in a sandy desert, a wandering Arab found a youth extending on the burning sand, and ready to expire with thirst. He asked the youth if he had any water, and the youth said he had none to spare. The Arab, however, took his pitcher and filled it with water, swung it over him, but there was only sufficient to last twenty-four hours. The youth said he would give him for it, but he said he would take it for nothing. "To Veiled-Hill," the Arab said he had come from a far country, and was returning home, and was spending the last of his water; that he was in the environs of the caravan; that he had no more water, and that he was now going to Veiled-Hill, where he could get water by the mouth of the river, and that the youth could take it for nothing. The youth was satisfied, and the Arab gave him the water.

HAPPY ALLUSION.

It is a pleasant meeting in Fleetwood to hear a minister compose
The gospel to the life-bowt.

The world in tears we're in—
Thus be the good to us the life-bowt! We were
Taken in—and all brought safe to land. And now,
What shall we do?—Do, as the youth's said to the
wreck, and say to the rest of the crew, and
say, you'll also save yourselves as you can, in a
hurricane, some on a plank—let them go to the bottom?
Far be it from us! No, we have no water, but we have our
best upon us; the best to the leaders, and
pride to the rest of the crew.

CURE FOR THE RHEUMATISM.

The Editor of the Buffalo Bulletin confirms the efficacy of the following prescription for the Rheumatism. —The Editors of the Buffalo Bulletin, with a desire to contribute to the welfare of the sick and suffering, give the following prescription for the Rheumatism, with a desire to contribute to the welfare of the sick and suffering. The Editors of the Buffalo Bulletin, with a desire to contribute to the welfare of the sick and suffering, give the following prescription for the Rheumatism, with a desire to contribute to the welfare of the sick and suffering.

LETTERS CONTAINING REMINISCENCES.

Received at this office during the week ending Feb. 17.

W. S. Candman, 51, B. V. for J. S. and J. S. Jr.,

Pavilion, 63; J. H. P., M. Anderson, (C. S. 5),

P. C. C., Lempster, (N. H.), S. D., Sullivan, (B. S. 5),

P. M., Martin, (V. H.), C. H., Lapp, (S. E. C. 5),

E. C., Dellenberg, (S. E. 5), H. R., Hersey, (S. E. 5),

N. A. G., Cook (S. E. 5), H. E., Finkel (S. E. 5),

B. S., same place., 515; P. M., Otto, 51, B. M., Chun's Inn, 93, 51,

C. S., East Bloomfield, 15, 53, J. M. D., Norwich, 53,

P. M., Watertown, 51, W. A. M., Fredericktown,

D. J., 93; W. J., Easton, 51, 93; Easton, 51,

G. S., Byron, 94; G. P., South Chili, 93,

P. M., Steunenberg (V.) 53; J. M. R., West Richland, 93.
THE PREACHER.

ORIGINAL SERMON...NO. V.
By REV. H. C. Myron, of Cooperstown, N. Y.

Righteousness exalteth a nation; but sin is a reproach to any people.—Proverbs Xlv: 14.

Man is a social being, a creature of circumstances, subjected to various mutations, and operated upon by external objects. His happiness or misery is dependant on the choice he makes, and the motives that prompt him to action. If righteousness is the governing principle, he will not only seek those things which will best promote his own happiness, but the happiness and prosperity of the great family of man.

Such a course could not be deemed unrighteous, unless we impute unrighteousness to the almighty Ruler of the universe, who seeks the best good of all his creatures.

Hence the Author of our existence, and every good and perfect gift, never requires us to forfeit our most perfect enjoyment, either by his law, or through his divine providences; but the plans of infinite wisdom in the constitution of the universe, and the requisition of the divine requirements, are calculated to produce, not only righteousness, but the highest possible attainment of human felicity.

Sin and misery—virtue and peace, are inseparably connected, and cannot be separated one from the other. Thus, the character of righteousness is to a man, as a hard and arduous path, is the only way for a nation or an individual to enjoy the blessings and privileges which our heavenly Father hath put within our reach. The causes which call upon us for gratitude, praise and thanksgiving, are numberless. For the revelation of the character of the almighty and unchangeable Father of the universe—who is good to all, and his tender mercies are over all his works—on whom "the eyes of all creatures wait for their daily food," and who "opens his hand and satisfies the desires of every living thing"—who causes our barns and our store-houses to be filled with plenty, and who maketh the husbandman to rejoice in the fruits of the earth—who, in his kind providence, hath given us health and peace in all our borders—and, in a word, permitted us to enjoy privileges to a greater extent than any other nation on the globe. That equality which the wise framers of our constitution has given to every man, wherein virtue receives its reward, and vice its merited punishment—and wherein every man can sit under his own vine, and under his own fig tree, with no one to make afraid.—Heaven has marked this republic as an asylum for the oppressed, by the flight of our forefathers on account of being oppressed in their religious freedom. They sought this land where they could worship God according to the dictates of their own consciences—where every man can worship one or three Gods, as light and convenient dictates, without any laws compelling him to be a hypocrite, or forfeiting his liberty for the sake of his religion.

In this country every man can believe and propagate that religion which he believes to be contained in the word of God, or the record which God hath given of his Son, and no councils of arrogant clergy can make statutes imposing religious creeds on the people—no inquisitions, gibbets, dungeons nor stake, can be erected to punish heretics. No: we are at present freed from these worst of calamities. For these things we ought ever to offer unto the Most High the current particulars of gratitude.

It will be recollected, with the most pleasing emotions, that since the establishment of our free and republican institutions, in this highly favored country, where equal rights are enjoyed, that as the mind has been brought to contemplate the all-important "doxology of the gospel of God our Saviour," it has rejected those doctrines which superstition has originated, in the ages of barbarism and popery. The mind of man, like water unobstructed, will find its common level. The advancement of society in this country, the commencement of the last half century, is without a parallel in the history of man since the sixth century. The doctrines of anger and vindictive wrath in the Almighty—the vicarious sufferings of Christ—imputed sin, and imputed righteousness—of a hell of endless misery—have been rejected by thousands of the people in this happy country.

The clouds of superstition and darkness have been lifted up, and man has found that righteousness and peace are inseparably connected, and that vice is the only road to misery and moral death. And the glorious gospel of life and immortality, which was promised to bless, and give an incorruptible inheritance to all flesh, has shown more than mortal radiance on thousands of the inhabitants of this distinguished clime, and has, by the righteousness of our laws, and the genius of our government, caused the tyrant of evil, and religious liberty to tremble; while thousands of the sons and daughters of oppression, who have labored their substance to support civil and religious tyrants in voluptuousness, sin and oppression, have been driven before hunger, and temporal and spiritual woe of every description, and of the most aggravated nature, from foreign countries, to seek an asylum in the peaceful bosom of America. These blessings of the equal rights of man, are the purchase of the blood and treasured of our forefathers, the most of whom have fallen asleep, but some continue until this present time, and joyfully see the pleasure of the Lord prospering in their hands. Thus, by a continuance in a way of righteousness and virtue, this government, possessing so much of the genius of the gospel—which is light to the blind, health to the morally sick, food to the hungry, strength to the weak, comfort to the afflicted, joy to the desponding, and life from the dead—will be like the mountain of the Lord's house, which shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it.

That righteousness which pervaded the minds of the framers of our excellent constitution (the purest on earth,) has exalted them to a respect and a name, which I trust will not be forgotten to the latest generations; and which shall be borne, as on wings, to the remotest boundaries of creation; and unborn generations shall rise up and evil them blessed. Thus, as our holy religion seeks the best good of all, and has made ample provision for every subject, even for the poorest, so is there provision made for them here, which is not to be found in any other country on earth—even the most unworthy shares the protection of a most loving providence. How unlike these governments which have been formed, as the result of, and with a view to, the promotion of partial creeds of religion, where a certain portion of the people were considered favorites of Heaven, and objects of the love and favor of God, to the exclusion of the larger portion of mankind—and which have made provision, not for all, but a few, and that number only who favored their particular views, and who were of their own stamp. Hence, instead of righteousness and peace, the history of those nations, and of those periods of the world, presents a most horrid picture—the blackest in the history of man. They depended not on the righteousness of their government, or the justice of their laws, to produce obedience and a love of their country and its laws; but the arm of physical strength was used to enforce them, whether right or wrong.

Woe to the nation and government, who freely disregard, will produce wrong results. Hence the opinion which has pervaded the world, for ages, that man, who was created in the image of God, is not capable of self-government—has not sufficient ability to be righteous—to be obedient to the principles of moral virtue—but must be compelled to it by coercive means—by des...
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As a nation, we have great reason to rejoice at the unparalleled peace and prosperity which we enjoy, not only at home, but abroad with foreign nations—and for the abundant productive soil—the light of science, whose genial rays have alone with rising splendor on the people of America, where rich and poor can bask in its light, and grow in knowledge and righteousness. These considerations furnish abundant reason for gratitude and thanking to the Author of every good and perfect gift, who has given us so great a share of the "wisdom which is from above upon the rational as a religious people, there is no nation on earth that enjoys equal privileges with us. Although there are a great variety of sects in this country, yet they all share equally the protection of government; no one is compelled to pay for the support of another sect, nor are they charged for the support of the laws, exclusive from holding office. The sun of our prosperity has risen above the horizon, and all enjoy its blessings and share its influence. When we look upon the few flitting years, which have gone down the current of time, and realize the dim light by which we believe in the religious world, and contrast it with the present—where is the heart so dull to sensibility, as not to find one thank-offering for the Most High? Then parents looked upon the pledges of their love, and believed that at least nine out of ten were reprobated to destruction. For though God, for the honor of his vindictive justice; while one or two only were elected to everlasting life, to the praise of his glorious grace.—Imagine if you can, the heart-withering anguish, and the storms of wrath which then seemed to gather thick around! Where are they now? The light of Divine truth, and the knowledge of salvation through the glorious gospel of the Son of God, has fully chased them away, and left the mind as clear and calm as the cloudless sky. Delivered from bondage and fear, which hath smitten its terror, the Father of all—who will have all men to be saved—who is the Saviour of all men, and who has promised 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 "all nations whom he has made shall come and worship before him, and glorify his name." Thus our eyes have seen, and our hearts have rejoiced in that righteousness which has exalted this nation to that of a name and a praise in the earth. And as individuals associated together, form nations, so do individuals composing nations, compose nations forming compositions.

The text informs us that "sin is a reproach to any people." We are informed that "sin is the transgression of the law." Hence it follows that, in order for a nation to become sinful, it must be by transgression of the law. But nations being composed of individuals, the same law which is imposed on individuals is, of necessity, the law of nations. Hence that governing principle which will promote individual, will produce national prosperity, and the destiny of nations is dependent on the character of its subjects.

It was by the transgression of that universal law, by which God holds the destiny of the universe, that the Jews fell a prey to their own sins and transgressions—first to the heathen, little by little, substituting their own traditions in place of the divine requirements, until they had entirely forsaken the law of God, and become a reproach, and a by-word, and destruction at last came suddenly upon them. Egypt, Tyre, and Babylon shared the same fate. The religion of Christ, in its first introduction into this world, and in its original purity and simplicity, gave a tone of character to the nations of Greece and Rome; which seemed at the first introduction of it into those countries, to promise universal peace to the world. Thus, how short was the nation! for as soon as it became popular, its doctrines became contaminated by the rapid admission of the Heathen, with some of their superstitions; such as the doctrines of demons, or two omni-science beings, one good and the other evil—Tartarus, where they say is the place of the dead after death—a general judgment in a future state of existence, where the righteous would be rewarded with the enjoyment of the Elysian fields, and the wicked be sent into Tartarus, or the modern hell of Christians.—Thus, by slow and almost imperceptible degrees, is the darkness of the doctrine of the gospel; the priests created distinctions among rulers and people, and at the same time, began thirsting for power and wealth, seeking how they might best attain their favorite object. To do this, they also began to preach terror to the common people, and gradually to reduce them to believe that they had great influence with the Deity, and could prepare a way for their escape from hell. The priests also commenced flattering emperors and kings, and by artful insinuations, succeeded in obtaining power and influence in secular affairs; and, to this end, they established their opinions by force, and succeeded in making rulers and subjects believe there could be no salvation save thro' their influence.

Knowing that wealth is power, they left no means unemployed to accumulate wealth—inducing the people to believe that for money they could obtain the remission of their sins, and as all that a man hath he will give for his life, so much more, to be delivered from the miseries of eternal woe? Thus they obtained money from rich and poor, by operating upon their fears and credulity; until they thought that belonged to religious and virtue was destroyed, except the name. Missionaries were employed to propagate their sentiments and further their views, who claimed infallibility and divine influence. And all this has been done, perverting the ways of the Lord, until scathings have destroyed the name of God, and Greece and Rome have been, and are now, a reproach among all nations, and a monument of the truth of the text—that "sin is a reproach to any people."
We have to-day met in this temple, to mingle our grateful homage and praise—to render a tribute of thanksgiving to God, for the blessings of civil and religious liberty which we so amply share, and so peacefully enjoy—and, with hearts beating with devotion to the Giver of every good and perfect gift, to offer fervent supplications to the all-merciful Dispenser of events, for his continued favors and blessings.

Are we assured of the continuation of these blessings and favors? “Righteousness exalteth a nation, but sin is a reproach to any people.” In a republican form of government, where every individual constitutes an integer of the great whole, the virtue of the nation is made up of individual virtue. Every individual is responsible for the well-being of the nation. Is there no danger of the loss of these privileges which we now enjoy? The zeal of the Jews and of ancient Greece, Rome, and many other nations for the use of their political liberties, proved their overthrow and destruction. Have we nothing to fear in this country? Have we not men in this country who, through the influence of an over-heated zeal for the propagation of their peculiar sentiments, are endeavoring to influence the government to subvert the constitution of their object—and resorting to every means in their power, strive to influence the government to that effect.

Societies have been formed of almost every name and character, such as the “American” Missionary—Bible—Tract—Sunday-School—Temperance—Education—Sabbath—Charity—Charity—Charity—Society—all called National. What are the possessed objects of all these various societies, as held out to the community? The salvation of immortal souls from the wrath of their Creator—from the anger of his law. Thus they add society to society—not because there is any clear evidence of good resulting from them, but because it is the recommendation of their priests, and they are popular men; and thus, instead of worshiping God, they worship a contemptible deity, falsely called popular. For this purpose, they must be large sums of money collected and put into the Lord’s treasury”—alias the pockets of the priests. Governor Lincoln said, in a speech to the Legislature, that “within five years only, more than thirty millions of dollars had been authorized to be held for religious purposes, in the single state of Minnesota. To this the funds of the Bible Society, forty-five thou-
they as ingenious, upright and persevering in their religious principles and professions, as in the business of life? Are they as punctilious in preserving the truth, respecting their opinions—as cautious of the imputation of hypocrisy, in their religious professions, as in the most trivial, temporal concerns? And are they as much concerned to leave a favorable impression upon the mind of the rising generation, respecting their religious integrity, as in almost any thing else?—That there are thousands and tens of thousands of men, in other respects, of the highest moral worth, for whom these questions cannot be answered in the affirmative, cannot be denied. They are the sociables of every party, and for the time, the believers with every sect under heaven.

With an unbeliever, they profess not to have formed an opinion—do not see how people find it possible to believe the Bible—and take their turn in cracking the silly jokes of the day, and especially upon the men of the "black cloth," with the utmost condescension. It is amusing to see them quail, perhaps the next moment, in the presence of those whom, out of pure good nature, they had insulted. And they will embrace the very earliest opportunity they find to become the successors of their previous advocate—a man of no principle.

With an orthodox man, they are for strenuous measures—think of joining the church—will take a pew at least—wonder that men have so little interest in religion—hold the mystery of the Trinity as the most important fundamental in the doctrine of the church, and have little doubt that the justice of God will be glorified in the endless damnation of the finally impenitent. The next hour brings them into a circle of Universalists, it matters not where or how, and they are glee, the particulars of their last interview—except what they have actually done; and are very sorry that they were from home, or were detained by a cold, or by company, from the last meeting. They wish you to understand, that yours is their church—your religion is their religion, and your God, their God.

Now, gentlemen, is this course one of pure honesty? Does it enable you, at all times, to keep the truth in countenance? Is it the right-forward course, you so much approve in other matters? Does it not smell strangely of that filthy thing which men call hypocrisy? And do you not expect, that your children will learn to fidget and equivocate in the same way, without being scrupulous about the place or the occasion?—Deception, and equivocation, and falsehood, and hypocrisy, are just what the words mean; to whatever subject they may be applied; and, however it may be with you, your children, and many others, will think them of as little consequence in the business of life, as in matters of religion.

There is but one possible way by which you can escape these imputations and confusions, and reconcile your principles and your faith; of course, your place in society. We do not ask or wish you to profess Universalism, unless you honestly believe it—all we desire is, to find you. If you are really unbelievers, say so, and we will give you credit for honesty—if you are Orthodox, why own it then, and we will respect your candor—and if you are Universalists—though we cannot think you are—we will recognize you as such. But whatever you may be, we implore you for your own sakes, for the credit of human nature, and for the honor of God—do not be hypocrites.

We close our remarks, for the present, with a word to another, and quite a different class. We mean certain Christian professors, who, like the Samaritans, "fear God and worship idols." And of the multitude of this genus, we mean a particular species—the open and professed Universalists, and former members of that denomination. Those who, without renouncing their principles, have given their attendance, their influence, and aid of all their means; or, who, in the wantonness of absolute bigotry, exert all their means to arouse their own, and sharpen the prejudices of others, against the very sentiment which they professedly believe. Paradoxical and contemptible, as this course is, at this moment, illustrated by a number of living examples. We know individuals of this stamp, who, while a faithful, moral and intelligent minister of their own faith, preaches at their very doors, can either silently shut themselves up in their own houses, or, with their families, "pass by on the other side," and walk half a mile to attend the meeting of another sect. Who, with an unutterable contempt of the liturgy, read prayers, with great apparent devotion—with a fixed disbelief in the Trinity; repeat and shun the doctrines with infinite gravity—and with the clearest conviction that the doctrine of endless damnation is a corruption of Christianity, quietly sit and hear this dogma inculcated as essential to salvation.

Now, gentlemen, if you are not wholly responsible to shame, in order to escape its companions, as well as to render yourselves consistent, we recommend to you to change either your principles or your practice—for your present course is as much despised by those you court, as it is reprobated by your former friends.

S. R. S. [For the Magazine and Advocate.]

LETTER FROM OHIO.

Messrs. Editors—The following is an extract of a letter, recently received from an intelligent gentleman at Belpre, Ohio. If you think, as I do, that it will be interesting to your readers, you will give it the insertion in the Magazine and Advocate.

S. R. S.

"I think there never was a time, when a faithful and able advocate of the wisdom which is from above, was more successful in the region of the heritage of the Lord Jesus, than the present. And I think there never was a time, when the gospel of the grace of God, which bringeth salvation to all people, would have been more readily received. For the people have been scourged with the fulsome and sulphurous waters of Sodom, and are anxious, and long to taste the pure waters of life, which shall heal the hurt of the daughter of my people." To be sure, we have not been altogether destitute of the preached word of the gospel of peace; for the sound thereof has gone out into all the earth, and we are assured that 'it shall not return void, but will accomplish the thing whereunto it was sent.'—Yet, notwithstanding this cheering prospect, the laborers are so few, that the adversaries of the 'Lord of the harvest' may do us much injury. For they have already been in, and spied out the land, from the mountains eastward, to the junction of the mighty waters southward; and have gone up with the report, that 'the land surely floweth with milk and honey, and the inhabitants thereof are fat; and the land is a very good land. And now let us go up early, and possess it; lest any other nation put us to the worse, and drive us out of the land.' And already have they divided the land of the "Great Valley" among the children of the pilgrims, from the eastern, to the western mountains.

And now, already, behold them spreading over the land, as the locusts of Egypt, creeping into the very kneys of the people—devouring the portion of the widow and the fatherless; and still crying 'give—give, for peradventure we may appease the wrath of the Master of the harvest—when, in fact, like the former generation, they scatter fire-brands whithersoever they go—misrepresenting the character of the Master, and endeavoring to induce the people to believe that he reaps where he has not sown. It is highly necessary, therefore, that those who are able and willing, should vindicate the ways of God to man. And of such creatures as He will have to oppose the mushrooms of charity, 'one will chase a thousand, and two put ten thousand to flight.'"

W. P. P.

[For the Magazine and Advocate.]
RELIGIOUS NOTICES.

Br. A. B. Grosh will supply the desk, in this village, for the Senior Editor, to-morrow—will preach at New-Hartford on the first, second, and fourth Sundays in March, next,—at Eaton's bush, on the third Sunday, during the day; and will lecture at Little Falls, in the evening of said day.

By Request.—The subject for to-morrow evening's discourse, in the Universalist church, in this village, will be, the destruction of soul and body in hell. Text—Matthew x: 28, and Luke xii: 4, 5.

TO CORRESPONDENTS.

Communications crowd on us, and have become piled on our table, till we almost dread to overtask them. Here are some which, on account of their great length, or many defects, have received the go-by week after week, in hope, that in the time to come, we might find sufficient leisure to correct them, or by abridging, find room for them in two numbers, at least.

Here are others—doubtless good, worthy, and fit for a place—but having been mingled with the mass, they have experienced, in their neglect, the effects of keeping bad company. We hope soon to call all forth to judgment, and, by separating the worthy from the vile, do justice unto all. In the mean while we shall publish, as fast as we can, all such communications as we believe are imperiously called for by the tastes and wants of our readers.

NEW SOCIETIES.

A society of Universalists, belonging to the towns of Waterbury, Moretown and vicinity, VT., was organized on the 30th of December last; and is said to be present in a very flourishing condition.

A flourishing society of Universalists has recently been formed in Reading, Pa. where Br. W. L Hawley is at present ministering with general acceptance and good success. They have purchased a lot of land at $1000, for a house of worship, and have nearly money enough subscribed to finish it.

A church of believers in the doctrine of universal salvation, has lately been constituted in Marlboro', Mass. and was to have been publicly recognized on Wednesday last.

CONVERSION IN THE MINISTRY.

Rev. Mr. Carder, of Williams' Settlement, about twenty miles from Cincinnati, Ohio, formerly an Orthodox clergyman, and a man of distinguished talents, has lately embraced, and is now successfully preaching the doctrine of universal salvation.

UNIVERSALIST STATISTICS.

We present our readers with the following statistics of our order, for the year 1830, proposing to continue, correct and improve the same, from time to time, as opportunities and further information shall render convenient and expedient. We acknowledge ourselves especially indebted, for much of the information here given, to "Der Freihliche Botschafter," and to the "Universalist Register," published on the last cover of the "Christian Preacher"—works noticed, a few weeks since, in this paper.

NEW SOCIETIES.

Maine—Athena, Blakesburg, Cherryfield, Cornville, Gouldsboro', Greencro, Leeds, Milo, M. Vernon, Moreton, Sullivan, Sumner, Sydeney, Strong, Waterbury, Westbrook, Waldoboro', Wellington—18. The whole number of societies in this state is about 80.


Whole number about 50.

Rhode Island—Whole number about 8 or 10.

Vermont—Brattleborough, Bennington, Burlington, Dixbury, Fullington, Shoreham, St. Albans, Washington—8.

Whole number about 57.


Whole number about 5.


Whole number about 165.

New Jersey—Whole number about 5.

Pennsylvania—Reading—1.

Whole number probably about 18 or 20.

Virginia—Richmond—1. Whole number unknown.

North Carolina—Whole number about 5.


Michigan Territory—Pontiac, Oakland—2. Whole number unknown.


Kentucky—Cynthiana—1. Whole number unknown.

Indiana—Liberty, Wayne—2. Whole number unknown.

Whole number of new Societies formed in the United States, during the past year—66.

Whole number of Societies, now existing in the United States, does not fall short of 570.
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Hier to my grief; it is this that causes me to water my couch with my tears, and to groan in the spirit, being burdened. It is not my wish that any should perish. I would have all men included in the 'common salvation.' My constant prayer to God is 'that he will have all men to be saved and come to the knowledge of the truth.' O, that you could offer this prayer in faith. But no—that cannot be the case. O, that I could pluck men as brands from the burning. 'O, that I were judge in the land.'

But our limits forbid further quotations. We cannot do adequate justice to the esteemed author without quoting the whole sermon. After drawing the parallel between Absalom and many pretended benevolent preachers of modern Orthodoxy, showing how the latter steal the hearts of people, and after alienating their affection and confidence from the true God and the merciful Saviour, and securing that affection and confidence for themselves, by representing their own benevolence as far exceeding the benevolence of God, the author proceeds to illustrate the pernicious tendency of such preaching by several happy similitudes: and closes by inculcating the strongest confidence in, and entire reconciliation to God, as the best of all beings; and an unwavering confidence in the profession and promulgation of views so honorable to the divine character and so essential to man.

We should be happy to present our readers with more extracts, or even the whole of the discourse; but our limits at present will not admit of it. The author will accept of our thanks for the copy he had the kindness to send us. We think our brethren in Troy must consider themselves highly favored by the labors of so able a preacher.

A Serious Address to the Presbytery of Oneida, on the manner of conducting the late revivals within their bounds.—By Ephraim Ferris, of Trenton, Oneida co. N.Y. 1831.

This is a duodecimo pamphlet of 18 pages, just issued from the press of Bennett and Bright. It is, what it purports to be, a serious address, narrating some of the most extravagant measures lately adopted by certain members of the Oneida Presbytery, and some divinity students and Home Missionaries in this vicinity, in getting up and conducting revivals; interspersed with appropriate remarks and pertinent observations, on the evils attending them. The author concludes his pamphlet as follows:

The right to hold, un molested, any religious creed or theory which an individual or community may embrace, by what they deem a diligent and faithful investigation of the sacred Scriptures, and to endeavor to propagate the same by a fair, open, biblical discussion; by reason, argument, persuasion and example; is one of the distinguishing points, allowed and contended for, by protestantism; the subversion of which, would soon produce in this country a state as abject and deplorable as that of papal hierarchy before the reformation. But when the decessaries, charities, and civilities of life, the peace of families and neighborhoods, and the fundamental laws of morality or Christianity, which bind together civil society, are invaded and outraged, then only is it right and provident to resist and resist against such practices.

The writer then goes on to describe an evening meeting held in Trenton, and concludes his description of it thus:—

"After the evening was far spent, there having been no fainting, falling, or crying aloud for mercy, and some signs of impatience and wish to be going were manifested, and the praying Christians became more and more vehement, Littlejohn said 'Can't we roll the wheels a little harder?' (These were his identical words.) He then raised his voice to the highest pitch, threw himself forward from his knees to the floor, and pounded, torturing himself in extreme agony, sometimes groaning and sighing (ostensively for poor sinners.)

He describes another anxious meeting as follows:—

"A person well versed in revival operations, sometimes acts as a professor, teaching the others how to pray with effect, and sometimes stops one in prayer, saying, 'Don't pray so, don't pray for the heathen and yourselves now, pray for such a person,' or, 'let all be brought to bear in favor of these poor sinners.' After much praying, in which a number of females had been engaged, some of them very young, Littlejohn came out of the anxious room, with terrific and distorted features, and said, 'Brethren, God's in that room, and I believe the devil's been there too: for such wickedness I never saw in all my preaching of the gospel.' He said he believed there were 'dozens' of persons who wanted to be converted. 'You don't pray here to-night—you don't agonize—you don't groan—you haven't got into the harness—you must wrestle harder with Jacob's God. I have prayed mightily in that room to-night—I've done my best. I wish you could see the brethren in Floyd pray once. You would be astonished—they pray like Christians. When they come to the throne of grace, they take Jesus Christ in their arms, and r--us--h into the gates of heaven, and then plead for sinners!' At another anxious meeting, he said he had often been in such an agony which few found in Western were praying, although miles from him, that he had been compelled to get up and walk his room.'

He thus concludes his narration of another similar meeting:—

"After much vivid description of Heaven and hell, in various turnings of language and modulations of voice, he raised it in the most agonizing and distracted strains, (as a tender mother might be expected to do, who saw her helpless offering a victim under the uplifted tomahawk, and scalping knife; or as if she thought the impending wrath of an angry, vindictive God ready to burst upon it instantly in eternal vengeance,) saying, 'Don't—don't—don't—don't! let these children go down—down—down—to everlasting burnings! O! O! O! O!—Save—save—save—save!' and other kindred expressions, till he seemed to be exhausted; and they thought, and so to think, that he fell prostrate upon the floor, and then sighed, 'Oh—Oh—Oh—Oh!'

And the anxious (mostly children) screamed in great numbers, 'I will give my heart to God!' 'I want to give up my heart to God!' 'I am sinking down to Hell!' During this time, Littlejohn was silent, and after they ceased, he went about the room, inquiring of some individuals why they had not given up their souls to God, as the rest had done; and told them of the danger they were in—that their damnation would soon be sealed if they did not.

After relating the manner of these revivals of creeping into houses in the absence of the husband and father, to frighten weak minds and excite division, alienation and distrust of parental character, while they studiously avoid an interview with men of enlightened and independent minds, he mentions the circumstance of a Mr. Grant and Col. Moulton of Floyd, the first of whom had providentially caught them at his house after an absence from home, and commenced an expostulation with them on the impropriety of such a course; our author thus proceeds:—

"But they could not be persuaded to tarry long. As they left the door one of them said they had thought much of or about him, and he would yet be a subject of their prayers. At their next meeting at the village school-house, Littlejohn invoked God to judge him against that scoundrel! I am to hell with that scoundrel! for such he must be who opposes God's work, and his ministers, and treats them with reproach and contempt." He prayed that he might be 'removed from his family,' evidently meaning by speedy death. He was so understood by a large meeting. Mr. Burritt was present and did not protest against the language.

At a prayer meeting held at the Rev. Mr. Burritt's house in the spring of 1830, Littlejohn in prayer named and designated Col. David Moulton, as scout master general of the Devil's kingdom, and prayed that he had already passed the line of mercy he might be converted, and if he had, he might as well be removed to the churchyard, and limited the time to forty-eight hours. This is the substance of an affidavit sworn to by Hiram Furge, Samuel Knox, and Andrew D. Grannis; and many others declare the same."

He then pertinently asks the question (which we supposed was intended to be answered by the friends of Professor Stuart of Andover):—

"Gentlemen, will you dare, you, 'vver before Heaven and hell, that the heathen have no victims of intolerance and exclusion? that there are no attempts to cover
with reproof those who may differ from themselves—to drown the free expression of opinion by denunciations of herey, and to strike terror into the multitude, by joint and perpetual menace!"

The pamphlet concludes with an earnest entreaty to the Oneida Presbyterians to take the subject into their serious consideration, and by some official act, let the public know whether they approve or disapprove of these and similar measures of getting up revivals, that the public may know in what estimation to hold this body. Whether the appeal will be listened to, or produce any effect on the Presbytery or not, we cannot say. We think not however, for though the most "enlightened and judicious of their number are heartily disgusted with such measure, yet a great number of their leading men, such as Dr. Lancing and other Aces of C. G. Finney, are practising the same extravagant feats themselves, and are determined to break down all who oppose them. "They are not at all ashamed; neither can they blush." By them we are strongly reminded of the old adage, "Whom God wills to destroy he first makes mad."

We recommend the above named pamphlet as worthy the attention and serious consideration of all. It is to be had at the Bookstore of Messrs. H. & E. Phinney & Co. in this village.

8. BIBLE SOCIETY.

We have received, by the kindness of a friend, the Washington co. Post, published in Salem, in this state, dated 16th February. The editor notices the meeting of Liberals, held in Rochester in the last month, and particularly that part which relates to Bible, Missionary, and other pseudo-Religious Societies, in the following spirit:

"We have copied these resolutions and so much of their "liberal" address, to show our readers the sentiments of those who fear, lest the "Charitable Societies" of the day should jeopard "the liberties of our beloved country," and to point out some of the errors upon which such sentiments are founded."

"What is the fact with regard to the funds of the American Bible Society? Let the following extracts from "A Brief Analysis of the system of the American Bible Society, containing a full account of its principles and operations," (published last May,) answer:

"The only stock of money held by the Society consists of $1350, the gift of two individuals, and which cannot, at present, be disposed of without a sacrifice.

"With the exception of $30, bequeathed as a permanent fund, and which cannot be disposed of, the Society has no permanent fund whatever; nor is it the intention or desire of its managers to amass them.

"Most of the Society's property consists in buildings, erected solely by the contributions of the citizens of New-York and its vicinity, made for that specific purpose, which are appropriated to the manufacture of Bibles and Testaments, in stereotype plates, and in a stock of paper, printed sheets, and books bound, which must constantly be kept on hand for seasoning, and in readiness to meet orders for the same.

"The Society is dependent, from year to year, for its income, upon voluntary contributions of its auxiliaries and friends: aside from it they has not the means of carrying on its operations.

"All monies received during each month are acknowledged in the extract of correspondence, which is published monthly, and sent to every part of the United States; and a clear and distinct account of all funds in its possession, of its receipts, and of all the objects on which its monies are expended, during the year, is published in the annual report, which is freely circulated.

"Hence, every one may see how entirely mistakes that the Rector's "Liberal" have been in this matter. Instead of a vast amount of funds, permanently invested in government securities, &c., the Bible Society has, in fact, only $30 of permanent fund, and its Managers neither intend nor desire more! This is a fair sample of the correctness of this meeting of "liberals." And, we have no doubt, but many of the persons attending that and similar meetings, are honestly misled by erroneous statements of such as we have here exposed.—

"They avowed sentiments are based upon false representations. And if they would take the trouble to inquire a little more diligently after the truth, they would enjoy more Light, and clearly perceive that "liberty" is never endangered by multiplying the number of those who conscientiously "fear God," regard the Sabbath, and actively support the "Bible Society.""

"For a reply to the "Analysis of the system of the American Bible Society," we need only refer to the "Exposé of the American Bible Society," published last year, by a member of that institution, and which was copied into the last volume of the Magazine and Advocate. It will there be seen that the amount of property held by the institution, is 757,000 dollars—that a large proportion of this is in Bank and Insurance company stock. By the many impositions practised by the agents of this society—selling instead of giving away their Bibles—refusing Bibles as a donation, and requiring money alone—pretending poverty, when they hold nearly a million in property—charity, and permitting the accouchement of a poor desolate female to take place on their very door steps—refusing to her and her new-born babe, the comfort of a warm room, occupied by one of their clerks professing disinclination, when their officers are receiving from 1000 to 2500 dollars per annum, for the honor of serving God—liberality, when they reduce the wages of their poor laboring females and workmen, in order to add to the already enormous salaries of the high dignitaries—disavowing sectarism and pretending to circulate the Scriptures without note or comment, when many, if not all the copies they circulate, retain the heading of the different chapters, which are merely the notes and comments of the translators, and no part of the original Scriptures—by these and various other impositions, we say, public confidence is weakened and credulity nearly exhausted; and something more than the mere say-so of these humble, pious, messengers of God, is necessary to do away the well founded suspicions, and rebut the solid proofs already advanced by a liberal public. If they are really as honest as they wish to be thought, why was Mr. Romeyn abused for asking a detailed statement of the affairs of the institution? Why was the detailed statement withheld, and a mere shadow of its shade, made up of assertions, published in reply to the call? Honesty is bolder than this, and disdains such means to stifle, and such descriptions to answer, inquiry. As to the rest of the slang, used in the Post, it is so well understood and duly appreciated as to need no remarks, and as we write in haste, we therefore dismiss it.

9. EDITORIAL CORRESPONDENCE.

The following shameful instance of shameless begging for "the Lord's Treasury," is narrated by a correspondent in Guilford. It is almost on a par with Dr. Ily's plan of begging from bereaved parents, husbands, wives, children, brothers and sisters, for money to make their deceased friends Everlasting life members of the Sunday school Union.

"I have been, for three years, an observer of many things, which I could give up but little profit of. My ideas were first aroused by the impudent assaults of a form in human shape, styled (by himself) a preacher of righteousness. And in my observations nothing has occurred so striking as the assails of a young lady from your village, one who in former days consorted under the cloak of Universalism, falsely claiming that as her standard. But little did she think when she gave up those pretenses, and commenced thundering forth language without any meaning upon 'poor Universalists,' that she would bring disgrace upon herself—disgrace incurred by foul emblems of depicted pieté. She has not long been in this town, and the church has got that instilled which cannot be extirpated in a week, month, or year. She took it into her head, probably by assistance, to make a short excursion over this hill, and 'beg for the poor Heather.' She soon arrived at Littlefield, where she had formerly been acquainted, and commenced her foul impositions upon a lady, over whose head have rolled ninety-five years. She first besought her to give unto the 'poor Heather' a string of gold beads she had round her neck—but not succeeding in her first attempt, she was determined to extort something from her. This pious soul then went to the old lady's door, and took therefrom a covering; thought it before the old lady, and throwing it upon the floor, kneeled upon it, and implored the God of Heaven to break the stubborn heart of the old lady, endeavoring in this way to frighten her into compliance. But the stubborn confidence of the old lady was not to be broken. O, Deception! where will she stop?"

"The pious lady finally obtained through the charity to the hospital, of thirty dollars, and returned to the devoted village to enjoy the fruits of her labor. This pious lady is a distant relation—and the old lady, an grandmother of mine."
MARRIAGES.

In this village, on Wednesday last, by Rev. D. Skinner, Mr. Daniel McCarthy, to Miss Elsa H. Harden, daughter of Clinton.

At Mexico, on the 19th inst. by Hon. Avery Skinner, Mr. Isaac Edick, of Richland, to Miss Amy Lamb, of the former village.

At Union Square, on the 17th inst., by the name, Mr. William Fuller, of Richland, to Miss Harriet Pitcher, of the former village.

At Mexicoville, by the Rev. D. R. Dixon, Mr. William Amos, to Miss Phoebe Gregory, all of that place.

DEATH.

FATAL ACCIDENT.

In Locke, Cayuga county, on the 8th December, last, Lydia, daughter of Nathaniel Freeman, in the 17th year of her age. The deceased, for several years past, had been subject to fits, which were the cause of her sudden exit. As her father and several others were at work upon the roof of the house, adjusting some shingles, she came out of the house and stood near the well; when the father requested her to return. The words were scarcely out of his mouth, when (as is supposed,) she was seized with an epileptic fit, and plunged immediately into the well. She was taken from the same, in about 12 or 15 minutes, and, by some exertion, restored to life. In the opinion of Dr. Jos. W. Still, it was discovered that she had received a wound upon the head in falling, which must necessarily terminate her existence. In a few hours the ylad expired, in a state of profound sleep. Our sister took to flight to God who gave it. The consolations of that godly frame, which she had imbibed during her lifetime, were tendered to the mourners, and a large collection of friends, who had assembled to pay their respect and last adieu to departed ones. The principal part of the services were from the very appropriate words found in Job xiv. 15.

LETTERS CONTAINING REMITTANCES.

Received at this office during the week ending Friday, 28th.

E. C., Middlebury, (O.) $5; A. P. and L. B., Fruton, $1.50 each; J. M., White oak, 3c; P. M., Sing, $3; R. H., Avon, 81; O. H., Butler, $6; A. H. and S. C., Yatesville, $3.50; W. S., Gresham, $1.25; E. C., Franconia, $1; C. M., Leavittown, $1; W. W., Cleveland, (O.), $3; J. P. P., Lewiston, (Pa.), $3.50; A. P., West Turin, $1.50; B. H., Melbourne, (O.); S. S., per P. M., Parkman, (O.), $2.50; D. M., Mount Upton, $1; A. B., Manchester, former remittance received.

SABBATH BREAKING.

The following may show the impropriety of compelling men to keep Sabbath according to the law, when they are not rationally convinced it is their duty:

About 1800, a man lived in the neighborhood of the Sbaath, and he was a Deacon of the church, who was very particular about observing the Sabbath; when he was a young man, and could not, at that time, to his knowledge, do any thing which would prevent him from attending the meeting of the church. He was also particular to keep the Sabbath, and he was very particular about observing the Sabbath; when he was a young man, and could not, at that time, to his knowledge, do any thing which would prevent him from attending the meeting of the church. The man having that in mind, at this time, there was a complaint against him by the Deacon, and he went to him, and says, "if you do not draw at the prosecution against me, and pay the cost, I will, and will not do any thing more to you concerning you for reeking your garden on the Sabbath." However, or innocent he might have been, he was withdrawn from the prosecution.


C. S. B.

RELIGION.

Like snow that falls where waters glide, Earth's pleasures fade away;
They melt in Time's destroying tide, And shine while they stay.

But joys that from Religion flow,
Like stars that fill the night,
Amid the darkest gloom of war,
Shine forth with sweetest light.

Religion's ray no cloudless glare,
Sheds a radiance calm and pure,
Though tempests round him roll;
His heart may break 'neath sorrow's stroke,
Like diamonds shining when they're broke,
Religion light it still.

W. LEGGETT.

A prudent woman, who is sensible how liable she is to errors and mistakes herself, will be little disposed to investigate, or ridicule the domestic conduct of others.

The Magazine and Advocate, is Published every Saturday, by DOLPHUS SKINNER, Proprietor.

TERMS.—To Mail and Office Subscribers, 1.50 per annum, in advance, or $2, if paid within three months from the date of the subscription; to all others, $2.50 per annum; but subscriptions received for less than one year, (unless the money be paid in advance,) paper only is charged, and the paper only is sold, except at the discretion of the Publisher. Agents or Companions, paying for eight copies, are entitled to a 50 per cent discount. All copies must be paid for, or they will be returned. To Village Subscribers, 60 cents per annum payable half yearly in advance.

A. B. & R. GROSH, Printers, Grosvenor-street, head of Saratoga, nearly opposite the University Church.
"I AM SET FOR THE DEFENCE OF THE GOSPEL.—PROVE ALL THINGS; HOLD FAST THAT WHICH IS GOOD."—St. Paul.

VOL. II. (NEW SERIES.)

UTICA, N. Y. SATURDAY, MARCH 5, 1831.

NO. 16.

EVANGELICAL MAGAZINE
AND GOSPEL ADVOCATE.

FOR THE MAGAZINE AND ADVOCATE.

IMPORTANCE OF CONSIDERATION.

A Tract, bearing the above title, and numbered 302, has lately been much circu-
larized in this vicinity—and frequently obtru-
ded upon persons and families, who, at least, have given the subject of religion as much sober consideration as the forward girls, and grown boys employed in the busi-
ness of tract distribution.

The tract above named, is avowedly ad-
dressed to those who are supposed to use the following language: "What concern have I with tracts? I am not a religious man, nor do I take any interest in religious subjects. The tract has missed its way." To which it is replied: "No, my friend, it has not missed its way; you are the very one whose condition caused it to be written."

We beg leave, therefore, to suggest for the consideration of the little folk, engaged in propagating this tract, whether, in pre-
senting it to those who do "take an interest in religious subjects," it has not "missed its way?" And whether, in presuming that all who do not hold the creed maintained by the tract, are destitute of all religion, and trusting them accordingly, be not miss-
ing their own way? And they should fur-
ther consider, that it is possible, that those who think them out of the way, may take the liberty to put them in one, more suited to their years:

The following subjects are submitted to the consideration of the writer of the tract: "Is there no interest in religious subjects," did you consider that it was utterly absurd, in the very next paragraph, to take for granted that they were entirely orthodox in their views and expectations? These are your own words for it: "What! allow that you are soon to appear at the bar of God, and unless you shall stand there as a Christian, must be sentenced to unquenchable wrath."

2. Did you consider that a very large proportion of those who believe they "appear at the bar of God," S. C., suppose that such faith, or rather fear, is the quint-
essential of religion; and that they may, of course, be "habitually careless" whether "death find them moral and honest men, or otherwise?"

3. Did you consider, whether the Bible teaches that mankind will "appear at the bar of God," in the sense commonly under-
stood—whether the sentence to "un- quenchable wrath" be consistent with the attributes of a Being whose nature is love?"

4. Did you consider, when you suggested this question, (p. 2,) "why, if religion be so infinitely important, you are not more in-
terested in obtaining it,"—that the means

you employ to induce them to obtain what you call religion, are calculated to disgust reflecting persons—and the terms you propose, so easy, and of so little consequence in this world, that many will postpone their adoption, till they can do nothing else?

5. Did you consider, when you say, (p. 3,) "reflect; where will you be? what your home and portion some thousands of ages hence? how solemn the certain truth, that in Heaven or hell your portion must be!"—that there was neither certainty, nor truth in your statement—and that the words "Heaven and hell," never relate to the condition of those thousands of ages hence?" Had you considered the Bible of half the importance as your creed, you would have said nothing of the certainty of a subject, which the Scriptures never teach.

6. Did you consider, when you say, (p. 4,) "if I understand your case and these Scriptures" (quoted by you,) "correctly, there is but one promise in all the Bible, which applies to you, and that is, that if you will turn to the Lord he will have mercy upon you"—that by your creed they possess no moral ability to comply with the terms of even this promise: and that this desirable change will be effected, when "all the ends of the world shall remember and turn to the Lord!"

7. Did you maturely consider the import of your language, when pressing the pro-
priety of present consideration, you say, "your time may be the convenient season. I mean not your convenient season."

8. Did you consider, when you declare, (p. 6,) that delay was "aggravating the conflagration already upon you; setting you still further from the reach of saving mercy; grieving more deeply the Holy Ghost, and enhancing the danger that you will never turn to the Lord,"—whether endless condemnation admits of any aggra-
vation—whether, if the mercy of God is in-
finite, there is a probability of getting out of its reach—whether the Holy Ghost, (in your opinion the eternal God,) can be in danger of perishing with grief—and, whether a man is justly exposed to the pains of hell forever, he can do much to increase the liability.

Finally—When you urge present con-
sideration,—" because your body is in health—your mind is composed; your feelings are tranquil"—did you consider how com-
pared you would have the mind—how tranqui-
lize the feelings, if you could frighten your reader with the terrors of death and the tor-
mens of hell?

We have seen many, very many of these composed and tranquil people, weeping in anguish, or moping in despair; who, after a few days of frantic folly, have joined a church, by professing a creed which they never understood, and then living—as they always had done before. And this, it seems, passes for consideration. Give us sensible and honest believers, and sober and moral men; and we cheerfully yield you all those who have no religion but what is inspired by fear—no comfort, but in think-
ing they are better than other men, and no hope, but that of escaping the torments of hell.

In conclusion—We advise the distribu-
tors of tracts, male and female, to consider whether they are not engaged in a pitiful and impertinent occupation—whether it is not the height of impudence, and an outrage against decorum, to persist in leaving them where they are not desired?

Clinton, Feb. 21, 1831. R. S. R.

LETTER TO THE EDITORS.

Dear Brethren, (for have we not all one Father?) I take the liberty to address you upon the all-important subject of what some call heresy; or in other words, the doctrine of "things to come." This command us to "prove all things," and then to hold fast only such things as prove to be good. From the copy of our proceedings in the organization of a society, you may learn that we have abundant rea-
son to be thankful to our God and common Parent, for the outpourings of his blessed and holy spirit; inasmuch as he has con-
sorted to visit his people, among the mountains of Vermont. Those who have been groping along the uneven paths of despair and unbelief, leading to that within the darkened vaults of mystery, which lies buried beneath the ruins of Babylon, have seen and heard, in the language of our Fa-
ther, they say, "let the darkness be divided from the light," for as the light, when sepa-
rated from the darkness, appeared good, in the all-searching eyes of Jehovah, even so it operates in the heart of an enlightened moral— it unfolds the perfections of the God of order. To know the truth, it shall (What?—Sink you in despair? No, bless-
ed be the name of Jesus; for he says, it shall) make you free. The question, which seems to agitate the feelings of many in this part of the country, is: "Is the book of God's revelations and the gospel therein contained, diametrically opposed to the re-

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soning faculties, which God has given us! Both by precept and example, many have answered the question in the negative; whilst fanaticism, that hydra-headed, crack-ed-brain monarch of priesthood, coiled within the bosom of its possessor, and cries "for-bear, reason is dangerous—it is the devil's doctrine—it is good for this life, but it fails in the hour of death." But let us not be discouraged; for reason is a gift of heavenly origin—the chief corner-stone of justice—loudly disclaiming the notion of vicious suffering—contending for that which is of infinite justice demands—upholding the doctrines of men—prostrating the partition walls between Jew and Gentile—blushing at the presumption of priestly arrogance—declaring all men equal, and that "as in Adam all die, even so in Christ shall all be made alive." Reason alone was the resort of good old Samuel, 1st Sam. xii. 7; it was the stamp of defence with which the sponse persuaded the Jews and the Greeks; and it is the voice of God Almighty from Heaven. "Come," says he, "let us reason together." But still we are called upon, by professing Christians, to relinquish our reason, to bow to the absurd plea, that we may better understand the mysteries, and more feelingly embrace the con- solations of that Book, which is considered by them, to contain our heavenly Father's will, and is so good, reasonable and profita- ble unto men. Since the organization of our society, everything among the believers, has tended to lessen us, and seems to grow thicker and faster; and some of our neighbour painter have been zealous enough to use their endeavors to deject the young men from going to hear the unpar- tial grace of God proclaimed, by arts and satire in name this communication.

But by this time you may be anxious to know something as it respects your corres- pondent. In reply I would just observe: "by the grace of God I am in what I think to be the right of the road. It is about two years ago that I first took my station in the halls of Zion—my business there is that of a watchman; and although I stand upon the northern wall, yet, by the light of the Sun of Righteousness, I can partially discover the south, and with a side glance, be enabled to remember the east and the west. All within the circle of these points, I conceive to be the objects of my heavenly Father's care. But he allows none of his watchmen to hold their peace, or remain silent or inactive. The Father enjoins upon them to "be instant in season and out of season." This is the strict- est of discipline; but I solicit no discharge—no change of station, only that I may "grow in grace and in the knowledge of my Lord and Saviour Jesus Christ." For I prefer the office of door-keeper, with my Nazarene brother, in the spiritual mansion of rest, or kingdom of peace, rather than sit in one of the "spiritual wickednesses in high places." The society to which I have the pleasure of belonging, was a few months ago, in embryo; or like the plant before it grew. But adored be the name of this life-giving spirit, which has caused the wilderness to rejoice and bloss- om as the rose. The plant has taken deep root and become a tree. The floods of the air—the children of freedom—have found rest in the branches of the vine, and the branches, especially those connected with the original vine, are "strong in the Lord," and in him I trust they have righteousness and strength; and although the devil, the adversary of reason, is continually contending for the eternity of his hellish reign, yet Paul has planted the faith and expectation of his especially those within our souls. Apollos has faithfully watered the vine, and we feel assured that "God giveth the increase"—"yea and amen" are all the promises of God through Jesus Christ our Lord.

Yours, and the servant of all men,

AMMI BOND.

North Bennington, Vt., 1851.

[For the Magazine and Advocate.]

RUDE ARROGANCE.

"There was a day when the sons of God came to present themselves before the Lord, and Satan came also among them to present himself before the Lord."

Last Sabbath, my sister and myself had the pleasure of hearing an excellent disc- course, by a Methodist. He seemed to pos- sess the gift of heavenly-inspired eloquence, and to breathe forth the ardent soul of fer- vent devotion, in the cause of religion.

His sermon (omitting a few passages,) was of the true Abrahamic faith. I think he need proceed but a few steps farther, to preach the whole truth, and nothing but the truth. Then, indeed, he would be "a bright and shining light."

We now will proceed to class-meeting, in which we said. The minister question- ed the most of the congregation; but it ap- peared to be our fate, to be doomed to be catechised by a vindictive pharisee!! Judg- ment by the anti-christian spirit he manifested towards us, we had reason to believe he will represent us abroad in the same false colors, and endeavor to make us appear in here—therefore, I consider it a duty that I owe my sister, myself, and the cause of truth, to raise my voice and deny the slan- derous charges, of which, before the whole congregation, this professor, (I did not say pharisee,) of Christianity audaciously accu- sed us.

The first question the false friend of Christ asked us, was, "if we enjoyed reli- gion?" The answer was, when we heard the words of his servant, we did enjoy it.

The next question was, "whether we loved God?" We replied, "that we thought it impossible for any person not to love the greatest and the best of Beings, who loved all his creatures." He then, in a tone of insolence, repeated the question. Thinking one reply was sufficient, we remained si- lent. The pharisee was not contented, but again asked the same question: we told him we had answered the question once: the pretended follower of Christ, in a tone of vengeance, worthy of himself, said, "he should tell me, as he had done the other, (meaning my sister,) unless I reformed, damnation was my portion!!" Judge, O, ye real Christians, (I care not what name) if this man displayed the meek, forbearing temper of our blessed Saviour who ex- pressly declared that we are not to con- demn the world, but to save it!" The would be Pope, having catechised all whom he pleased, proceeded to pour the rest of the contents of the vial of his wrath on our defenseless heads! I say defenseless, because had we arose to make a reply, as he did, we would have expected nothing less, (from the ungentlemanlike and unchristian treatment we had re- ceived,) than to have been silenced by his unmanly conduct—surrounded, as he was, by those who were ready to support him, right or wrong!!

The concluding remarks of the malicious pharisee were evidently intended for us, as he had, in his impotent fury, sentenced no one to damnation, but my sister and myself. He spoke of those, whom he falsely asserted, "came there to make sport of religion—to profane the sanctuary of the Lord." He spoke of "the shabbies with whom he was surrounded there;" spoke of delicate females, coupling them with drunkards, "who were going to hell together"—or words to that amount. He also stated that he "expected to go to Heaven!!" What a Heaven it must be! unless the boasting pharisee be very greatly changed in heart and actions!

We leave it to a just and candid public, to decide how much of the mild and gentle temper of the Son of God, that concealed pharisee evinced—how much he manifested of that charity, which, of all the virtues, is the greatest—and which, Holy Writ informs us, if we have not, we are "as sounding brass, or a tinkling cymbal."

Oh, Charity! celestial guest! Hast thou departed from man's breast? Fly, dost thou heavenly, radiant light; No longer beam with mildness bright; Sphinx to our bosom, meekly lighted; The dark, benighted, human mind! May Charity's refining power And down on us like healing shower, To purify and bless the heart, And bid all sin from thence depart!

Also! "Christianity has suffered more from false friends, than from professed enemies!" Religion, the fairest and sweetest flower that can adorn and beautify the path of life, is neglected by too many; and instead of that beautiful flower, is taken to the bosom a noxious weed—known by the names of Fanaticism, Bigotry, and Superstition, whose poisonous qualities produce cruelty, persecution, and bloodshed. M. A. St. P. S. The name of the boasting pharisee, we are informed, is WOOD; his residence Cazenovia; and, formerly, a student in the Methodist Seminary, there.

Selkirk, Feb. 17, 1851.

[For the Magazine and Advocate.]

NEW TRANSLATION.

Why would it not be well for our Calvinist brethren to petition Congress for a new translation of the Scriptures? There are so many passages contrary to the Orthodox faith, and passages which require so much twisting and turning to direct them in the
Orthodox channel, that it is a vexation—a laborious and difficult task to explain them all.

Take about seventy well disciplined Presbyterians of Dr. Ely's stamp, and make out a translation, or alteration, that will save them so much inconvenience. There are many passages that need alteration; for it is well known that the Orthodox hold, that the penalty of transgression is never inflicted upon the transgressor: only, that he becomes obnoxious to the penalty—so that the passage that asserts that "the soul that sineth it shall die," ought to read, "the soul that sineth shall be exposed to death." Some such alterations in our Scriptures would very much subserve the cause of Orthodoxy.

In the case of the first transgression, Adam was informed by the great Lawgiver, that the day he ate of the forbidden tree, that day he should surely die. But according to Orthodoxy, it ought to read "the day thou eatest thereof thou shalt be exposed to death—eternal death." We read, also, "when wicked shall be turned into hell," but to suit Orthodoxy, it ought to read, "some of the wicked shall be turned into hell." We read, "O Israel, thou hast destroyed thyself, but in me is thine help," but it ought to read, "O Israel, thou hast exposed thyself to destruction." We read, "For as the absence of one, judgment came upon all men to condemnation: it ought to read, "therefore, as the absence of one, all men became exposed to endless misery." We read, "if ye be willing and obedient, ye shall eat the good of the land: but if ye refuse and rebel, ye shall be burned with the sword," whereas, it ought to read, "if ye be willing and obedient, ye shall go to Heaven when ye die—but if ye refuse, and rebel, ye shall be exposed to the torments of an endless hell." We read, "the righteous shall be recompensed in the earth: much more the wicked and the sinner;" but it ought to read, "the righteous shall be recompensed in Heaven after the dissolution of the body, much more the wicked and the sinner in hell after death." Paul speaks of some in the present life as "receiving in themselves that recompense of their error which was meet," but according to Orthodoxy, he ought to have said, "becoming liable to receive in themselves after death, in hell, that recompense of their error which was meet:" and a hundred other like passages where the consequences of transgression are said to be endured and received: which ought once to be done, and rendered obnoxious to such consequences. There are several passages where the word all occurs, and ought, to agree with Orthodoxy, to be rendered "part," particularly where the "restitution of all things" is spoken of by the mouth of all God's holy prophets since the world began.

If our Orthodox brethren could only succeed in such an undertaking, they might have better success in stopping the transportation of the mail on Sunday—for though they petition Congress for a law prohibiting its transportation on the first day of the week, they believe nevertheless, and assign as their reason and authority, that part of the decaleogue which declares, that the seventh day is the Sabbath: this seeming inconsistency seems rather to place their petition in the background; and when it is recollected that a portion of our population hold the seventh day as the Sabbath, as it is declared to be in the decaleogue, their petition seems to have but little weight with our Legislators.

What a vexation this is. Now to obviate this difficulty, the Orthodox must petition Congress for a new translation, or an alteration of the Bible: then that part of the decaleogue can be so altered, that instead of its reading the "seventh day is the Sabbath," it would read the "first day is the Sabbath." In this way the seventh and first day Christians would become one, as respects holy time. These two opposing parties becoming one—both petitioning for one and the same thing, would have some tendency in removing some of the queries and perplexities that seem now to exist in the minds of our Legislators.

But if such an alteration as this would not be considered lawful or expedient, let a small passage be added somewhere in the New Testament, stating that the Sabbath was altered from the seventh to the first day of the week. Such an addition as this would be of great service to the cause of Orthodoxy, as no such alteration now exists, and as there is not a solitary script, either in the Old or New Testaments, requiring a suspension of labor on the first day of the week, or an observance of that day as holy time above any other day.

Now the Bible is very deficient in these things—hence the propriety of petitioning for a new one, and that will agree exactly with modern Orthodox people, and their petitions for stopping the mail on the first day of the week.

We copy: the following from the Boston Trumpet. It was communicated to that paper by a respectable citizen of Springfield, N. H.

One of these Tract peddlars called at my house the other day, while I was absent, and told my family that they must buy some of his Bibles, Testaments and Tracts. They told him we then had three Bibles, and three Testaments, and the Tracts he would not have in the house. He said he would give them some, if they would not buy them. They told him they did not want them. He left one Testament and a number of Tracts. Next day, he passing by, I found I had returned, called and denounced me for the pay. I told him the Testaments we did not want; the Tracts should not be in the house; but as I prised the words of the Saviour so highly that I would not make light of them, I gave him a cents, and told him to be off with his tracts. He did not trouble me further, and I have heard no more from him again. He would not receive them. I examined them a little, and found what they contained, and threw them at him. He would not take them. I was determined they should not be in the house, and threw them into the fire before his face. I believe I have informed him that he has compelled a number of families to receive his tracts in the same way, much against their wish. Would that there might be put a stop to so much deception, but they begin to find their craft in danger and to tremble.

[For the Magazine and Advocate.]

A number of years since, in Connecticut, a preacher, by the name of Haynes, being an old acquaintance, by the name of Roberts, who was in great distress of mind, hearing that he was going post haste to hell—Haynes thought he could comfort him by referring to his Scriptures. "Br. Roberts, I thought you experienced religion about nine years since?" "O, lackadaisy!" says Mr. Roberts, "so I did; but I forgot it." It had a very good effect upon him—he was soon as comfortable as possible.

C. S. B.

EDITORIAL CORRESPONDENCE.

The animating spirit, breathed in the following letter to the Senior Editor, from a correspondent in Cortland village, is commendable indeed.

"I do rejoice in the doctrine of the final restitution of all God's rational intelligences; yes, and I will rejoice. I would say to you, go on, let the Lord be with you to stay up your hands and comfort your heart, whilst performing the arduous duties that devolve upon you as Editor and Pastor. I feel assured that you will not become weary in well-doing, but will give us the truth as it is in Jesus, and the effect will be to stir us up to every good word and work. Notwithstanding the opposition manifested against Universalism, in this vicinity, the time is just at hand when Universalists must arise in their strength, and by well ordered lives and godly conversation, all gainers will be put to shame. I do think that if enthusiasm can ever be justified in any one, it may be in the Universalist; for what joy, what peace, what ennobling views it inspires—it causes the whole soul to overflow with gratitude and love to God and our fellow creatures, and finally produces that joy which is inexpressible and full of glory."

Yours, respectfully,

E. B.

A friend in Bath, writes:

"I have been much gratified in the perusal of your valuable paper. It is doing much good! I have been reading it, I think, nearly a score of years. I have lived a Calvinistic Baptist for nearly a score of years. I have read the expression of the apostle Paul, that "When I was a child, I spake as a child, I understood as a child, I thought as a child; but when I became a man, I put away childish things.""

C. R.
REVERENTIAL NOTICES.

There will be preaching in the Union Church, at Floyd, on the 2d Sunday, inst., (a week from to-morrow,) by a clergyman of the Universal denomination.

The Junior Editor will preach at New-Hartford on the first, second, and fourth Sundays in this month—at Eaton's Bush, on the third Sunday, during the day; and will lecture at Little Falls, in the evening of said day.

Br. W. Underwood will preach in the schoolhouse, near Col. Schermershorn, in the north part of Deerfield, the second Sunday, inst., a week from to-morrow.

ERRATUM.

In the obituary notice of Mrs. Murray, of Sennett, a few weeks since, an error was made in the date: it should have read that her death took place on the 23d of January.

We have also been requested to state that the wound could not properly be considered as the cause of her death—seeing that her earthly existence was near its termination, by the course of her complaint; and that, in her very weak state, the bursting of the tumor or abscess, was, of itself, quite sufficient to have terminated her life.

APOLOGY.

The absence of the Senior Editor, at the west, during the past week, will account to our readers for the want of the usual complement of matter from his pen; and the increased duties devolving on the Junior Editor, in consequence of his absence, must be our apology for any deficiency on our part—also for the omission of some articles which have heretofore been promised, but which we have not had leisure properly to prepare in time.

NEW PUBLICATIONS.

We have neglected hitherto to notice "The Watchman of Liberty," a new 4to periodical of eight pages, published semi-monthly in New-York, by an association of gentlemen—J. D. Coleman and O. Whiston, Editors. It is a continuation of that popular periodical which was started last year by Br. T. Fisk, entitled: "Priestcraft Unmasked." The price of subscription is one dollar per annum, payable in advance.

NEW SOCIETY.

A new society, called, "The First Universalist Society in Claremont, N. Y." has been formed during the last month, consisting of 46 members, at persons of influence and respectability. Much earnest inquiry after truth is made in that neighborhood.

BLASPHEMY AGAINST THE HOLY GHOST.

Having received several requests for an explanation of this subject, we now comply with them by inserting an article which we wrote and published in the 2d volume (old series) of the Evangelical Magazine. As not more than one, quarter of our present subscribers were then patrons, or have ever seen it, and those few who have not object to seeing it again, especially if it be for the benefit of their neighbors, we publish it as it then appeared, being fully satisfied of the correctness of the views advanced in it.

"Wherefore, I say unto you, all manner of sin and blasphemy shall be forgiven unto men; but he that blasphemeth against the Holy Ghost, shall not be forgiven unto men. And whatshadever spake a word against the Son of Man, it shall be forgiven him: but whosoever shall speak against the Holy Ghost, it shall not be forgiven him, neither in this world, neither in the world to come."—Matt. xii. 31, 32.

The above text is considered by many, as one of the strongest objections the Bible contains against the doctrine of the final salvation of all men; and is often looked upon as incontestable evidence of its falsity. That it is as strong an objection as the Bible contains against universal salvation, may be readily conceded; but that it proves its falsity, or that it is in reality any objection to the truth of the doctrine, is by no means admitted. We know that tradition and the explanations given by the popular clergy, for many ages, have thus represented it. But we may venture to call in question the correctness of this tradition, and the common explanation, and examine the text in the clear light of reason and revelation.

The principal questions to be answered in explaining this text are—

1. What is the nature and character of the sin against the Holy Ghost; and by whom committed?

2. What punishment was threatened against those who committed this sin—and what was the period, or periods of time, during which they were not to be forgiven?

First—The nature of the sin, and by whom committed. By a reference to the connection in which this text stands, with the history of the miracles Christ wrought, the obstinacy with which they were rejected and disbelieved; the evidence he gave of his divine mission, and their malignity in attributing to diabolical influence those miracles which nothing but the power of the spirit of God could work, it appears evident the Jews were the ones who were guilty of this sin. They denied that to be the power of God, of which they had ocular demonstration; and in this the sin consisted. This will appear further evident by consulting Mark iii. 28, 29, 30:—"All sins shall be forgiven unto the sons of men, and blasphemies wherewithsoever they shall blasphemate; but he that shall blasphemat against the Holy Ghost, hath never forgiveness, but is in danger of eternal damnation; because they said he hath an unclean spirit." Thus it is made perfectly clear that the sin against the Holy Ghost, is neither less nor more than ascribing the miracles of Christ, wrought by the power of God, to the spirit of the Devil. Dr. Adam Clarke says, "no man who believes the divine mission of Jesus Christ, ever can commit this sin: therefore let no man's heart fail because of it, from henceforth and forever." In another place this commentator says, "no man can now commit this sin.'

Second—What punishment was threatened against those who were guilty of this sin? and how long was its duration to be?

The English reader only, and those who have been thoroughly traduced in the belief of the popular theology of the day, will immediately answer, "The punishment of hell is threatened, and its duration can only be measured by eternity." In answer to this we would say, the assertion is entirely destitute of proof; the text says nothing about hell, nor indeed does it designate any kind of punishment in particular; of course we conclude it was to be the same and no other than was threatened in other scriptures against those hardened and wilful blasphemers. But the time during which the sinner is not to be forgiven, is, principally, what we have to do with in explaining the text. The blasphemer was not to be forgiven, "neither in this world, nor in the world to come." Now, though we were to admit this whole text as it is translated in our common version, to be entirely correct and literally true, and the punishment threatened to be eternally, it would by no means prove, but directly disprove, the popular doctrine of the day. For as it asserts positively that "all manner of sin and blasphemies shall be forgiven unto men," it must necessarily prove (admitting the common ideas of forgiveness and salvation to be correct) that every individual of the human family, that has ever sinned, in all ages of the world, will infinitely be saved, excepting only those few Jews who saw the miracles that Jesus wrought, and maliciously attributed them to the power of Satan. This certainly would be a most fatal blow to modern Orthodoxy. She could not prove the damnation of a single individual of the human family that lived during the four thousand years previous to the advent of Christ, or the eighteen hundred years since; and would never find another subject during the existence of the world. And alas, for all their soul-saving labors at the present day!

But we do not conceive that our Saviour meant to make even the above named exception against the Jews, in the promise of forgiveness of sins; but that he promised forgiveness of all, even the sin against the Holy Ghost not excepted. This sin, however, was not to be forgiven during a certain specified time. We may exemplify thus: There are ten men in Ulises who will all go to New-York, but two of them will not go till next October.
This text of Scripture refers—especially the expression, “neither in this world, neither in the world to come”—is erroneously translated.

The word rendered world, is, in the Greek language, aion; in the Hebrew, olam, or edom; and signifies age, or dispensation. The Hebrew phrases, olam ha-ba, the world or age to come; and likewise the Greek phrases, oτους aion, this age or dispensation, and aion melon, the age to come, or coming age; are generally used in the scriptures to designate the Mosaic dispensation, or age of the law, and the gospel dispensation, or age of the Messiah. The Greek adjective, aionios, and substantive aion, from which it is derived, are as nearly synonymous as the English words good and goodness; the one signifying an age or dispensation, and the other, during an age or dispensation. Hence the last part of the text in Matthew, literally translated, reads thus:—“It shall not be for him, neither in this age, nor in the coming one;” and Mark iii: 29, thus:—“Thief not forgiveness (εἰς τὸν αἰωνα) to the age, but in danger of age-lasting judgment,” (κρίνος) or condemnation.

As a confirmation of the above, and a further illustration of the text, we quote the following extract from the Commentary of the learned Doctor Adam Clarke, before mentioned, who was himself a believer in endless punishment, and therefore cannot be supposed to favor in the least, intentionally, the doctrine of universal salvation. He says, in relation to the expression, “neither in this world, neither in the world to come;” “Though I follow the common translation, yet I am fully satisfied the meaning of the words is, neither in this dispensation (viz. the Jewish) nor in that which is to come (viz. the Christian.) Olam ha-ba, the world to come, is a constant phrase for the times of the Messiah, in the Jewish writers. The sin here spoken of by our Lord ranks high in the catalogue of presumptuous sins, for which there was no forgiveness under the Mosaic dispensation. See Num. xvi: 30, 31. xxxv: 31. Lev. xx: 10. 1 Sam. ii: 25. When our Lord says that such a sin hath no forgiveness, is he not to be understood as meaning that the crime shall be punished under the Christian dispensation as it was under the Jewish, viz. by the destruction of the body? And is not this the same mentioned 1 John v: 16 called there the sin unto death; i.e. a sin that was to be punished by the death of the body, while mercy might be extended to the soul? The punishment for presumptuous sins, under the Jewish law, to which our Lord evidently alludes, certainly did not extend to the damnation of the soul, though the body was destroyed; therefore I think that, though there was no such forgiveness to be extended to this crime as to absolve the man from the punishment of temporal death, yet on repentance, mercy might be extended to the soul; and every sin may be repented of under the gospel dispensation.”

As proof of the correctness of the above from Dr. Clark, in reference to the sin of the Jews, and the certainty of its punishment, we refer the reader to the following scriptures: Matt. xxii: from 31st to 36th verse inclusive. xxiv: 21, 34. xxxv: 41—46. Luko xii: 47. Isa. xii: 13. Ezek. xxxiv: 13. In proof that the then unbelieving Jews might and would ultimately be forgiven and obtain salvation, see Matt. xx: 16. xxxii: 39. Rom. xi: 23—32. 2 Cor. iii: 14, 15, 16, and other similar passages.

In conclusion, we make one general remark, which, if properly regarded, would have a tendency to remove much of the bitterness of sectarian prejudice arising from each one’s explaining every text so as to suit his own peculiar dogma, and for which reason we wish it might sink deep into every heart. We may admit, without however denying the correctness of the above criticisms, that our Lord by this text did not mean to teach directly, either Calvinism, or Arminianism, or Universalism, Trinitarianism, or Unitarianism, or any other ism; but that his remarks were designed, like his instructions generally, to have a practical tendency—to point out the extreme wickedness and folly of so uncandied and uncharitable a state of mind and feeling as the Jews manifested in rejecting the strongest evidences that were presented to their minds—and to show that while that state of mind and feeling continued, they never could hope for, or expect forgiveness and acceptance with God, either in that or any other age.

FOUR DAY’S MEETING.

This modern scheme for getting up a revival of miscalled religion, has been tried in Utica during the past and present weeks, terminating on Monday last. The number of Clergymen from a distance we do not know, save that Mr. Kirk, from Albany, was among them, and from the manner in which he was pushed forward into the most important posts—the front rank and the heat of the battle—we judge him to have been the great gun of Orthodoxy. A sample of his talents we have therefore attempted to describe in this day’s paper. Judging from all that we have seen and heard, we should suppose that about 400 of Messrs. Lansing’s and Aikin’s congregations have come forward to be prayed for; have been convicted of sin, (whether for not joining in sooner, or for other sins, we know not,) have obtained a hope, (at which we rejoice, considering their faith to be one which gives but a poor chance to that twin-sister of the human soul,) and have been converted to a belief of those doctrines which they had aforetime professed to believe—in which many had been carefully instructed, from their early infancy, and which none had presumed to doubt, nor dared to examine, previous to, nor since their conversion. And this is modern conversion! In addition to these, and among these, are many little girls and boys—their tender souls harrowed with the most horrid fears and torturing anxieties—their minds filled with the most unnatural, cruel and revolting ideas of the character of their heavenly Father, and his paternal laws and government—views, which being thus impressed amid the howlings of a moral tempest—twined by the whirlwinds of fanatic denunciations, and stricken in to the very centre by the thunderbolts of superstition’s wrathful lightening, will long continue to rattle amid their peace, and to poison all their earthly pleasures, till reason shall leave its throne—till faith, disgusted at the violence done it, shall deliver them over to cold and gloomy doubts or harrowing despair, or till God, in mercy, shall transport them into a cloudless clime, where blasphemies against his holy name shall no more divide their love from him, who is the Saviour and Benefactor of all men. Let those who are now sowing the wind, beware; for they shall reap the fruits of the whirlwind—they may chain the youthful mind in the fetters of bigotry and superstition—but a re-action must and will take place! Yes; ere a twelvemonth shall have passed away, the time will come, when the chains in which many are bound, will vanish with the breaking dreams of their horrid slumber—when the manacles cast over the human mind will melt before the kindling rays of investigation, and drop, in a rain of fire, on the hearts of all who thus wantonly oppress the minds of our race! Such is beginning to be the fate of all tyrants, whether ecclesiastical or political, and Heaven grant that the storm of God’s just and merciful retribution may continue, until it sweeps from all the face of the earth, every species of domination and tyranny, forever and ever. Amen.

But to return. Few or none, in our opinion, have came forward, who were not previously orthodox; but many, perhaps, held the doctrine of endless misery in a way somewhat different from Dr. Lansing, and now, for the first time, are willing to profess Presbyterianism.

To state what we saw and heard, in the order in which it occurred, would be but to tire and disgust our readers. Deeming it essential, however, to the cause of “pure religion and undefiled, before-God the Father,” we have drawn up an account of the most important and interesting facts for publication; keeping each subject separate and apart from the rest, for the satisfaction of our readers at a distance, many of whom, we doubt not, would never have looked for transactions and ravings, like some we witnessed, except in children’s plays, or lunatic asylums. The facts, however, have been witnessed by too many to be a subject of our confessional denial; and all will declare that “half has not been told”—so numerous are the absurdities, and, we had almost said, blasphemies, in a modern revival.

G.
RAVINGS.

Who was not disgusted at the ravings of Mr. Kirk, in Mr. Aikin’s church, on Saturday evening last? If any, speak—for him I may offend by stating them. After Mr. Lansing’s discourse, this gentleman arose, and after many calls on sinners—Sinners—Sinners—Sinners! to repent; after “calling on dear—dear—dear—DEAR Jesus”—went on with something like the following description of our Saviour, his finger pointed at empty air, and his eye bent on vacancy—“See! what a mild countenance! what a benign aspect! what gracefulness there is in that form! what dignity in that movement! There he goes now—(pointing toward the right hand side!)—there—now he enters that pew and is speaking to that young woman! There—there he goes—now he is going to that young man there! There he goes: (pointing to the gallery on his right, and gradually moving his arm as he pointed all round the gallery;)—there—he is among you—don’t you see him—don’t you hear him there, pleading with you sinners!” &c. His whole performances were in a similar style, and his long, loud, and vain repetitions in his prayer, for those only who stayed to be prayed for, were as far from being according to the manner recommended by Jesus, as their limited extent was from being in accordance with the directions of Paul to Timothy—to pray for all men, in faith, and without wrath.

G.

CHARITY.

We fear we are often too deficient in this heaven-born grace and most suitable and pleasing innate of the human heart. Toward Mr. Lansing, in particular, for his denouncing, misrepresenting remarks on Universalism and Universalists—and especially for the gross, public, unmindly and unchastisn insult, offered last winter to the females who may be enabled to trust and hope in God as the Saviour of all men—we fear we have not hitherto exercised sufficient charity—but so long as we shall be enabled to believe in what we heard fall from his lips; and (by-the-bye, our belief is very faint and may soon fade away;) we hope to have more forbearance toward him. “I once advocated Universalism (said the Doctor) as strongly as any one and with as bold a face—as unblushing a countenance—but the whole time there was something here—here—here, (striking his breast,)” which told me otherwise. I was a liar and a hypocrite! Now, “as in water face answereth face, so the heart of man to man,” so also, I know by myself that Universalists do not really believe as they profess to.

From this honest confession six things are apparent. 1. Dr. Lansing professed to believe Universalism. 2. He was “a liar,” for he did not believe it. 3. Being “a hypocrite” he must have believed in partial, or in universal damnation. 4. Hence it was not Universalism, but the reverse, which made the Doctor turn liar and act the hypocrite. 5. As he still holds to these demoralizing principles, which are opposed to Universalism, he is, as he believes, even now able to judge the hearts of others by his own. 6. Judging Universalists, then, by his own heart, and according to his personal experience of his own repentance, he assumes that their hearts are like his heart, and their real principles exactly the same as his examples, and that, therefore, all Universalists, like himself, are liars and hypocrites. Acknowledging the Doctor’s premises as perfectly just, according to our knowledge and belief, but denying the assumptions he makes as to Universalism, we acknowledge also that his conclusions may be perfectly correct, so far as relates to himself, but not as relates to Universalists, because of the falsity of his assumptions. And having thus heard his reasons for his want of charity toward Universalists, we have learned to exercise more charity toward him, as a mistaken, erring man; and as one, therefore, who has neither the peace of believing, nor the reward of well doing.

G.

UTICA UNIVERSALISTS.

This is a new appellation which might, with much propriety, be given to those who may follow the advice of Dr. Lansing, given to his hearers on Friday forenoon last. “Let Israel hope in the Lord: for with the Lord there is mercy, and with him is plenteous redemption.” 130 Ps. 7. This passage, the Doctor, said, had met his eye that morning, and struck his mind with peculiar force. “With the Lord there is mercy, and with him is plenteous redemption.” There is plenteous redemption—plenty is, a sufficiency for all who want. Hence, there can none be lost; because there is a want of redemption with the Lord, nor, also, because it is not the wish of his heart, which desires the salvation of sinners, and has plenteous redemption for all. But you have bound his hands that he cannot save. His hands are bound, by Christians’ not being fervent enough in prayer for the conversion of sinners. Hence, if sinners are not saved it will be the fault, 1st, of Christians, and 2d, of themselves.

He further stated that every sinner in Utica could and should be saved, if the Christians would only unite in praying fervently and believe ingly for their salvation—and urged them thus to pray.

Now suppose they believe the Doctor, and obey his injunctions—will they not pray for every sinner in Utica?—will they not pray believing that all people in Utica will be saved? And will they not, by prayer and faith, be Universalists, so far as the village of Utica is concerned? These queries must be answered in the affirmative; and hence we propose, as the proper title of the sect, or body of believers, thus created by following the injunctions of the Doctor, the name of “Utica Universalists,” i.e. believers in the universal salvation of the people of Utica.

QUERY. Would it not be well for the Utica Universalists to endeavor, by wielding the sword of prayer for, and of faith in, the salvation of all men, to cut the cords which now bind the Almighty’s hands and thus enable Him to gratify his desire of plenteous salvation for, and bestow his plenteous redemption on, all the human race? Or do they fear that their great teacher. Dr. Lansing, will call them infidels? G.

THE RICH MAN IN HELL.

We would not introduce this subject into our columns, at this time, seeing that we may probably publish a sermon on it in the present volume, and do not wish to forestall that; were it not that Mr. Kirk, of Albany, delivered a discourse in Mr. Aikin’s church, on Sunday evening last, in which, as we are credibly informed, he grossly misrepresented (nothing new for four day meetings!) the opinions of Universalists on the same subject.

The reverend gentleman assumed, without attempting proof, that the whole account was a fact—not a parable. He stated, that the whole of which had been personally witnessed by our Saviour, who had been in and came from the other world. He forgot, we presume, that Jesus narrated this parable or history, before he descended into hell. He must at least before we have any, even the least intimations of our Lord’s going there and coming back again.

But the misrepresentation to which we allude, and which we complain of is this—the speaker never once intimated that any person had ever called the representation of our Lord a parable—and, in all his arguments, proceeded as if Universalists themselves unanimously called it a historic account. “Universalists contend that the word rendered hell should be rendered grave.” Very well; let us try to consider it thus. And in the grave the rich man lifted up his eyes being in torments—and torments in the grave, and speaking and acting there! “Oh, but,” say the Universalists, “grave here should be understood as meaning the state of the dead—the invisible world. Very well; let us see how the Bible reads—‘he was in the state of the dead—the invisible world—the rich man lifted up his eyes, being in torments’—what! torments in the state of the dead—in the invisible world—why it might as well be left to mean the grave—it would suit their views just as well!” By these, and similar misrepresentations, or rather assumptions, he succeeded in displaying his wit and making Universalism appear an “infinite folly” “an infinite absurdity,” “infinitely wicked,” and “infinitely contemptible,” as Dr. Lansing would say. Did not Mr. Kirk know that Dr. Campbell, a Presbyterian commentator, says that “the word Hades,” rendered here as text, “should never have been rendered hell, in the way that word is now understood by Christians,” and that many other learned orthodox commentators say the same? Who are the “infinites”? Who?

If the rich man and Lazarus be a real historical fact, then the beggar never was buried, but was carried into heaven wholly—those who enjoy the good things of this life will all go to hell, but the rich man in the other world will live forever. And to heaven is, to enjoy none of the good things of this life, but the evil things only—anacronastic. Kirk, Aikin and Lansing to go to heaven? If this representation be history, then is the gulf
as necessary to keep the saints out of hell, so it is to keep the damned out of heaven—"so that they which would pass from hence to you cannot." Luke xvi: 26. But we must close for the present on this subject. G.

TO THE MAGAZINE AND ADVOCATE.

Why, and how dare you, unprovoked, attack me, your greatest friend, who has ever been such, and who, when all other friends may leave and forsake you, shall for your sake, in spite of you, remain constant? Calmly, I must tell you of this, your ingratitude, for which you will be "hard pressed" to find an apology. You tell the world, that I am the "bully, who talks very loud when the danger is at a distance, but the moment I am hard pressed by the enemy, I am not to be found at my post; but leave the brunt of the battle to be borne by my humberler but steadier comrade, Religion, whom, on all other occasions, I affect to despise."

False accusation!—"How do you prove me thus?"—"Hear the voice of truth!—When and where did I ever profess to despise a harmless religion? Never, and no where, unless to pity be to despise. That I have had frequent occasions to lament and weep over a world drenched in blood, and groaning under accumulated miseries, on account of religion, is true; and a religion (pray tell me of an exception,) produced for such consequences, ought to be despised, not only by myself, but by every body. I leave my post! Never! It is an impossibility! As soon as the easy could you bring together the poles of the earth, and twist them together, as you could start me a peep from the immovable and imperishable rock of unchanging truth, upon which I forever rest. I acknowledge no comrades, but justice and virtue, and deny all relationship to the offspring of ignorance and fear. So far from ever leaving religion to fight my battles, she has ever, since my birth, waged an exterminating war, but I yet continue unconquered. Because, when properly heeded, I disperse the mists and clouds of falsehood, error, and superstition, from the intellectual world—lessening their fell consequences, and exhibit the beauty and advantage of truth and virtue, in their stead, it seems I have incurred from you the epithets of bully and coward! This is designed as a caution—your ignorance demands of me a pardon; and for this offence I forgive you; but shall not suffer you to repeat such contemptible falsehoods again, with impunity.

PHILOSOPHY.

Utica, Feb. 14, 1831.

REPLY.

The article which drew forth the above remarks from Philosophy, may be found in my 7th No., 2d volume, page 56, column 3—nearly the whole of which is quoted in the defence, if such it can be called. For proof of the charge of bully, I refer with confidence to the defence itself—"Out of thine own mouth will I condemn thee!"—for it certainly is written in a style and manner which was intended to be intimidating—and whether concordiae be not the companion vice of boasting braggadocio, I leave to my readers to judge. In addition to the former charges I utterted against Philosophy, I now am prepared to add that of equivocation and insincerity: for proof I refer to the defence. Philosophy denies, with apparent indignation, the charge of deserting his "steadier comrade, Religion"—then acknowledges no comrades but Justice and Virtue—and declares that Religion wages eternal war against him! Is Religion his comrade? If so, then Justice and Virtue constitute Religion—and if so, then he is at eternal war with Justice and Virtue! Is Religion real comrade? Then the charge was groundless, and not worth the tacit admission that Religion was his comrade.

He denies that he ever affected to despise, having only piped, a harmless religion—then declares there is no such religion as a harmless one—and that all others should be despised! Does he not, then, affect to despise religion!—the only religion which, as he believes, exists! Why then say, "false accusation!"

To support himself in the eyes of the world, he pretends to perform the works of religion, of which he brands as the offspring of ignorance and fear. Can it be possible that he has seen his own shadow, and mistaken it for the healing beams of "the Sun of Righteousness"? Or has he been viewing that false religion which has made him what he is, i.e. false Philosophy? It must be even so, or another vice must be added to the catalogue already registered against that "vain being" who would envelope all in mystery, save what is demonstrable by the evidence of his feeble limited senses!

As to his threats I despise them, believing that bully and coward are inseparable; and so far from regretting the past, I rejoice that the arrows of truth have pierced the armor of his mock indifference, and lashed him into a rage; thus proving himself to be what I declared he was, and evincing to the world the inefficacy of Philosophy itself to bear up, even against a small paragraph of but a few lines.

MAGAZINE AND ADVOCATE.

Utica, Feb. 27th, 1831.

N. B. There is a being called Christian Philosophy, for whom I have all possible respect, together with several others of humbler name; but the Philosophy who has felt the remarks I published some weeks ago, and acknowledged himself hit, by making his defence accordingly, has nothing in common with any of them, but the name. Dr. Godman, who was once led captive in his chains, says of him, after his mind was elevated above the fear of his bullying threats:—"Philosophy is a fool, and Pride [the attendant of Philosophy,] a madman." I hope the one will learn wisdom, and the other sobriety.

M. & A.

DO EVIL THAT GOOD MAY COME.

The age of monkish chaste and pius fraud has not yet gone by. Our popular religionists frequently exemplify the injunction, placed at the beginning of this article, and attacked by the apostle Paul, as being totally inconsistent with the theory or practice of Christianity. But Paul could not have been altogether Orthodox—at least, as Orthodoxy in practice is—put—no; he is frequent practising by getting the 'all men should be saved,' and being the 'Saviour of all men:' and from his having never so named the word hell, in all his preachings, of which we have heard nothing, but in any of his writings—he has been strongly suspected—y—practically—who be in that horrible heresy, called Universalism! Hence his authority, in this case, is but trifling at best, and we may do evil that good may come of—this is what we call good. A friend has given us an instance, wherein has been done—but it will be observed that (whence correspondent (wha does not know) being of great a heretic as Paul himself—being, in fact, an avowed Universalist) is so foolishly honest as to condemn the holy practice of many moderns. But Orthodox friends will, we trust, only heard as things unworthy of pious notice. Here they are, together:—

"We purpose to have a ball here on the 22d (Feb.) and have it from the good authority of Rev. Mr. P., when he heard of this ball, went to some our young ladies—lectured them about dancing—and wound up by telling them that when their tickets of invitation were presented they should tell the bearers they could not go—they had been invited out to tea! Now, I will not pretend to defend the practice of dancing, from Scripture; but I know we are not prohibited there or from dancing, while there are pointed prohibitions against lying. Mr. P. urged the ladies in question to tell a downright lie! Now, this may be Orthodoxy, but my life on it is, it is not Christianity."

Good thoughts! We must agree with our friend—being as great a hero as himself in believing that Orthodoxy and Christianity are not always the same.

FROM THE SOUTH.

By letters from our friends in Pennsylvania, we learn that a deep impression has been made in the borough of York, where they reside, by the labors of our ardent and perservering brother, T. Fisk, who preached there during part of the last week in February, with such encouragement as to induce him to think of paying them another visit ere long. Universalism had never been preached in that place before last spring, when a lecture was delivered there in much haste, by the writer, and followed by a controversy held between a Dr. Fowler and himself, in which he believed the cause of Truth was not injured. It is a populous place and well located for the dissemination of liberal principles, should a society be gathered there.

In Easton, also, much inquiry about truth prevails, and the common people hear the gospel preached with gladness. Br. A. C. Thomas has paid them a second visit lately, and delivered several discourses on that faith which was transferred to the saints at last year's conference, even in that now region, are neither afraid nor ashamed to name the Lord Jesus as the Saviour of the world. May they go on inquiring and seeking, adding unto spiritual righteousness, and peace unto faith, that they may indeed be filled with joy and glory unspeakable. G.
POETRY.
From the New England Weekly Review.

The air
Is glorious with the spirit of
Of messengers of prayers.
There is a solemn hymn goes up
From Nature to the Lord above,
And offerings from the heart are made.
To warm the soul with love and love;
And from each flower that lifts its eye
In modest silence to the sky.
To the sweet songs of the birds.
A happy song of praise is made.

There is no solitude on earth—
In every leaf there is a tongue—
In every gale a voice of mirth—
From every hill a hymn is sung.
And every wild and hidden dell,
Where human footsteps never trod,
Is wafting songs of joy, which tell
The praises of their maker—God.

Each mountain gives an altar birth,
And has a shrine to worship given;
Each hamlet has its faith and earth
Is loaded with a song of heaven;
Each wave that leaps along the main
Sends solemn music on the air,
And the soft voice of a lover's plain
Bear their voice of grateful prayer.

When Night’s dark wings are slowly furled
And clouds roll over the orient sky,
And sun-burnt horses upon the world,
Like angelic pinions flashing by,
A mash and hymn unbird will rise
From every flower, and hill, and tree,
And songs of joy float up the skies
Like holy anthems from the sea.

When sun-light dies, and shadows fall,
And Twilight plantation’s play wing,
Devotion’s breath like Music’s call,
And silver voices seem to sing.
And when the earth shall sink to rest,
And young Wind’s pinion seems to rise,
Then the sweet sounds upon its breast
Join their glad sounds with Nature’s lyre.

And when the sky that bends above
Is lighted up with spirit free,
A gladdening song of praise and love
Is paling in the sky-templed lyres,
And every star that throws its light
From off Creation’s burning brow,
Is offering on the shrine of Night
The same unchanging subject vow.

Thus earth’s a temple vast and fair
Filled with the glorious works of love,
When earth and sky and sea and air,
Join in the praise of God above,
And still through countless coming years
Underneath songs of praise shall roll
On plumes of love to him who hears
The sweetest strain in Music’s soul.

"If any man have not the spirit of Christ he is none of his servants.

There is a mind to which I would aspire,
A mind unmov’d by selfish, low desire;
Woe to truth—from party spirit free,
A foe to none—the friend of Liberty.

A loving mind, extending to my foes,
And sympathizing with their woes,
In adverse scenes and sufferings resid’d;
An humble, constant, firm, and Christ-like mind.

THE SUM OF TRINITARIAN CONTROVERSY.
Talk of Essence and Substance, and no one knows what,
God either made Christ, or else he did not;
If he did, he’s a Creature, ‘ts plain at one view,
If not, he’s a God, and then we have two.

PRIDE.

Pride is a vice which grows up in society so insensibly—so imperceptibly is it bred upon the heart, even in the best occasions—forms itself upon such strange pretensions, and when it has done, says in effect, 'Your variety of accomplishments sometimes even under that of humility.' In all which cases, self-love, like a false friend, looks on with the same countenance, and says in this humor—points out some excellence in every one to make him flatter, and think more highly of himself than he ought. For, indeed, it is not considered with him, upon the score of the greatness into which the heart of man is more easily betrayed—or which requires greater care and more prudent sense and good principles to guard against. Stated.

A NEW UNION.
The editor of the Southern Religious Telegraph, published at Richmond, Va. announces to his readers the following intelligence:— "There is certainly a growing tendency on the part of the Universities and Seminaries of the South to unite under the name of the Papists of Boston. This is what may be expected."

To this the editor might add, with equal truth, that the Rev. J. H. Amory, Bishop of the Episcopal Church in the United States, at the recent commencement of his college at Cardinals at Rome, proposed the inquiry respecting doctrinal questions, which was to be the Pope before done; and that his Holiness, before his death, issued a Bull, condemning John Murray and James Winchelsea.—Tranquill.

DEFINITION OF THE DEITY.
He is the first of immortals; eternal, and not created—created by God himself. He is a Being equal or superior to God; he is the author of the whole animal and vegetable creation. He is the source of all wisdom, and sole author of all nature. Zoologist.

It is observed, that every temper is inclined, in some degree, either to vanity or modesty. Many are so unfortunate as to be inclined to each of these three in turn; it is necessary therefore that the best of our remedies for the unfitness to which we are most liable.

Charity is a Christian duty, which the Rev. James Hervey highly estimated.

"I am," said he, "God’s warder for the poor, and must husband the little pittance I have to bestow upon them, to make it go as far as possible." He appears to have considered clothing the poor, as a proper mode of extending his charity.

The Magazine and Advocate, IS PUBLISHED EVERY SATURDAY, BY DOLPHUS SKINNER, Proprietor.

TERMS.—To Mail and Office Subscribers, $1.00 per annum, in advance, or, $1.50 per annum, if paid from the time of subscription. No subscription received for less than one year, (unless the money be paid in advance). No paper copies are paid, except at the discretion of the Publisher. Agents, or Companions, paying for eight copies, are entitled to the same. All communications mailed to, the Editors, must be post-paid, or free. EZ To Village Subscribers, we will sell them, per annum, $2.00 per annum, but will not half-yearly in advance.

A. B. & R. W. GROSH, Printers, Genessee-street, near the State House, opposite the Universitary Church.
THE PREACHER.

ORIGINAL SERMON....NO. VI.

Text—"God is Love."—1 John iv. 16.

The words of the apostle are beautiful. God, the Architect of the wide earth, the Builder of the immeasurable universe, the Creator of sagacious man, is Love. Not only is Deity represented by the frame of this consoling passage, as being possessed of love as one of his attributes; but, soaring to a height which, methinks, only inspiration could reach; clapping in one brief and expressive sentence the essence of a thousand philosophical principles; he makes the Author of infinity the very essence of perfection—love itself. Did the apostle who uttered this explicit declaration, preach the doctrine of Christ Jesus? Did the apostle preach truth? These are questions of immense importance to the well being of community—questions which must naturally arise in the mind of every man; and their answer is plain. We can see no reason why the apostle should swerve from his profession—that of a disciple of the meek and humble Jesus—and give up doctrines subversive of those contained in the creed of his Master. The immediate followers of the father of any school are not likely to fall into schisms, while yet that school is in its infancy; and especially is this position applicable to the school of Christ, where the applications of the best apostles and disciples were menaced at every step with a cruel death, and where schism and disunion of sentiment, had truth been absent, might have proved fatal alike to themselves and to the glorious cause of the gospel. Surrounding them with wily and influential enemies, every advantage would have been taken of any sentiment apart from the doctrine professed. They had to combat the opinions and professions of the unbelieving Jews, the superstitious of Egypt, the mysteries of Rome, and the philosophical tenets of the schools of Athens. In short, all the mystery and superstition of the past ages was arrayed against the holy cause. The opposition was terrible: kinscraft and priestcraft, arrayed in all their frightful authority, issued their unalloyed edicts against the feeble band. That hateful hog, Superstition, flapped her wings in wrath; and the crouded block of passion swept through the vehemence of the blinded sons of Mystery, as the sound of the voice of Truth was borne along on the wings of a summer breeze. "Guard well the walls of Zion—gather around the standard of Christ, or the feeble flock will be crushed beneath the force of opposing multitudes." Was the mandate from on high that spoke in the bosom of every true believer.

Kindled with the blessed energy of true religion, and urged on by the grateful promises of immortality, which the Mosaic dispensation taught not—which the widely prevalent doctrine of Epicurus rejected—and which, even in the mysticism of Egypt, was not wholly sanctioned—the apostles had every motive to induce them to remain firmly united in proclaiming the precepts of their master, Christ, and none whatever to swerve from the profession which gave to them their hope—their all.

In the face of all these considerations—in the face of history and of reason, we would ask, did the apostle preach the doctrine of Christ Jesus?—did he preach truth, when he made the declaration that "God is Love?" That he did, reason and revelation both avow; and those authorities are backed by the sanction of all the sectaries of the immorality of the first promulgators. If then the apostle did preach the truth, are not the dogmas held by modern professing Christians not only opposed to the letter and spirit of the creed of the great Reformer, but even wild chimeras generated in their own frantic imaginations! The answer is natural and obvious. The tenets of the modern Orthodox are rife with blood and carnage. No deed, with them, is too black for the Deity to do;—crimes that human nature would shudder to think of, are tucked to the back of their God with impunity, and even those who are the executors, are let off as harmless sooth! They make him a monster of cruelty—unseated with vengeance—ungluttled with the blood of his helpless children; and that, too, in the face of the solemn declaration of the apostle, that God is Love. Oh, how inconsistent is man! How will not Superstition oppress her fanatic votaries; or, rather, how will not a domineering priesthood bear down its deluded victims! Must the blood of Christ be spilled for nought? Must the faithful apostles preach for nought? That sparkling nectar, that dew from Heaven, that holy wine which new bottles alone were fit to receive, was poured into the veins of Christ—must it now be poured into old and brittle vessels, which are liable to burst from the very weight of matter they contain? Must the blessed dispensation of the meek and lowly Jesus give way to the heretical and abominable traditions of Hebraism—must the generation be plunged into damnable epicles, the glorious light of the gospel give place to a darkness worse, far worse than Egyptian bondage?—Forbid it Heaven!

Our pulpits resound with threatenedings of eternal punishment to the unholy culprit, who fall under the displeasure of the Almighty—our country is inundated with tracts and pamphlets, tending to illustrate the same heresy,—even our fire-sides are intruded upon, and the unwelcome intelligence, that God is Hatred, thundered in our ears,—and all by deluded and skillful sectaries, whose interest it is to "make the truth of God a lie"—and who prowl about, "seeking whom they may devour." These doctrines are palmed off upon a confiding people, as being the doctrines taught by Christ. How much they vary from the beautiful truths of Christianity, every reflecting man must see. Is an eternity of misery compatible with love? Let the mother answer as she gazes on her darling boy! And since when, did human nature become so exalted, as to have usurped the place of the Divinity? Since when did man become possessed of the benign attributes of his God? Let men once begin to think as behooves rational beings,—let the film of delusion be washed away from their eyes—and they will see their God as he really is—they will see him as he is represented by the elegant diction of inspiration, a God of love. By making Him a cruel being, man places himself far above Deity. We see a mother sorrowing under the pains she inflicts on her refractory boy for his amendment; and shall we say that God, the Author of our existence, is so lost to every feeling which man esteems virtuous, as to inflict on his creatures a eternal punishment? Shall we say and believe, that the infinite God will scourge his finite children with endless misery—which would not be punishment, but vengeance! We claim an immortality of bliss, not that our good deeds render us deserving of it, but that it is the gift of an infinite God—for the promise is unto all.

"Believe and tremble," say the minions of cruelty—"Believe and cast away the trappings of sorrow," say the advocates of "the restitution of all things," to a state of purity and happiness.

Reader! you are to judge—which of these, very opposite doctrines, are consistent with the amiable and comfortable (yea: comforting!—let our enemies say what they will, it is indestructible comforting to believe and feel that we have "shuffled off this mortal coil," we shall go away to eternal mansions to dwell with our God!)

If we admit that Christ was a missionary from God, we must also necessarily admit that his mission was one of pure love; for the apostle has expressly declared that he was "sent as an ambassador of Christ" to the Gentiles. To believe that Christ and his apostles taught the doctrine of eternal punishment, is to make ourselves miserable. We can see no
love whatever in a mission fraught with such black intelligence—tidings that savour rather of madness than of glories. On the contrary, far better would it be to sit back and accept of the mission of Ciao beyond, had we remained in ignorance of our final doom—for better to have believed that, like the beasts of the field, when we had uttered our expiring groan, paid the debt of nature, we should lie down in the cold grave, slumberers of eternity. If Orthodoxy be true, the mission of Ciao beyond held us rather than a blessing. Had he not divulged his cruel tenets, we might have remained in happy ignorance during the course of our natural lives, enjoying the present and regardless of the future. Now, still presuming that Orthodoxy is true, our souls are harassed night and day with the burning thought;—our whole lives are embittered; the fiery lake is always present to our imaginations, pointing to the sad and fearful prospects for eternity, while the present is neglected:—like the skeleton form set up in the festal halls of our own imagination, remaining vigilant and watchful, recording that all are mortal—that the animate and elastic bodies which they then possessed and nourished so fondly, must ere long, be laid down to mingle with the silent dust. And yet all this is without any certain good. The believer is doomed to suffer all the pangs of agony, which a cruel so dark is capable of creating, without the certainty, that in another state of existence—when he shall have tasted of the cup of immortality—he shall be happy. We would prefer the doctrines of Mohammed to such Christianity; for the good Moslem knows that when dust has returned to dust, he will revel in the gardens of delight, in his own promised paradise. He beholds a bright star of glory for his guide to the mansions of bliss; whilst the Orthodox Christian shudders in the dreadfulness of uncertainty of another life, unless repentance doubles. Let us reflect for a moment—let us examine ourselves—let us observe how great an influence the opinions we imbibed in youth, have on our after lives. Even after bigotry has given place to liberality, do we not often tremble while we think of the scandal which the notions instilled into us in childhood, cast on the character of our God?

Philosophers have nobly striven to explain the mysteries of moral evil; and have ably and incontrovertibly proved, according to nature and reason, that what we call evil, is indeed intended for, and is but the fore-runner of good; but, alas! all their logic has not been sufficient to prove, that perfect happiness is to be the lot of man: it remained for Christ, the master spirit, to put the finish to the great question, and he made the decision by pointing to the "country of the south," beyond the grave, where mortals put on the garb of immortality, and the transient doffs her tatters, and is enrobed in habiliments of holiness.

The toils, the dangers, the immense perils which our bold and patriotic forefathers had to undergo, were naturally accounted evils, but are repaid to their progeny in a hundred fold degree, by the peace and prosperity they now enjoy. The tames and the deeds of that glorious band will live in the ceaseless remembrance of a grateful posterity—illuminating, and uplifting, even while hoary Time continues to fling his aged wings. Let us think how much our honored ancestry endured for us,—let us emulate their glorious example,—and burst the rusty shackles which tyrants,—and the worst of tyrants,—an ambitious priesthood,—have fastened on the minds of the present generation, and are now fashioning for the minds of our children. Let us undo the doings of hypocrisy,—let us controvert the damnable heresy of the cruelty of God, by placing before it, and before the eye of the world, the glorious, the plain, and comprehensive truths of the gospel of peace. The herald of the infinite God, has said, "Behold I bring you glad tidings of great joy which shall be unto all people." Infinity does not err. To say that God, who is love, is guilty of cruelty, is a most glaring absurdity: humanity would blush to own such a contradiction; and a nation would blush, if it should be proved difficult in reconciling a contradiction so palpable.

We have followed Reason, and have compared it with Revelation, (which, it will readily be granted, are the only sure sources of truth,) and both agree that God is Love—consequently not the God of the orthodox Orthodoxy, who preach up, in the broadest and most explicit terms, that their God is "Hateful, Cruel, and Revengeful!"

PEVERIL.

Columbia, Pa., February, 1851.

REVIVAL IN CLINTON.

Dear Sir—I reply to your inquiries respecting the revival so called, in this place, in this public manner, in order to meet many similar ones from different places, as well as to correct the erroneous impressions of many interested or ignorant opposers, who may misrepresent the facts. If there be any credit attached to the first movers of this excitement, it is unquestionably due to the Methodists. For they commenced holding prayer-meetings, as early as October; and in a short time it was reported, and no doubt correctly, that several persons had been brought out. This gave them new courage, and produced new efforts—meetings were multiplied—they commenced holding regular services on Sunday, which they had never done, at least for several years, and a number of new converts were added.

Thus matters stood at the beginning of January, when a three-days' meeting was appointed by the Congregational society, or appointed for them, at their church in this village. This was attended the second week in that month, by a number of clergymen and members of the different denominations. The president of course, was Dr. Lansing. Several of the discourses were evidently intended for the occasion—highly inflammatory—designed to touch the passions, and directed to bear upon the coldness of professors and the alarming condition of sinners. When the call was made for those who were anxious and those who wished special prayers, to come forward: about sixty members of the church took the anxious seats, and some ten persons made supplication for but an imperious stranger will ever venture to make one.

Soon after this, the zeal of one of the converts to the Congregational church was very promptly exhibited in his first public prayer, by designating the preacher of the Universalist society, as the author of his special supplications. But as it was probably intended only to be heard "of men," there is little prospect that it will be formally answered.

The success of this meeting, probably induced the Methodists to appoint a similar one; which was attended at the "Free Church," the last week in January. The haur, as they termed it, made at this meeting, was not great—some ten or a dozen, and that after toiling nearly the whole of two or three successive nights, to the manly and enthusiastic applause of the audience. And then, of those brought to land, when the good are gathered into suitable vessels, the number will sink below computation.

I attended the last discourse, delivered in the afternoon of Friday, by a Mr. Chapin, as I was told, and a verie piece of pulpit blackguardism was certainly never uttered in my hearing. It was sickening to see the man swell and swagger with the aspect and attitude of a bully—to hear him challenge controversy, and defy contradiction, while he manifested an utter ignorance both of his subject and of the sentiments which he attempted to oppose. Calvinists, Universalists and Unitarians, were the alternate subjects of his vituperation, and such was his zeal to stigmatize them, that he, more than once, appeared to forget he had taken a text.

From before this period, we had from fifteen to twenty meetings of different description each week—the Congregationalists holding a prayer-meeting every morning and several evenings, and the Methodists at least, four evenings, besides the Sunday meetings of both. In addition to these, we are now favored with a special prayer-meeting at six in the morning, summoned
EVANGELICAL MAGAZINE AND GOSPEL ADVOCATE.

by the ringing of the bell, lest the villagers should not know that their neighbours pray-
ed!!

That there are those whose circumstances enable them to devote day after day, and week after week, to an attendance upon these meetings, we never doubted—but we have as little reason to question that there are others, whose affairs go on sadly at home. And with them, we venture to predict, there must be soon the exertion of a more productive industry, or a call for clarity.

As far as we are able to judge, though the sound of the tumult is prolonged, the work is nearly at an end. There is good evidence that more have gone back, than have been gained, for the last month, notwithstanding the utmost exertions have been made to excite the public mind.

In respect to the Universalists—we have taken no part, and seek no portion in this movement. We are always as unenthusiastic in the public as in any of our other business. We have been the subjects of alternate scandal, falsehood and prayer; and are willing they should use any, or all of these means, as they shall choose—leaving them to determine which is best suited, or best comports with the genius of the gospel. Not a single individual, whom we regarded as a Universalist, has forsaken us—not one has yet renounced the doctrine, though several, who occasionally attended church with us, are converted; and instead of diminishing, it has rather increased.

However, we have said nothing in public respecting this revival, because we were willing others should carry on their own work, in their own way, provided it were conducted peacefully. But it is the nature of that zeal which is inspired by mere passion, to be meddling; and as a living gospel has gone forth, that deserves and calls for rebuke. Their doings have been the subject of so much boosting, and so shamelessly magnified abroad, that we are convinced for-bearance is no longer a virtue. Duty requires that every Universalist, and every liberal, cut himself off from his system of pretension, the object of which is to oversway community by the forms of piety, and the sanctimonious impudence of flaming zeal; and he should be held an enemy to the truth, who shrinks from its defence when assaulted by the goaffs of Orthodoxy. Yours in the gospel.

S. B., Esq., Vernon.
Clinton, March 4, 1831.

[For the Magazine and Advocate.]

MESSRS. EDITORS,—There is no occurrence which has taken place in this village, that has so favorable an effect on the minds of the people, as the annual death of a number of our respectable and much-lamented patriarchs. Death is awful in all its forms; yet when its unrelenting jaws cannot be satisfied without producing such pregnant and lasting effects on the living, its consequences are frightful; and cannot help making the strongest impressions on the in-stability of human nature, on a thinking mind. It is the tragic test of flight from all those who possess a feeling heart. The causes and manner of the death of these men, appear to be so very extraordinary and unaccountable, that much more interest is excited in all ranks, than otherwise would be, were the nature of the cases explained in a plain and simple manner.

All extraordinary and interesting cases call for the most particular examination and inquiry, whether scientifically or politically considered; for it is by this method alone, (taking it in a scientific point of view,) that the medical profession can properly arrive at perfection; and, although such examinations and inquiries may appear to be of little advantage to those not acquainted, or connected with the profession; yet it is nevertheless of the utmost necessity and importance, to those who teach and practice the medical science, for the acquirement of their knowledge.

In a political point of view, it is the greatest injustice to the people, to withhold from the public a plain and simple account of all the circumstances connected with such extraordinary and interesting cases.

HUMANITY.

Utica, March 7, 1831.

ABEL THOMAS.

This aged preacher among the Friends, or Quakers, who closed his earthly career about 16 years ago, was the grand parent of our Br. Abel C. Thomas, of Philadelphia. The following extract of a letter written by him, to a respectable Friend in Philadelphia, about 30 years ago, is highly valued by many of that esteemed denomination of Christians. Deeming that its peculiar quaintness and phraseology will amuse our readers, and gratify many who are acquainted with the peculiarities of the Friends, we have given it a place in the Magazine and Advocate, verbatim, as received from the pen of his grandson.

‘One thing more I desire thee to oblige me in—and that is, if any friends enquire where I am, tell them that the old Pedlar is moving about from house to house, and from meeting to meeting, frequently offering his goods at public sale. And although he had a very small pack when he left home, it was so unaccountably heavy, that he could not walk straight under it; but as he continued travelling, he has parted with a great quantity of goods—and, although it must appear admirable, he cannot perceive that his pack is in the least diminished, but considerable more goods in it—that he judges himself to have as good an assortment of goods as almost any one in his occupation—and, though not so flashy, they may wear as well.

'Now whether it is from the profit on the sale of his goods, or whether he has grown so strong, he must leave—however, his pack being much larger and fuller of goods, he says he can carry it along with ease, and walk straight up without groaning or being anybody.' And as the old Pedlar does know most certainly, the goods are not his own, but a living profit allowed him on the sale thereof, he is anxious to make what he can for himself.

'But the poor Pedlar is often disappointed in the sale of his goods. The Master will not suffer him to carry the key of his pack; and sometimes he stays long, and sometimes he comes not at all;—then the poor Pedlar is brought very low, seeing his customers out of patience, laying all the blame of his disappointment on the Master. "Why did he call us here to buy," they query, "and not offer his goods for sale?" Truly, from the reasoning of man, it is provoking.—Truly, the Pedlar cannot help it—he is so little, so unlearned, so ignorant, that it is not worth his while to attempt to make a temporary key, that he might open his pack when he pleased. I did not understand that the Pedlar was likely to murmur or be uneasy—for I heard him say, in a solid frame of mind, that his 'yoke was easy and his burden light'—and that, in strict obedience to his Master's precepts, he never was happier in his life, or more clearly and distinctly understanding his voice.***

'The old Pedlar has found out the reason why his little pack was so heavy that he could hardly live under it. His Master told him, last spring was a year, that he should make ready to go a journey—and there never has one little diminished or added. So he went on and knew whether he might take the Jeresey, last winter—which he found freedom to do; and on his return he found he had made considerable profit to himself from the goods he dealt away—and came home easy and happy that he was once more at home with his little darling. They were so near and dear to him, he did not know how to part with them again—and more so his wife, with whom he was so nearly united, when the Lord's hand was most heavily upon him. He wanted to be excused, when he fell into a train of reasoning, although when his Master was offended, and as it were, spoke to him in this language, 'Make ready thy pack and go a peddling.' And it was admirable to see that my wife, so endeared to me, whom I loved more than all the world, soon became so withered in my view that I saw little, and became incomelness in her than in other women.

'Now the poor Pedlar's troubles began. He thought he had offended his Master, so that his face was turned from him, and he could find him no where—yet he could see the way clear, which he had marked out for him to go in. With 'tis sounding in his ear, frequently the poor Pedlar was most distressed. He had to come and go before the judges for encouragement—but there were so many ifs and ands, that they would not express unity, without some human addition of human strength, according to custom. Here the poor pedlar added greatly to the weight of his pack, in his own mind, which was a pack, which he could not bear; but have left it to his Master, without meddilng—for he knew all the time that self was the cause of the poor Pedlar's pack being so heavy.'
REligious Notices.

The Universalist Church, which is now being gathered and organized in this place, will be publicly recognised on Thursday next. Sermon on the occasion by Brother S. R. Smith of Clinton. Services will commence in the Universalist chapel at 2 o'clock, P. M.

On the Sunday following, (a week from tomorrow,) the Eucharist, or Lord's Supper will be administered.

M. P., the generous individual who lifted the paper herefore sent to a subscriber in Peru, Huron co., O., which paper would never have been otherwise lifted, will please accept our thanks for the names and money remitted us.—He is respectfully informed that the bill sent to Mr. Sanders, the subscriber, was not received. True, a receipt is printed at the foot of the bill, but some bill has never been discharged, the receipt was never signed. Our other patrons will please notice this also. Receipts not signed are on all our bills—when paid, the signature will be affixed, and then only the receipt will be asked for.

A Discussion.

Br. I. Whitfall expects to meet an unknown antagonist, of the Methodist denomination, in public debate, at Kempville, Orleans co., on Wednesday, the 17th inst., at 1 P.M.

Visit to Oswego.

On Thursday evening, 24th ult. I left home in the Oswego stage, between 9 and 10 o'clock, and on Friday, about 12 o'clock, arrived at the residence of my brothers, on Union Square, in Mexico, where I had the happiness of finding "my kinmen according to the flesh," in good health and prosperity. Here I had, by request, previously made an appointment for an evening lecture. Application had been made to the trustees of the Presbyterian church at Mexicoville (in which several Universalists were proprietors) for the use of their house for the lecture; but the request was refused! although the Universalists did not occupy, nor wish to occupy it themselves. This refusal will result favorably to the cause of Universalism in two respects. 1. By stimulating Universalists in the town and vicinity to adopt more active and decisive measures for establishing and maintaining separate worship, than otherwise they would have been disposed to adopt. 2. By manifesting the liberal spirit of the Presbyterian, it will be an admonition to Universalists, here and elsewhere, never again to assist their enemies to build churches, in which to preach against their own sentiments, unless their own right of occupancy, both morally and legally, can be secured; but rather to use their means for building their own cause, or what they honestly believe to be the cause of truth.

The Baptist church at Coloma (in the same town) ascertaining that the Presbyterians had refused the use of their house, voluntarily offered theirs for the use of the Universalists. It was very gratefully accepted; and at an early hour filled with a numerous and attentive audience, (doubtless much more numerous than would have assembled at Mexicoville,) to whom I delivered my message. And from the number and deep attention of the congregation, no doubt is entertained that the seed fell on good ground and will spring up and bear much fruit.

The Baptist church here are entitled to much praise and credit for their liberality, both in opening their house and in attending to bear the "sack which is every where spoken against." On Saturday evening, I proceeded on, according to appointment, to the beautiful and flourishing village of Oswego, the connecting link of the lake and canal navigation, where I was cordially received and entertained at the public house kept by Br. W. Maynard, a long friend of the doctrine of God's universal and impartial grace. My time was divided during my tarry, between the kindness of Mr. M. and the friendly hospitality of Mr. Kelley of the Welland House. Here I became acquainted with many excellent "men and brethren," who are warm hearted friends to the cause of Universalism. On Sunday I preached three discourses—morning and evening in the court house on the East side of the river, and afternoon in the school house on the West. Seldom or never have I been more gratified in the number and attention of a congregation, than on this occasion. The spacious court house was filled to overflowing before the hour of commencing service had fully arrived, so that it was difficult pressing my way through the crowd to the desk—multitudes were away who could not find admission—and the most breathless silence and earnest attention to the preached word prevailed throughout all of the services. I was both surprised and highly gratified at the number of friends which the doctrine of "good tidings of great joy to all people," finds in this place. Here there has never been any regular or stated ministrations of the word by Universalist preachers. Brs. P. Morse of Watertown, and S. R. Smith of Clinton, have occasionally visited and preached in the place; the latter having spent two Sundays here during the past year. But the seed has fallen on good soil and taken deep root; and surely God will give the increase. The friends of Universalism are to meet on Monday evening next, for the laudable purpose of organizing a society, publicly professing this faith: and we have little doubt that they will form as large and influential a society as any in the place, and soon adopt measures for erecting a house of worship. May the Lord be with them, strengthen their hands, and encourage their hearts, in their efforts for advancing the cause of truth.

On Monday afternoon I took leave of my kind friends in Oswego, and proceeded to the village of Fulton, or Oswego Falls, 12 miles above on the same river. Here I was cordially received and agreeably entertained at the house of J. Case, Esq., a liberal minded friend, extensively and favorably known in this region. Here I delivered an evening lecture in the Methodist church, (in which there are several Universalist proprietors) the principal owners of which very cheerfully opened their doors for accommodation. A very large and serious congregation listened with the deepest attention to the message of salvation. Br. Bullard, of Sauquoit had just visited the place, having spent two Sundays in Volney, and lectured twice at Fulton. And from what I learned of the attention paid to his labors in the place and vicinity, as well as from what I saw personally, and the extensive patronage given to the Magazine and Advocate, it is evident that Universalism has many and warm friends in this region. In the county of Oswego, one preacher, at least, ought to be constantly employed; and two might be probably and usefully engaged in disseminating the truth.

On Tuesday morning I proceeded in company with Br. J. Wells, of Baldwinville (who had come out the evening before to attend the lecture,) to that place; where providentially I fell in with Br. S. Wallace, (a former fellow-townsmen from the east,) with whom I dined; and taking leave, proceeded by stage to Salina, where I arrived about sunset. Here I had a lecture appointed in the Presbyterian church, (in which there are a large number of Universalist proprietors,) and which I was gratified to see attended by a large number of citizens of the village, of various denominations, from many friends from the adjacent towns. Universalism has been longer and more known in this place, than in the former places I had visited; Bes. S. Miles and W. Bullard, having frequently preached here during the last two years. They are now instituted, however, of any regular or stated administrations of the word. From the number and influence of Universalists here, we should judge they were able to employ a preacher a considerable portion of the time, and it is to be hoped they will use proper exertions for obtaining the services of some one to dispense to them the bread of life.

On Wednesday I took the stage for Utica, and arrived at my own dear home a little past midnight; (the snow having mostly disappeared, the sleighing was of course bad, and travelling slow from Syracuse to this place;) where I had the happiness of arriving in good health, and of finding my family enjoying the same boon of providential kindness.
EVANGELICAL MAGAZINE AND GOSPEL ADVOCATE.

JOHN SAMUEL THOMPSON.

This individual, who is somewhat known to many of our readers, has very recently published a formal renunciation of Universalism, a circumstance at which Universalists most heartily rejoice; and none will probably regret it, except those with whom he may hereafter be connected. This renunciation is published in his "Reformed Christian Guide" (noticed in our second No.) from which we find it copied into the "Gospel Luminary" for February 1831.

We shall briefly notice this article, together with its author, 1st, Because we have been requested to do so by several of our patrons; 2d, Because the Gospel Luminary, by publishing, has given currency to it in many places where this paper circulates; and 3d, Because Mr. Thompson is an anomaly among the human species, and his writings equally so in the literary and religious world; and having once been connected with Universalists, a notice of this kind will be read with some interest by our patrons.

Of him we may truly say, there are few creeds that he has not professed, none but what he has ridiculed. He has reviled all denominations, espoused the cause of many, and disgressed all with whom he has been connected. He professes to have abandoned Universalism because of its licentiousness, when the fact is, his own licentiousness prevented the Universalists from employing him longer.

In the article before us he says:—'The characteristic doctrine of the sect (Universalists) is the salvation of all men after death; but the essence of the denomination is much better defined by these five negatives: There is no Devil; There is no Hell; There will be no future judgment; There is no religious distinction among men in this world; and there will be no difference in their condition in the world to come.'

If this were in reality the creed he held while he pretended to be a Universalist, we may cease to wonder that it did not exert more a salutary influence on his own mind: we may cease to wonder that he should treat with barbarity an amiable wife, wrong his creditors out of their dues, abuse his best friends, and disgrace the societies to which he preached.

He says he renounces Universalism, 1st. Because it 'was unknown in the world till the middle of the 18th century!' Indeed! and how often has Mr. T. asserted in former publications that it was the pure doctrine of Christ and his apostles, and of all God's holy prophets since the world began? Again, he says; 'in Mr. Ballou's elaborate book, entitled the 'Ancient History of Universalism,' he has been unable to furnish one living testimony for the existence or belief of the doctrine during the whole period embraced by his History!' Concerning this the public must judge; and it will judge, too, of the overwhelming mass of incontrovertible evidence adduced in favor of the antiquity of the doctrine.

'2d. Because Universalism is not taught in the Scriptures. For there is not a passage in the whole Bible that plainly teaches the doctrine.'

It is amusing to hear Mr. T. under this head, affirming that one of the main pillars of Universalism is 'the relationship of the Deity to his creatures as father to children,' and then with perfect sang froid, adding, 'the contrary of this is the fact. God is never called the Father of infidel or unregenerate men by any of the sacred writers.' Nor can any man show that a paternal relationship exists between God and degenerate sinners.' &c. Alas! for the poor fatherless Mr. Thompson! But the falsity and wickedness of such an assertion must be manifest to all who have read the Bible. See Deut. xxvii: 5, 6. Isa. 2: 3, 4. and silix: 15. Malachi 2: 6; and ii: 10. Num. xvi: 22. Acts xvii: 24—29. Eph. iv: 6. His criticisms under this head are unworthy of the least notice.

Here we will for the sake of variety publish a few sentences of this article, and afterwards follow it up with some selections from his former writings, in order that our readers may see him refuted by himself.

"Universalism Renounced," 1831.

'3. Because Universalism is not only opposed to the general scope of the holy Scriptures, but also to the general belief of all enlightened nations.

'This new heresy outrages the plainest testimony of Revelation, and the general received faith of mankind, by denying the existence of a personal Devil, and a local Hell, and a future retribution, which are just as explicitly taught in the Scriptures as the existence of God or the reality of Heaven! The fact is, the sacred writers never mention these beings or places; they are everywhere taken for granted in the holy Scriptures, and there exhibited as the foundation on which the whole system of moral and religious truth is laid.'

'He, therefore, who would escape from the Bible, and the Christian religion, the received doctrine concerning Satan and Hell, may by parity of argument dispute the existence of God and Heaven. The being and providence of God, the personal existence and evil influence of the Devil, the immortal joys of the holy in a place of endless immortality, and the indescribable tortures and destruction of the wicked in Hell, are doctrines that have equal foundation in the Christian system; and will be acknowledged, in despite of all the efforts of infidelity, while the world stands, and the Bible retains the confidence of mankind. To every objection to these doctrines, it is sufficient to reply: They were popular in the days of Christ, never once reproved by him, but often made the foundation of his public instruction and impressive warnings; and therefore, we are authorised in believing, that he gave them his divine sanction.'

Under his fourth reason for renouncing Universalism, Mr. T. says:—

'Universalism is utterly incapable of producing any moral and religious reformation.'

He then goes on to compare Universalism and Atheism with each other, representing them about on a par as to their moral tendency. And fittingly, says:—

'The moral tendency of Universalism is manifestly the subversion of religion and the degradation of human nature. Being engaged for some years after I joined the Universalist connection in September, 1825, and by an act of suicide compel the holy gates of heaven to open and admit him to rank as chief among the saints. The Infidelity is manifest by a total contempt of the Scripture testimony, &c. The Profanity cannot be concealed.—By making no distinction between persons who serve God and those who serve him not, it degrades the song of the redeemed to the same rank with the obscene mirth of the libertin.'

In a word, this novel heresy blights with the breath of Upas, the very trees, as well as the fruits of righteousness, in both the moral and religious world. Whatever else the above description represents, one thing is certain, it is not Universalism, nor any thing that resembles it, as all who believe the doctrine well know.'

From his Systematic Theology," 1826.

"The belief in the existence of a Devil is equally injurious to virtue, simplicity, and Christian truth. It affords a palliative for crimes, and induces men to believe that wicked thoughts and evil actions have not been fomented in their own hearts, but spring from the suggestions of the wicked one. Men are hurried into enormities by this deceitful doctrine. A belief in the existence of the Devil, has driven many weak persons to despair, which most assuredly is the natural consequence of such a wild doctrine. The belief of his existence constitutes no fundamental article of Christian faith; no part of the New Testament states the necessity of believing such an unreasonable doctrine. — Diabolus from das-balio, to dart or strike through, or to calaminate, strictly signifies an accuser, a terribler, an insuperable, an irresistible used in the LXX as the translation of Satan, an ad-
The Jews in their state of degeneracy, adopted many of the heathen deities, becoming demoniacal. How deplorable is the state of the human mind degraded by superstition. An imaginary devil has obtained the greatest veneration in many countries of Asia and Africa, and this doctrine of devilism was derived from the Persian theology. If the devil exist, he must be the rival or servant of the Almighty. The first supposition is atheistic: for if there be a God, he is without a rival; nor would he suffer his designs to be frustrated, nor employ a servant to violate his laws or disturb the peace of his empire. But says the objector, ‘If there be no devil, then there is no God, no hell, no need of preaching!’ I reply, ‘Not so, for this very reason, that the devil is the property of the wicked. The term "devil" indicates no more than that propensity to evil so frequently observable in human conduct. The term frequently occurs in Scripture, yet generally some human being is intended. A different from the doctrines of devils are the views of God exhibited in the gospel of Jesus! There we read of one God and Father of all, who is above all, through all, and in us all——that it is to God we must look to enjoy an eternal happiness, and through the Son of God we must expect happiness. There we behold no mighty Devil to blacken the moral horizon, or frustrate and baffle the designs of the Almighty.

I, therefore, endeavor to disprove the wicked doctrine of hell torturers. The doctrine of hell torturers is drawn from false premises. An everlasting Hell was built by Paganizing Christians, on the supposition that sin is infinite. The word Hell in its modern signification is totally abjured by the spirit of prophecy and the testimony of Jesus, and consequently it is a violation and corruption of divine truth to place such a word in the mouth of Almighty God. We shall be surprised, therefore, when we find no declaration, not one of the original words which our translators have rendered Hell, conveys the idea of a place or state of punishment in another world of existence. Sheol, which is translated Hell in the Scriptures of the Old Testament, signifies only the state of the dead indiscriminately. Hades from θάδαι, not, and εἰκός, to see, signifies unseen, invisible; the invisible receptacle or mansion of the dead, where the departed spirits are supposed to reside, without any distinction whatever. Gehena, according to the testimony of the Scriptures, and the best historians, was the name of a valley south-east of Mount Zion.

"We cannot refrain from viewing with a mixture of pity and ridicule, the foolish fancies of the ancients and moderns on the local position of hell in the Mosaic dispensation. It is not ascertained that the Jewish law contained any such threatening as eternal misery! And can it be admitted that the glorious gospel of the blessed God contains those dreadful denunciations? What a reluctant condemnation? I have fully come to the conclusion, that were it not for ignorance, fanaticism, and the love of gain, we could not find a single advocate of hell torturers. [Query: Are either of those the cause of Mr. T.'s advocating them now?] Surely these advocates of endless misery must be unbelievers themselves, otherwise they would fear to add to the revelation of Heaven, lest God should add to them the plagues written in his book. An endless Hell is useless, even according to the opinions of its advocates. O Arminians, what think ye of your God, who beget no children, makes a fire for them and burns them to death? Nay, that is nothing; he immortalizes their existence to please himself with their contortions! O Arminian, what better is your God, who makes man, prepares the fire, clears the way, and sits calm and composed whilst he beholds his creatures going into the fire, and forever writhing in the liquid flames! From the first proclamation of the gospel, all the blessings of it were pronounced to be free grace flowing from an impartial God, and therefore for the whole family of the great universal Parent— On fable, on Pagan fable alone, have Orthodox divines built the anti-Christian dogmas of hell tortures. A being infinitely wise, good, and happy, cannot propose misery for its own sake.——There can be no suffering under the divine administration, which is not necessary for the perfection of intellectual felicity. If an attribute inflict endless pain on any being, that attribute cannot be good: it cannot belong to God. The design of God can be nothing less than the final and perfect happiness of all his intelligent creatures.

We deem it entirely unnecessary to attempt a formal refutation of what Mr. T. says in his article entitled, Universalism renounced. His former writings placed under it are sufficient for this purpose; and both together will serve to show the dogmatical and unspiritual spirit that all his writings breathe—that whatever dogmas the fancy of fancy or passion may cause him to espouse, all why dissent from him are set down by him for infidels, knaves or fools. See, in addition to the above, a sentence in the ordination to his lectures on Systematic Theology, p. 5. "Arminianism is, therefore, nothing but Atheism dressed in the mock robes of senseless superstition; and Calvinism depicts the Deity such an unfeeling monster as to excite the love of Atheism in every benevolent heart."

While Mr. T. was with the Universalists, he was esteemed by them as a rash, imprudent preacher and writer, calculated to do them much more harm than benefit. Though his writings might contain some good things; yet taken altogether, they were viewed as detrimental to the cause of truth. He held and advanced many opinions not approved by Universalists generally; and as was bigoted and uncharitable towards those that did not fully agree with him in all things, as he now is towards those who believe as he then did. The truth is, he will injure any cause that he espouses. It has taken years of conversation to work them at the cause of Universalism by his labors in this place, and to redeem the society from the moral death he occasioned them. Of this they were fully satisfied before he left Utica, inasmuch that the trustees of the society closed the doors of their place of worship against him. The same was also done in Charleston, Mass. the last place in which he ever preached Universalism; and for the same reason as in this place. Being enraged at Universalists because they would not tolerate his worse than useless labors, and uphold him in his wickedness, Mr. T. forthwith renounced Universalism, and came out in flaming wrath against the whole denomination, denouncing them as the worst of all people, and their doctrine as the most demoralizing and licentious of all systems. If ever the poet's declaration was verified in any one instance, we are pretty certain it is in the case of John Samuel Thompson, that

"Hell was built on earth, and Heaven on pride." He was determined to have a Hell in which to punish Universalists for their stupidity and ingratitude, in not discovering and properly appreciating his great merits and transcendent qualifications. His writings however, against Universalism, will have little influence among people who know the man. It is sufficient for them that they do know him. We however wish him no harm. We are not his enemy because he is ours. We wish him well, and therefore desire that he may become a better man. We have said what we have said, in order to undeceive the public in relation to his high pretensions to a superior regard for the morals and welfare of society; and also to put Christians on their guard against being deceived by, or too hastily receiving into their fellowship, one who is calculated to injure instead of doing them any good.

S.

NOTICE OF "H.Int Again.

We have received another communication from "H." in reply to the notice we took of his communication, in this paper of the 19th ult. He complains of our using "much severity" in that article, and thinks "what little clerical ire" we have, was really "awaked."

On the main subject of discussion between us, concerning the fulfillment of the prophecy in Isaiah, he says:

"Having obtained your opinion upon the substance of the prediction, which was that Abaz's enemies should not succeed against him, and having ascertained, that they had most completely succeeded, himself together with the remnant of his people, who had survived the attacks, and slaughter of his enemies, were now prisoners of war, I could not conceive how, "in this instance at least," could be discovered the fulfillment of a prediction, of such high authority, and which was to be so favorable to Abaz. I might here rest secure and in triumph, without fearing a refutation, or even a contradiction.

But in order to shew you, how little you were acquainted with the subject, and how often, when we are giving advice to others, we require it ourselves, I will beg leave to trouble you a few moments more. To proceed: You ask, was the prediction verified? and was the league or conspiracy bro-
ken up?—You answer, "Yes, completely," for the power of which you refer me to 2 Kings xvi: 5, 9. Then Rezin, king of Syria, and Pekah, king of Israel, went up to Jerusalem to war; and they besieged Ahaz, but could not overcome him. So Ahaz sent messengers to Tiglath-pilezer, king of Assyria. And the king of Assyria hearkened unto him: for the king of Assyria went up to Damascus, and took it, and carried the people to Kir, and slew Rezin. And pray when did all this take place? not certainly, if the history of Ahaz in Chronicles be true, till the fate of Ahaz was sealed; not certainly, until the prediction had failed, and before, according to your statement, he became a wicked king; for according to this history in Chronicles, see chap. xxviii: 5, Ahaz had lost his all, and become a prisoner to Rezin before his death, who, according to the account as above mentioned, was killed by the king of Assyria.

In reply to the above, we observe, in the first place, that "H." is entirely mistaken in supposing that Ahaz, "with the remnant of his people who had survived the attacks and slaughter of his enemies, were new prisoners of war." It is not only, not true, that Ahaz was a prisoner to Rezin; but not true (so far as any history within our reach can prove) that he was ever a prisoner of war to any king or power. The language (2 Chron. xxviii: 5), "delivered him into the hand of the king of Syria; and, they made him, and carried away a great multitude of them captives, and brought them to Damascus," is the strong language of orientalism, which so much abounds in hyperbole, and does not necessarily signify that Ahaz was himself smitten or carried away captive. The king is very frequently metonymically put for the people or subjects, or army that he rules, or the country over which he reigns; and this is evidently the case here, as we shall soon show. Delivering into the hands of his enemies, signifies nothing more than being discomfited, or losing some of his subjects, some of his army, or some part of his province; and a few examples in illustration of which might be cited, if necessary,—and all that is here meant, is, that Rezin, the king of Syria, and Pekah, the king of Israel, went up to Jerusalem to war, and besieged Ahaz: and although they "could not overcome him," (see 2 Kings xvi: 5,) yet Rezin (see verse 6,) "recovered Elath to Syria, and drove the Jews from Elath," carrying away with him a large number of captives, not, however, including Ahaz; nor so far as can be ascertained, any of the inhabitants of Jerusalem.

To satisfy "H." that we are correct in this, we will now introduce Josephus' history of this event. He says, "when they (i.e. Rezin and Pekah,) had driven him (Ahaz) into Jerusalem, they besieged that city a long while; making but a small progress on account of the strength of its walls. And when the king of Syria had taken the city Elath, upon the Red Sea, and had slain the inhabitants, he peopled it with Syrians; and when he had slain those in the other garrisons, and the Jews in their neighborhood, and had driven away much prey, he returned with his army back to Damascus. Now when the king of Jerusalem knew that the Syrians were returned home, he supposing himself a match for the king of Israel, drew out his army against him, and joining battle, was slain." Here then the whole business is explained. Rezin had become tired of the siege, and withdrawn his army. Ahaz was still so strong that he supposed "himself a match for the king of Israel." But when he joined battle, he "was beaten," many of his army being slain, and multitudes of his subjects carried away captive. And this is what is meant by his being "delivered into the hand of the king of Israel, who smote him with a great slaughter." As this defeat of Ahaz was in consequence of his sallying out from the strong bulwarks of his city, (where, had he remained, he would have been safe,) so, it is rational to conclude that, when he was defeated in this battle, he retreated back again within the walls of Jerusalem. For we have no account of his being taken prisoner. And had this been the case, certainly so important an event would have been mentioned by one of the three historians; but, instead of mentioning any thing like this, Josephus, and the writers of Kings and Chronicles, all go on to narrate the uninterrupted continuance of his reign in and over Jerusalem, and the increase of his wickedness, during his reign. Here we pause, in order to take home to ourselves the admonition we gave to "H." and which he so politely reciprocates, relative to the imperfection of our acquaintance with the subject, and the want of a more thorough examination of it. Our apology is, that "H." chose the subject—not ourselves—a subject which he probably thought contained as many vulnerable points, as any he could select; and being taken on surprise, with so many avocations on our hands, as to prevent us from devoting much time to an examination of it in all its bearings, wrote more from necessity than choice, supposing that "H." would feel himself neglected by a delay, till we could find more leisure. If, however, we erred before, by too near an approximation to the ideas of "H." concerning the ruin of Ahaz, at the time mentioned, we will endeavor now to atone for the fault, by what we have said, in illustration of the true state of the case, and by pointing out one more particular, in which the prophecy in Isaiah was fulfilled.

The other particular embraced in the prediction is, that Ahaz should see the land that he "abhorred, forsaken of both her kings." And this he saw accomplished some years before his death. Rezin, the first of them, was slain by Tiglath-pilezer, as noticed in a former article, and recorded 2 Kings xvii: 9. And Pekah, the last of them, Josephus says, "died by the treachery of a friend of his named Hoshea," who thus seized the kingdom, by murdering his master. And this took place three or four years before the death of Ahaz, according to 2 Kings xvi: 1, where we learn that Hoshea commenced reigning in Israel, in the twelfth year of Ahaz, king of Judah, whose reign continued sixteen years, when he was succeeded by Hezekiah.

In close, we remark to "H." that we felt none of the clerical ire, which he seems to think was awakened in our former reply. Nor did we intend to use any undue severity in that article. It is true that the apparent exposition that "H." manifested on discovering, or supposing that he had discovered any trifling discrepancy in different books in the Bible, together with the circumstances of his writing over a fictitious signature, induced us to use rather more freedom, or latitude of expression, than otherwise we should have done. But we can assure him that we felt no unfriendliness towards him; and we would wish now to part on terms of perfect amity, ever ready to reciprocate courtesies and favors whenever we can do each other any good, and thus, as Dr. Franklin says, "let good offices go round."
THE FIRST AND LAST PRAYER.

By Miss M. A. Brown.

"Pray for me, mother! pray that no bright
May come on my hopes and prospects bright.
Pray that my days may be long and fair —
Free from the cancering touch of care.

"Pray that the laurels I grasp at now
May live ere long around my brow;
And may my eye, filled with the tears of care,
May be shut for ever, true as the dove.

The mother knelt by her own heart's throne,
With her hand on the head of her only son,
And lifting up her glistening eye,
Prayed for all blessings fervently.

And then she took one lock of hair
From his manly forehead smooth and fair,
And kissed it tenderly, and left her side With a bounding step and a smile of pride.

"Pray for me, mother! pray that ere long
My soul may be free as the wild-bird's song,
That away on the wings of the wind is driven,
And goes to rest with them in Heaven.

"Pray for it, mother! — may it not weep
That weary, unhappy infant sleep?
And bless me now, with thy gentle breath,
Ere I sink away in the sleep of death.

The mother knelt by his side again —
Oh, her first prayer had been all in vain!
His lady love had been false to him —
His home where she dwelt was woe.

She looked at the child's cheek and eye,
And she felt it was best that he should die —
Then she prayed for his death in her despair,
And his soul passed away with that last wild prayer.

THE YOUNG SWISS AND PLUTARCH.

An honest Swiss, of the Pays de Vaud, having determined to send his son to Paris, made him present of a few Plutarchian extracts to refresh him at the time of their parting.

The father earnestly recommended his son to read the lives of the great men of antiquity. — Make the book, he said, "your principal study; begin your morning exercises with reflections on the conduct of the illustrious men whose history it contains; you will thus learn to imitate them. I assure you, my son, it will be greatly to your advantage to continue this reading regularly." The young man readily promised to read his Plutarch which his father delivered to him, but the first thing he did was to lock it up in his trunk.

Two months soon passed away in Paris. — The young man was writing letters to his father, and in these letters he expressed his wish to see him again, and that he was ready to quit his studies in order to return home. — The father, however, was not satisfied with this expression of his son's love and esteem, and sent him a few of the most distinguished extracts from the Plutarchian works, and requested him to read them every morning. — The young man did not hesitate to make his father's wishes known to his friends, and so they all began to read with him.

MARRIAGE.

At Sangoato, on Sunday evening last, by Rev. D. S. Steiner, of Ulca, Mr. John W. Winston, of New Hartford, to Miss Laura Swell, of the former place.

DEATHS.

At Mexico, on the 3rd of January last, after a lingering and distressing sickness of seven months, which she bore with Christian fortitude and resignation, Mrs. Lucy Standish, wife of Mr. Joseph Standish, of New Haven, aged 33 years. She had left an affectionate husband and six children to mourn her early exit.

In this village, on Friday, the 9th inst., Mrs. Charlotte Hooker, wife of Col. James Hooker, aged 67 years.

In this village, on Sunday, the 5th inst., Mrs. Laura Lanning, wife of the Rev. Dr. C. Lansing, in the 39th year of her age.

LETTERS CONTAINING REMITTANCES, RECEIVED AT THIS OFFICE DURING THE WEEK ENDING MARCH 10.

J. H. Perryburg, (O.) $6; G. H. Horsesheds, $8; A. B., Vineyard, B. P. Birdseye, $3; J. D., North Bennington, $7; N. L. Madison, (Ind,) [including former remittance to U. F. D.,] $19,75; E. R., Pittsfield, $11; A. P., Wyoming, $3; B. F., Knowlesville, $8; J. P., Ravineville, $12; G. C., Osgo- wego, $8; D. R., Friendsville, (Pa.), $3; L. C. L., Caldwell, $8; M. P., Peru, (O.) $15; D. P., Green, $13,50; H. P., Port Byrons, $8; O. A., Canandaigua, $10, P. M., Waterport, $9,60; J. C., Geneva, $8.

VANITY AND LIES.

Vanity and lies are often joined together by Solomon; and what so naturally accompanies vanity, is lies. The vain man's aim is, upon all occasions, to appear bigger than he is, and in his estimation, to be a better man than he is. — The proud man is so unconcerned about the world about him, that he will not hesitate to lie, or even to say that he can do what he cannot do. — The vain man will not believe in other people, no matter how able they are, unless he is convinced that they can do what he can do. — The vain man is so sure of his own ability, that he will not believe in other people, no matter how able they are, unless he is convinced that they can do what he can do. — The vain man is so sure of his own ability, that he will not believe in other people, no matter how able they are, unless he is convinced that they can do what he can do. — The vain man is so sure of his own ability, that he will not believe in other people, no matter how able they are, unless he is convinced that they can do what he can do. — The vain man is so sure of his own ability, that he will not believe in other people, no matter how able they are, unless he is convinced that they can do what he can do. — The vain man is so sure of his own ability, that he will not believe in other people, no matter how able they are, unless he is convinced that they can do what he can do.

MUSIC.

Music, which influences the mind, by means of the organs of hearing, is a medium of expression which is in a certain degree between the bodily exercises that render people conscious of one another, and the making them conscious of themselves. It cannot be said that it is insipid virtuous; but it prevents the effects of a savage individual being communicated to others. — The mind, which is, or may be, the soul with a sense of pity, tenderness, and love, it is, of all sensible pleasures, the last that corrupts the mind.— Montesquieu.

THE THREE SYSTEMS.

Calvinists believe, God can save all mankind; but not yet: Men are acquainted with many able men, but not able to do what they can do. — Universalists, that he both can and will save all men; this is the real difference between the three systems. The first doctrine God's infinite benevolence, the second, his infinite power, the third allows and enforces the last. Which is the most honorable to God? Which is best adapted to the wants of mankind? Which is the most rational and consistent? Choose ye, canadis read. — Chr. Lat.

THE MAGAZINE AND ADVOCATE.

The Magazine and Advocate is published every Saturday, by DOLPHUS SINNERT, Proprietor.

TERMS. — To Mail and Office Subscribers, 51.60 per annum, or 32, if paid within three months from the time of subscribing. No subscription received for less than six months, and no paper published until full payment is received. All communications, by mail, to the Editors must be postpaid, and accompanied by small remittances, to cover the cost of having them printed. No gratuitous communications will be published, and such communications as are not accompanied by a remittance of 25 cents will not be considered as having been sent in.
MR. FINNEY’S SERMON.

For want of leisure to correct and prepare the following for the press, we have very unwillingly been obliged to let it lay over until this late hour. But as it is never too late to do good by publishing good arguments, we give it a place even now. The sermon noticed and replied to, was preached by Mr. F. in Monroe county, some time ago—producing the usual fruits of revivals—spiritual pride on one hand, or despondency and despair on the other.

"Let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon."—Isaiah iv. 17.

In this discourse it was the professed object of the speaker to give his hearers a correct definition of the Divine attributes, justice and mercy. In doing this, he appealed to human laws and tribunals, to show the propriety of strict justice being exercised in the punishment of criminals, without regarding the good of the guilty—the legislator having only the good of the public in view; for, in proportion as he is indulgent, or merciful, the strength of the government will be weakened. So the Supreme Judge of the universe does not punish transgressors for their good, but for the good of the public. This statement of Divine and human tribunals of justice prepared to be made as a sure foundation to build the doctrine of endless hell torments upon; and also for a conclusive argument against those that believe every act of God to be consistent with his infinite love and mercy. The assertion of Mr. F. that God will punish sinners, without any good intention toward them, is at variance with the sacred writers, and ought not to be considered sufficient evidence. This assertion appears unreasonable—it is an impeachment of the character of the Father of our race. The apostle Paul says to the Hebrews, "we have had fathers after the flesh, which corrupted us, and gave us up to醫生sreverence. Shall we not much rather be in subjection to the Father of spirits, and live? For they verily, for a few days, chastened us after their own pleasure; but life for our profit, that we might be partakers of his holiness." I think Paul’s assertion is more consistent with the ways of that Being, who says, "my ways are higher than your ways, and my thoughts than your thoughts." The Psalmist says, "the Lord is good unto all, and his tender mercies are over all his works;" and often assures us "the mercy of the Lord endureth forever." A gracious covenant with the Lord for ever, the reward of mercy, O Lord; for thou hast delivered my soul from the lowest hell." But Mr. F. says, none shall be delivered out of hell, for the door will be locked and the key thrown away—in contradiction to him that says, "I am he that liveth, and was dead; and behold, I am alive for evermore: Amen; and HAVE THE KEYS OF HELL AND DEATH."

The speaker, in attempting to give his audience a clear definition of the mercy of God, said, it consists in repressing the penitent sinner from the just punishment of the law he has violated; the penalty of which is undesirable. For it gives his congregation to understand he means an endless life in the most inconceivable misery, after the resurrection of all men, in Jesus Christ, with spiritual, glorious, and heavenly bodies, that cannot die any more. Does Mr. F. believe that sinners will be raised in the same condition in this immortal state, for no other purpose than to give them a capacity of sinning and suffering eternally? This certainly could not be any good to them.—And who, in the universe, would receive any good by such a punishment? Will the saints in Heaven need this tremendous scene to be the picture of the love of God? Some have said it will increase their happiness—some saints on earth expect they shall be so fitted for Heaven that they can see those they loved most while here, in the greatest agony; yet feel no desire to relieve them. This punishment is not to prevent crime, and reform the sufferers, but only to torture them. Yet this punishment, Orthodoxy says, is as much for the glory of God, as saving part of his erring children from sin, (hardening their hearts,) and taking them to Heaven! To ascribe such punishment as the act of the eternal Source of existence, who has declared he "keeps not his anger forever, because he delighteth in mercy," is no less blasphemous, than to say Jesus cast out devils by Beelzabub!

Mr. F. having professed, to the satisfaction of most of his hearers, the doctrine of unmerciful punishment, by positive assertions, then attempted to refute St. Paul, the Universalist, who says, "we both labor and suffer reproach, because we trust in the living God, who is the Saviour of all men." What are his arguments? Why, that Universalists do not believe what they say about all men being saved! What proof did he bring that they were hypocrites? A hearsay story about two men riding in a carriage together. One believed that the tender mercies of the Lord would endure forever, over all his works; this man he called a Universalist; the other man was in faith, "the Lord will cast most of his creation off forever, and show them no mercy. The two men were both thrown out of the carriage by the horse running away. The man that believed his God would not be merciful after death, was killed instantly; the Universalist exclaimed "he’s gone to hell!" (Most likely, he spoke according to the character and doctrine of his companion and opponent.) Why may not a Universalist doubt that Mr. Finney believes in the doctrine he preaches? If he can bring as good a reason for his doubts, as Mr. F. has for his assertion, he must have as good evidence. My first reason for thinking that Mr. F. does not believe what he preaches, respecting endless punishment, is grounded upon the supposition, that he is a father, and has some disobedient children, and that he feels more anxiety about their welfare, than for those that love and obey him—that if he be good, it is because he loves them, desiring their reformation; and that if he could not succeed by good instructions, and equitable chastisement, to establish them in the love of holiness—rather than always be tormenting them, he would prefer, if he had power and wisdom, like a good potter, to be able to make them as he pleased, again, as seemeth good unto him. I presume, for the honor of humanity, Mr. F. would adopt this course, rather than unmerciful punishment, from which no good can result. If he would, can he suppose that the Father of children, who loves mercy does not rise as high as its streams?

My second reason for supposing that Mr. F.’s faith in unmerciful punishment, is not very strong, is founded upon the supposition that he has read the whole of the divine testimony respecting the will of our heavenly Father, his design in our afflictions, and the duration of his mercy, his wrath, and anger. Such as the following—"Mercy shall be built up forever, thy faithfulness shall thou establish in the very heavens." The expression "for his mercy endureth forever," is found forty-two times in the Old Testament. How will Mr. Finney account for the fact, that "the wrath of the Lord endureth forever," is not to be found in the Bible. So far from this being once asserted, it is repeatedly and expressly denied that God’s wrath endureth forever. Thus it is said, Psalm ciii: 8; "He will not always wrath: for the spirit should fail before me, and the souls which I have made." Lam. iii: 31, it is expressed,"said the Lord will not cast off forever." Mr. F. can produce as good a reason for believing and preaching that the souls of men can exist in endless torments, as the Father of the spirits of all flesh has, that they cannot, he
ought to do it, and not to introduce assertion, instead of argument. A second class of Scriptures, which the speaker probably has noticed, not favorable to his theory, is such as the following:—"The righteous shall be recompensed in the earth, much more the wicked and the sinner," and that some sinners have received double for all their sins.

My third reason, is that a minister of the law, or gospel, ought to know that there is no proportion between finite actions, and infinite rewards and punishments,—because neither Jesus nor his apostles ever taught their hearers that the wages of sin was endless misery. Can Mr. F. believe the prophecies of Daniel, respecting Jerusalem, which says, that there shall be such a time of trouble, which shall never be equalled again—and also believe, that millions of our race will be doomed to unending torments beyond what his holiest dreams could have fingered out, or his profoundest thoughts conceive? These are a few reasons why I think this popular preacher ought to be more modest in denouncing those who believe in the Creator's unceasing good will toward all his ering children. And to his hearers, I would say, that the above are not the exceptions of a few individuals, but a systematical, searching the Scriptures for yourselves, for in them you may find the word of eternal life for all in Jesus Christ. B. E.

[For the Magazine and Advocate.]

REVIVAL AT CLINTON.

Messrs. Editors,—In my letter of last week, I gave a brief account of the progress of the revival, so far as it relates to this place. I now present the public with a few specimens of the falsehoods which have gone abroad in relation to it. Whether these are the result of misrepresentation, or elsewhere, we presume not to determine—this we leave to those interested. It is, however, due to the Methodists, to state, that we have never traced any to them—but that, in every instance which has come to our knowledge, they have been reported by those friendly to the interests of the Congregational society of this village.

I. It was reported by a lady of respectable connexions in Clinton, at a place known by the name of the Forge, only seven miles distant, that since the revival commenced, I had become so confounded, as to refuse to answer questions respecting certain texts which are supposed to disprove the doctrine of the restitution; and had declined conversation with four pious men who had addressed me for that purpose.

Now we see nothing confounding in this excitement, except the prospect of its confounding Calvinism and Methodism in its progress—and that it will utterly confound the hopes of its authors and abettors, who, no doubt, calculated to accomplish much more than they can now expect. And I have not had occasion to refuse giving an explanation of what are called objection texts, during this awakening, as its subjects are too deeply interested in adhering to the common interpretation, to desire my opinion respecting them.

The truth is, not that I have declined, but that others have not sought conversation with me on those subjects. Several persons have indeed talked of seeking an opportunity to converse with me respecting my religious opinions—and certainly one man has been long pledged to my friends that he would do so; but with daily opportunities, it has never been attempted. No one in this place believes that I would decline conversation with a civil man in religion—it has been too long, and too well known, that while I do not seek, I never shun controversy.

The general and universal silence observed by the Universalists in public, for some time, respecting the revival, may possibly have induced the supposition that we were actually thunder-struck. If this was the impression, we will give them full and complete satisfaction that they were mistaken.

To the popular preachers, and graceless fanatic, Littlejohn, in a religious meeting, in Sherburne, the last week in February, that a most wonderful display of the power of God had been made in Clinton, in the case of Col. C., whom he represented as a most ungodly man, and a very bold and thoroughgoing Universalist. This he illustrated by further stating, that the father of the Col., who resided in the same house, was a very pious and godly man, and who, from time to time, had religious meetings held at his own room. That on one of these occasions, Col. C. would procure the appointment of a Universalist meeting in another room, and after carrying on his row for a season, would contrive to break up before the religious people had closed their meeting, and would pass through the room, to the great annoyance of the worshippers in the denominational church.

Now this might have been intended as an honor to the Col., and was certainly intended to magnify the influence of the revival, by showing that it could almost instantaneously convert one of the worst of men to the very opposite of the confession, that he was not the most suitable character which might have been selected, for we could designate individuals who have obtained such distinction, for some of the vices which Dr. Lansing ascribes exclusively to Universalists, and who were the subjects of the revival, as the Col. had ever obtained from his commission.

Of the moral worth and sober piety of the elder Mr. C., we have no reason to doubt. Nor have we ever, till now, understood that the Colonel was not a man of decent morality. Nor can we suppose that he will feel any fears of the loss of reputation, until assailed by a more respectable accuser.

It is not true, that Col. or rather General C. was ever a Universalist in any possible sense, nor did he ever profess to be one. It is not true, that he ever held Universalist meetings, of any description, in his house. If it is, he has not been a regular attendant on the Universalist meeting; tho' like many others, he has been sometimes seen at church. And it is not true, that he was ever a supporter of the Universalist society, though he may, perhaps, have added his mite to the contribution box. On the contrary, he always attended and supported the Congregational meeting—the very meeting to which he has of late been converted—if that can be called conversion which does not imply a change.

Such is a sample of the statements and reports, which go abroad respecting the effects of the revival in Clinton; to which we shall add a few more examples in due season. And while we sincerely respect the virtuous of all parties, and pity from our soul, the misguided idolaters of that superstition which, in its phrenzy, sets charity and truth at defiance—which can and will stoop to any means, however low or base, to gain its end; we beg leave to assure them that we will hold up, to merited execration, the evil doers who are among them.

We are aware, that in many places, these little falsehoods will appear too contemptible to notice. And were they to circulate only in this place, this would be the fact. But when it is recollected, that they were reported for effect—that many honest thousands will believe them, and that they are the very best efforts of some of our opponents, it is evident that they should be exposed, and especially so, as they are the legitimate offspring of the present revival in this place.

Nothing of the kind has ever occurred here before, since the institution of a Universalist meeting—a period of more than eight years. Yet there was formerly much greater open opposition to the doctrine of the restitution. We have, therefore, a right to consider these unprecedented efforts as part, at least, of the fruits of higher pretensions to zeal and godliness. On such materials it was evidently intended to build up the cause of revivals in other places—with them to give splendor and magnificence to what was denominated the work of the Lord here; and by them to prostrate Universalism in the dust, or render it odious and offensive to all who seek the truth.

We assure the fabricators and retailers of these falsehoods, that we are prepared to answer them at our post; and that we will publish them for the correction of false impressions, and the reproof of the guilty. S. R. B.

[For the Magazine and Advocate.]

A REVIVAL TALE.

While preaching in Monroe co. in this state, Mr. Finney took for his text the passage following:—"My spirit shall not always strive with man," To prove the truth of this passage to the conviction of his audience, Mr. F. left the church in the case of a getting up, she consented to go to please him. The consequence was, she was taken sick in the ball room, and taken home. A physician was sent for, who pronounced
her case a dangerous one. Her death was immediately expected. Her father was in great distress on hearing it, and said that he had been the cause of the unhappy disease and approaching death of his daughter. She ordered her attendants to hang her new dress at the foot of her bed, and to call her father in to see her. When he came in, she pointed him to this dress he had purchased for her, saying, "that had been the price of my soul." This unhappy circumstance was brought to prove that the spirit of the Lord would not strive with sinners as long as they lived—"it having left her at the ball, and she died in despair of obtaining forgiveness, though her years of resistance could have only been few, if any. It seems most probable, from this account, that the unhappy death of this young woman was occasioned by such preaching as Mr. Finney's about unpardonable sins in rejecting the spirit of conversion—and that instead of the spirit of conviction leaving her in the ball-room where she was, it entered her mind, with the expectation of being cast off forever for going to this amusement, that it was too much for human nature to sustain.

To bring this unhappy case to prove the dealings of God with the children of men, contrasted with others, represents him as not equally good to all his forward children. It looks like being impatient with those who are young, while he bears with much longer suffering, great sinners, for one hundred years, that they may have time for repentance. After all this forbearance, they are not said to be sent to an endless state of misery, but were destroyed by a mighty flood. "The Lord said, my spirit shall not always strive with man; for that he also is flesh; yet his days shall be an hundred and twenty years." B. E.

REVIVAL AT HAMILTON.

I wonder some competent person does not notice the wild and senseless stridings of Presbyterians, in this place. Where is the man of common understanding that would not be struck with astonishment to see and hear, in this, our boasted day of light and freedom, a man professing to be a rational disciple, and exponent of the simple doctrine of Christ, whitening and agonizing, as if he were labouring under the severest application of torture, proclaiming, with the energy of phrenzy, the awful danger of sinking down into hell. If dogs should chance to scuffle in the alley, a deep drawn groan is heard to come forth from the agonizing speaker. "No doubt, (exclaims he,) the noise of those dogs will be the means of souls to hear me; and with some whisper, again the watchful speaker starts with a dreadful sigh—"the least whisper will send souls to hell!" If one moves from a cold part of the room, to get the benefit of the fire, the awful alarm again is made, "souls are in danger! better freeze limbs than drown souls!" At another time, you will see him holding a watch, to ascertain how long it will take his convert to get to heaven.

religion. The moral man is a monster in his sight, and he is worse than the devils in hell! Again, if the saints rejoice, he portrays it—"saints must pray and agonize for sinners—angels must rejoice." He inspects the prayers of his obedient disciples—he stops one, and ordains another begin. They must not pray over two minutes at a time! Free moral agency is the theme, and we do not differ from the Methodists in Calvinism, away with it! we abominate it—all hell Methodists!" And, at the same time, drive them to close points, it is "total depravity, special grace." Such are the fruits and such the prominent features of modern Presbyterian revivals.

Hamiton, May, 4th, 1831.

[For the Magazine and Advocate.]

NEW SOCIETY.

I have to transmit to you the proceedings of a meeting of the liberal-minded inhabitants of the town of Lebanon, for publication in your paper. We are now organized into an legal society, in spite of the opposition of the adversary, who has continued against us with all his power; and we wish to have it publicly and universally known, that our ministering brethren of like precious faith, who may have to travel this way, may find an asylum and a home in this wide spread moral wilderness.

The greatest unanimity and harmony prevailed at our meeting—all seemed to unite in one common object—the interest of one was the interest of all. Although the weather was unpleasant, there was a goodly number assembled on the occasion, who came boldly and fearlessly forward, with joy and peace beaming in their countenances, and subscribed the constitution; evincing that they had no fear of man, but the love of God in their hearts, and that that love overcame them free indeed. It was really a refreshing season, and I can say, I felt that the spirit of the Lord was there. I think God is prospering our cause in this place—people are awaking out of sleep, the powers of darkness are shaken, the adversary begins to tremble, the famous Mr. Littlejohn has been brought into the field against us, but he has been so crippled in former engagements of this kind, that his shots would not penetrate to the vitals—he was probably brought into the field more for show than any other thing.

At one of his meetings he prayed that if there was a Universalist present, God would cut him down in an instant—and succeeded in frightening little children, by pointing to the burning ground, saying, "there will be work for grave-diggers soon." Another pious soul said, a few days since, that if he were a Universalist, he would keep it eternaly locked up in his own breasts. Brothers Skinner and Grosh, is not this man a hypocrite?

Our ministering brethren are hereby earnestly invited to call on any of the Trustees or members of our Society, whenever they may find it convenient.

J. A. NORTON.

Lebanon, March 5, 1831.

At a meeting of the Universalists of the town of Lebanon, on the 12th February, at the school-house at the centre of said town, agreeably to previous, public and legal notices, Josiah Lasell and Dunham Shapley were called to preside at said meeting, and J. A. Norton was chosen Secretary. After some very pertinent remarks by our brethren, and especially by our much respected and worthy brother, W. Bullard, who was present, the meeting proceeded to elect its officers—whereupon Josiah Lasell was chosen Trustee, for one year; Dunham Shapley, for two years; and Joseph A. Norton, for three years; also, Joseph A. Norton was chosen Clerk, for one year. A committee, to whom the subject had been referred, reported the following Constitution, every article of which being separately and unanimously adopted, it was then Resolved, That the proceedings of this meeting, without any further decision, shall be published in the Evangelical Magazine and Gospel Advocate.

Josiah Lasell.

Dunham Shapley.

J. A. Norton.

Ct's.

CONSTITUTION.

Article I. This Society shall be known by the name of The First Universalist Society of the Town of Lebanon.

Art. II. The object of this Society shall be the cultivation of peace and harmony, and the promotion of religion and morality among ourselves and our fellow men.

Art. III. The officers of this Society shall consist first—of three Trustees, divided into three classes, viz: first, second, and third; and one of these classes shall be chosen anew, at each annual meeting hereafter: and secondly—a Clerk, to be chosen annually, whose duty it shall be to keep a faithful record of all the proceedings of the Society, and all papers belonging to the same, and to transmit them to his successor in office.

Art. IV. The Trustees shall see that a suitable place of worship is provided; raise money for the support of the gospel ministry, by subscription or otherwise, for all or for such part of the time as shall be practicable; appoint at each annual meeting one of their board as Treasurer for the year; and, if they deem it necessary, another as Collector; take charge of the estate belonging to the Society, and transact all affairs relative to the temporalities of the same, as the law of this state directs.

Art. V. The Society shall meet annually for the choice of officers, and the transaction of all other business coming before it, on the first Saturday in January, of the place and hour of which meeting the Trustees shall give, or cause to be given, legal and proper notices. Special meetings, however, may be held at any time, when a majority of the Trustees shall deem it necessary. When any ten members shall, in writing, request the Trustees to call such meeting.
ART. VI. This Society shall appoint annually, or on or before the first day of June, one or more of its members as delegates to attend the Association within the boundaries of which it belongs.

ART. VII. Any person sustaining a good moral character, uniting in the object of this Society, wishing to promote the interests of pure religion and uncorrupted Christianity, and desirous of becoming a member, may become such, at the discretion of the Trustees, during his natural life, or his pleasure, by subscribing the duty of public and private, and to prepare for the purity and blessedness of his Heavenly Kingdom, we subscribe our names to this Constitution, praying that God, of his infinite goodness, may enable us to abide by the same, use our influence and exertions to promote the prosperity of the Society, and conform to its irascible rules and regulations.

[For the Magazine and Advocate.]

M'Calla and Lane.

Messrs. E. E. T.-

Touching the public debate in Milford, between Mr. M'Calla and Mr. Lane, of which one of your late papers contains some notice, I can furnish some information which, I think, may be relied on as correct. The first notice I had of it, was from an Easton paper, which ascribed a complete triumph to the former.- However, when I had an opportunity of addressing both the gentlemen, intimately so with the latter, I felt a little doubtful of the truth of the Easton paper story; and with a view to being correctly informed, I wrote to a gentleman residing in the neighborhood—a Quaker by birth, of liberal and candid principles, and an inquiring mind, who moreover belongs to no sect. I requested him to furnish me with an impartial statement of the discussion, which I firmly believe he has done. It was to the following effect.

So far as respects acriority, M'Calla was decidedly victorious—this being his proper element—but the contrary is the fact as to the point in debate. Mr. Lane opened the discussion, producing much Scripture testimony to prove that Jesus is the Son of God, but not the God whose son he is. To this his opponent made no other reply than to talk of a distinction, or rather the position, of the Father, and the Son, as to the body, and the life of Christ, being all the heathen gods, of whom he gave a full and circumstantial history—expressing toward him, at the same time, and toward his society, the utmost contempt.

All this was evidently designed to raise the passions of the audience, well knowing that when passion rises, reason sinks; and to a man with an indefatigable cause, the sooner the understanding ceases to act, the better. For three whole days there was but little re- semblance a debate. It was an argument on one side, and abuse on the other. On the fourth and last day, there was something like a discussion took place, for the first time; but M'Calla soon found cause to question his wisdom in venturing so far—he felt himself out of his element—but having exhausted his fund of buffoonery—which had amused the congregation not a little—and several times repeated every word in his Billingsgate vocabulary—he suddenly took it into his head to predicate an excuse for retiring from the field, on a pretended offence, taken at one of the moderators, because he had not judged of some of the orator's conundrums. He lived in the presence of the congregation, accepted a challenge from this gentleman, (Mr. Clough,) and had agreed to meet him in New-York. He now bluntly denied that circumstance, announced his intention to depart forthwith, (he had but a little while adjourned the discussion, it would last two days longer, but it is probable he found himself near the bottom of his budget of smart things, he had treasured up for the occasion, than he had expected,) and said he would not meet Mr. Clough—"neither would I meet the dirty rascal," turned about on the general body of the audience—"a pretty good come off, Mr. M'Calla," said a gentleman,—we'll suppose of the Lane party—"the boy has beaten the man," added another lady—(Crito)—and another clapped her hands in triumph—(also dito)—uproar and tumult succeeded, as might be expected from a multitude, after a Rev. divine from the city had been amusing them for three whole days with jokes, at the expense of truth and common sense, and so ended this discussion.

In his debate with Mr. Knecland, Mr. M'Calla and his confederates committed so much sin enough to damn their souls in another world; in this late affair he has probably committed enough to damn half a dozen worlds. That it may not be imputed to me, I here record my serious protest against his conduct, and pray God to pity, and restore to sanity, a Reverend worm, who can, with so little remorse, sacrifice the interests of truth to a disposition for boodle—yes, and that, when restored to himself, he may discover that his talents are better adapted for amusing fools in a theatre, than for imparting religious instruction from the pulpit.

GEO. ROGERS.

Tufton, Pa., Feb. 1831.

SUNDAY MAILS.

In the House of Representatives, Mr. Findlay, of Pa., presented a petition from certain ladies in his constituency, who stated that the whole mails should not be carried on Saturday, which they stated was the Sabbath. It was referred to the same committee as the memorials respecting the transportation of the Sunday mails.

Private letters received from Rome on Friday say, that on the last squaring the whole of the votes, except one, were in favor of the elevation of Cardinal Wald to the Papal chair.—London World.
EVANGELICAL MAGAZINE AND GOSPEL ADVOCATE.

MAGAZINE AND ADVOCATE.

BOLPHUS SKINNER, Editor and Proprietor.

AARON B. GROSS, Associate Editor.

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CRISIS, Saturday, March 19, 1831.

RELIGIOUS NOTICES.

Dr. D. Skinner will preach at New-Hartford, on the 4th Sunday inst., in exchange with the Junto Editors, who will supply the deck in this village.

Br. S. B. Smith will preach at Norwich Court House, on the 4th Sunday inst.

Br. J. Chase, Jr. will preach at Berkshire, Togas county, N. Y. on the first and second Sundays in April next.

A Universalist Conference will be held at Doreen Corners, Cayuga co. on Wednesday the 30th inst. A discourse will be delivered on the preceding evening, and three discourses may be expected during the day.

"He that hath an ear to hear, let him hear." J. CHASE, Jr.

NEW AGENTS.

J. W. Mclane, of Sackets-Harbor, and General John D. Landen, of Castile, Genesee county, N. Y.

ILLUSTRATION OF SCRIPTURE.

"Strive to enter in at the strait gate: for many, I say unto you, will seek to enter in, and shall not be able. When once the Master of the house is risen up, and hath shut to the door," &c. Luke xi. 29-30.

By particular request, we undertake an exposition of this portion of our Saviour's instructions. Our Lord is answering a question proposed to him, as recorded in the preceding verse, "Lord, are there few that be saved?" in answer to which, he says, "strive to enter in at the strait gate," &c.

By the form of the question, and the tense of the verbs, "are there few that be saved?" (not, will but few ultimately be saved!) we learn that reference was made to the then present time.

By the strait gate, (to which, in Matthew, narrow way is added,) is meant difficult entrance, or restricted, confined passage; the word strait, in the original language, having this import. By this metaphor, Christ doubtless intended to represent the difficulty, or obstacles in the way of entering into the full faith and privileges of the gospel, under the old, or legal dispensation—under which dispensation he was then speaking—the difficulty of looking through the type to the antitype, the shadow to the substance.

The same obstacles in the way, or difficulty of entering in, is represented in Matthew xxii: by the want of oil among the foolish virgins, without which they could not enter in to the wedding. Although all the virgins alike had the lamps—all the Jews were favored with the types and figures under the legal dispensation—yet, having no oil in their lamps, or no knowledge of what the types signified, the foolish virgins could not enter in. Here was the difficulty—the first dispensation or covenant was imperfect—it was waxing old, and ready to vanish away—it could not give life; for then had it been faultless—it could only point the way, and that with difficulty, to the bride chamber of the grooms. So strait was the gate, and so narrow the way, that comparatively few in that generation, and among that people, found and entered into it.

"When once the Master of the house is risen up, and hath shut to the door," (when once the legal dispensation is closed, its types fulfilled, its shadows fled away,) "and ye begin to stand without," (not having entered into the dispensation and privileges of the gospel,) "and to knock at the door," (of the law which is now closed,) saying, Lord, Lord, open unto us: and he shall answer and say unto you, I know you not whence you are:" ("We know no man after the flesh: though we have known Christ after the flesh, yet henceforth know we him no more:" so also, though Christ has once known them in their law character, or ceremonial righteousness, yet that dispensation being now closed, he will know them no more in that character.) "Then shall ye begin to say, We have eaten and drunk in thy presence, and thou hast taught in our streets:" (we have been sufficiently familiar with thy person and thy words.) "But he shall say, I tell you, I know you not, whence you are; depart from me, all ye workers of iniquity. (I will still disown you while clothed in ceremonial righteousness alone, and while pretending to keep the law, you have actually made it void through your traditions, and have proved to be no better than whitened sepulchres.)

"There shall be weeping and gnashing of teeth, when ye shall see Abraham, Isaac, and Jacob, and all the prophets, in the kingdom of God, and you yourselves thrust out." Ye shall suffer bitter anguish and misery, become "hissing and a bye-word among the nations," be "trodden under foot of the Gentiles," be "broken off of the true olive, because of unbelief," be excluded from "the bride chamber" and the privileges of the gospel, while ye still acknowledge Abraham as your father—(Abraham, the father of the faithful, who staggered not at the promise, who was strong in the faith, and gave glory to God, who rejoiced to see my day, and who saw it and was glad)—while ye thus look to the patriarchs and prophets, as entering by faith into the kingdom of God as your examples, and yet you, for the want of faith, shall be thrust out; or the kingdom shall be taken from you, and given to a nation bringing forth the fruits thereof.

"And they shall come from the east, and from the west, and from the north, and from the south, and shall sit down in the kingdom of God." And the Gentiles of all nations shall flock to the standard of Jesus, and partake of the gospel privilege, thus entering into the kingdom of God. "For it was necessary, (say Paul and Barnabas, Acts xiii: 46, 47.) that the word of God should first have been spoken to you: but seeing ye put it from you, and judge yourselves unworthy of everlasting life, lo, we turn to the Gentiles. For so hath the Lord commanded us, saying, I have set thee to be a light of the Gentiles, that thou shouldest be for salvation unto the ends of the earth."

"And, behold, there are last which shall be first, and there are first which shall be last."—For truly the Gentiles which are the last to hear the gospel, shall be first to receive it; and the Jews which are first to hear the gospel, shall be last to embrace it. "For I would not, brethren, that ye should be ignorant of this mystery, lest ye should be wise in your own conceits; that blindness in part is happened unto Israel, until the fulness of the Gentiles be come in; and so all Israel shall be saved," &c. Rom. xi: 25, 26.

By the above paraphrases and running comments, the reader will be able to understand what we conceive to be the true import of the passage under consideration. He will perceive that, as Christ (who shutteth and no man openeth, and who openeth and no man shutteth,) hath closed the door of the law, and the Jews are still knocking for admission at that door, they can never gain admittance there; for the veil is still upon their heart. Nevertheless, when it (the Jewish nation) shall turn to the Lord, (the door of the gospel which no man can shut,) the veil shall be taken away."—2 Cor. iii: 15, 16. And so all Israel, with the fulness of the Gentiles, shall be saved and rejoice together.

8. EXPLANATION—NO. I.

B. P., of Copenhagen, is correct in supposing that the word rendered hell in the Scriptures, cannot always mean the grave—particularly in James' and Peter's epistles—but we do know of any Universalists who so contend. There are four different words in the original languages of our Scriptures, all of which are rendered hell.

Sheol, or Sheoul, (Hebrew,) occurs in the Old Testament 64 times—is 3 times rendered pit, 29 times grave, and 29 times hell, in our common English version. In Luther's German translation it is rendered hell every time, except fierce, in Genesis, where it is used in reference to good old Jacob; and in the French translation it is, we are informed, rendered hell but once, in one of the Psalms. It properly means the place of the dead—a hidden, concealed or dark place—figuratively applied to express trouble, affliction or darkness of mind—and, according to Dr. Campbell, a Presbyterian commentator, as well as other learned Orthodox divines, has no reference to the happiness or misery, the goodness or wickedness of those in it—no more so than grave has.

Hades, (Greek,) the corresponding word in the New Testament, to Sheol in the Old, oc-
We have prepared, and expect ere long to publish in the Magazine and Advocate, a discourse which shall explain and clear up some of the darkest passages here alluded to.

For further information we refer to Campbell’s dissertations on the Gospels, Clark’s commentaries on some of the passages, and Gaul’s first Inquiry.

ABNER KNEELAND.

This individual is now located in Boston, and has commenced the publication of an Athenæical Gazette. He seems to be in his element, (or what he has for several years discovered a remarkable propensity for,) in questioning every thing supernatural, and ridiculing every thing sacred. He is remarkably taken up with a denouncing school, which, in his second childhood, he has commenced attending. It is expected he will make great improvement. This constitutes his recreation. His principal labor is in disseminating Atheism. He makes great complaints of the illiberality of Universalists; and among others, accuses us of great want of candor and charity. The particular circumstance of which he complains is, that we inserted in this paper, in August last, a communication from a correspondent headed “Proof of Insanity,” in which the writer went on to show from Mr. K.’s declaration in public, that he must have been insane. In relation to which Mr. K. now says, “I wrote a reply to the article, which was addressed to the editor, and published in the (New-York) Free Enquirer of the 25th of September, expressing my surprise (1) that the editor at Ulica should suffer such an article to appear in his paper. I intimated that justice demanded that he should publish my reply, that the public might judge for themselves of the sanity or insanity of my mind; but at the same time doubted (Mr. K. it should be re-collected, values himself much on doubting) whether he would dare to do it.”

Now in regard to the above named article in the Free Enquirer, we have only to say, that as we did not receive a copy of the paper containing it, we suppose Mr. K. did not dare to send it to us. And as regards the article from our correspondent, the general purport of it did not differ materially from the ideas we had imbibed of Mr. K. in conversation with him when he was here. For we must confess we could discover few symptoms of sanity in his mind at that time. The following brief dialogue will serve as a specimen of the conversation between us.

K. Well, I do not profess to believe any thing, or in the existence of any being, except what I can see with my natural eyes, or take cognizance of by one of my five natural senses.

S. But there are certain phenomena in nature that you cannot explain, that you know do exist, some of which are, and others are not, cognizable by your natural senses?

K. Yes: for instance, perforate a fig with a needle, and take out one drop of its juice, we can discover, by the help of the microscope, a multitude of living creatures, apparently as large as woodchucks, sporting and playing with each other up and down the needle, in one drop of liquid.

S. This, Sir, ought to be good evidence to you that there are beings in existence that you cannot discover with your natural vision.

K. Well, you cannot see and believe as I do, now: though you probably will when your locks get as white as mine are.

S. It is barely possible that the infirmities of old age may bring me to that; but I hope and believe not.

K. Well, I still feel friendly to you, and to Universalists generally—I shall still call you brother—indeed, I call all mankind brethren—they all belong to my family now.

S. But, Sir, is it not somewhat remarkable and unaccountable that there should be so large, so very numerous a family of children without any father?

K. I have been unable to discover or obtain any knowledge of a Father.

S. Well, I had always supposed that to constitute brothers, there must be a common Father—

— I see not how the appellation of brother can be well bestowed without this supposition.

HOW TO MAKE CHRISTIANS.

The following method of making Christians early, is related for the benefit of Messrs. Lansing and Aiken, of this place, and their coadjutors, with the expectation that (when known) they will at once adopt and find it a very successful modus operandi, inasmuch as the subjects, in this process, will have neither the power nor discretion to resist their benedict efforts to make Christians of them. The fact narrated, illustrative of the new method, comes from good authority, being related by the pious Presbyterian lady who was initiated into the mysterious art.

A Mrs. W****s, the wife of a Presbyterian clergyman in Onego co., in conversation with a Mrs. N***h, inquired of the latter whether her children were all Christians? in answer to which she replied, “No; they are not all Christians: for some of them are not yet old enough; the youngest being only two years old.”

Mrs. W. Two years old! Why, that is old enough. I have made Christians of all my children by the time they were as old as that; and of one when it was but a year and a half.

Mrs. N. How do you proceed with them to make Christians out of them while so young?

Mrs. W. Why, when I heat my oven for baking, I take them up and hold them to the mouth of the oven while the fire and embers are in the hottest state, and tell them that is a representation of hell, and that I will throw them right into the oven and burn them up unless they will,
give up their hearts to God and immediately pray for deliverance. The one that was but a year and a half old, on being thus presented to the mouth of the oven, immediately yielded, knelted down and prayed, and has been a praying Christian ever since.

The lady to whom Mrs. W. (the wife of a Presbyterian minister) imparted this new method of making Christians, related the conversation to her friends; and several have highly approved of the plan. We give it to the public as we had it from a respectable and credible source, thinking it not improbable that the method will be approved by, and introduced into our Presbyterian churches in this place. S.

We often hear our Orthodox brethren speak of the deadly influence of Universalism—how it deadens the heart to piety—creates coldness to God, and makes a mockery of holy things—but in defiance of all their assertions, we doubt whether, in all the doings of Universalism, they can find a parallel to the following. If this be not sporting with what they call religion, what is? If the conduct narrated below, be not making a mockery of what they call sacred and holy things, we are ignorant of the meaning of such words as profession, mockery, &c.

We appeal to all Christendom whether conduct like the following is not a transgression of the command, Thou shalt not take God's name in vain—whether these pious revivalists did not transgress this and other duties, when they took away a neighbor's child under false pretences, and took it to an assembly of children, whom they were teaching and encouraging to take the name of their great and good Creator in vain—to mouth it over in mock prayer, but in real child's play—and to associate the worship of the Deity with their conversation to dolls, with the manufacture of play houses, patch work, a game at romps, and setting a little tea-table!—Understand us aright—the small children are innocent of crime or guilt in this affair, but what shall we say of the grown babies who get up such forces and call them revivals of religion? G.

A NEW PLAY FOR CHILDREN.

Messrs. Editors.—On Saturday, the 25th inst., a Miss H. W., called at the house of the writer of this, in order, as he supposed, to have his little girl, 7 or 8 years old, go to a neighbor's, for the purpose of playing with her mates. But judge of his surprise when, on her return, she informed him that the little children had met, at the request of said H. W., for the purpose of having a prayer meeting! One of the little girls, six or eight years old, began her prayer with lisping out, "O God," and then turned to one a little older, and laughing said, "what shall I say next?" It may be well to observe, that after the children were duly formed into a meeting, they were left in the house alone, by the pious persons who formed the plan of having those, of whom our Saviour has said, "of such is the kingdom of heaven," conduct their prayers in their own way, and I believe I have given you a sample of the manner in which it was conducted, with the exception that they were frequently seen romping out of doors. The above are facts. One opposed to Hypocrisy.

Port Byron, March 7, 1831.

UNIVERSALIST STATISTICS, &c. 1830.

(Continued from page 46.)

The multiplicity of avocations, and the difficulty in collecting and arranging correct information, have caused a greater delay in continuing this subject than we had anticipated. Even now, we doubt not, many deficiency will exist in our statement; yet, we can hope for correctness in our statistics, until our organized bodies take the subject under their care and supervision. The Union meeting-houses, in which Universalists hold a sabbath only, are marked by an asterisk—the month annexed, shows when the house was dedicated.

Meeting-houses Finished and Dedicated.


NEW-HAMPSHIRE—Chesterfield, * October; Hudson—2. Whole number unknown.

VERMONT—Bridgewater, * January; Pomfret, December—2. Whole number unknown.

MASSACHUSETTS—Dudham, January; Hyannis, November; Swanzey, December; Gloucester—4. Whole number about 45.

CONNECTICUT—Ashford; Mansfield—2. Whole number about 10.

NEW-YORK—Brooklyn, January; Genoa, July; Salabury, November; Utica, March; Brookne; Depoteer—6. Whole number about 35.

PENNSYLVANIA—Lancoc, April; Merion, Square, May—2. Whole number about 8.

KENTUCKY—Cynthiana, Oct.—1. Whole number unknown.

RHODE ISLAND—Whole number about 4.

NEW-JERSEY—Whole number about 2.

OHIO—Whole number supposed to be about 30.

NORTH-CAROLINA—Whole number about 4.

Meeting-houses were being erected, or ready for dedication, at the close of 1830, in the following places:

MASSACHUSETTS—Annis Squam, Taunton—2.


PENNSYLVANIA—Reading—1.

NEW-JERSEY—Richmond—1.

OHIO—Mansfield—1.

INDIANA—Greenville, Lebanonworth—2.

There are also, probably, several others in places not heard from, or so, forgotten.

Total number of new meeting-houses, 36.

Whole number in the United States, known, about 175.

UNIVERSALIST SEAL.

We have now before us a letter from a ministering brother in Greenville, Indiana, which contains things worthy of record and notice. Verily, we said on reading it, we have not found such faith, no not in Israel." The tears started in our eyes, as we read the warm and pious effusions of his zeal, and reflected on his labors and sacrifices, made without fee, or the hope of pecuniary reward. There are some of our fathers in the ministry who can tell of such things, by recalling the days of their youth—"for there were giants in the earth in those days;" but none, we partly believed, "there arose up a new king over Egypt, which knew not Joseph." We are rejoiced, however, to find ourselves most mistaken. Let Br. E. B. Mann speak for himself:—"During the year 1830, I rode upwards of 3700 miles, preached 207 sermons, delivered 19 lectures on the words rendered, besides 3 funeral discourses, making 300 in all. My income amounted to $40 31, my expenses to $71 02, leaving a deficit of 31 dollars. At the commencement of the year I could find but 2 Universalists—I now know personally, and by report, more than 1000 on the same ground. In the past year, also, a meeting-house has been built in this place, and one in Lebanonworth, owned exclusively by Universalists. The former is finished and occupied by us, and the latter soon will be. During the past year, we have organized 4 societies. I think there will be two or three more houses built for public worship, by our brethren, in the coming summer." "Well done, good and faithful servant!" we hear the readers of the above say in admiration of such disinterested and well directed zeal. May the Lord strengthen his heart and his brethren's hands, in the glorious work!

EDITORIAL CORRESPONDENCE.

Br. J. B. Flagg, writes as follows, from York, Livingston co., under date of March 4th. "There has been, for some months past, through the western parts of this state, the most extraordinary exertions on the part of Presbyterians, Baptists, and Methodists, to proselytize to their respective sects, that was ever before known. It would seem they were jealous of each other, and when one could obtain an advantage, they would seem to triumph as though they thought they had gained a victory over the world. What a pity it is, that the people at large do not try to get knowledge added to their zeal, instead of allowing themselves to be run over by zeal without knowledge. But it seems God overrules all for good, for while the kingdom of Heaven is suffering violence, and the violent are taking it by force, there is a goodly number in all parts of this country who are determined to know the truth and be free. A spirit of inquiry is abroad—the light has broken through the dark cloud of bigotry and superstition, the main pillars of Antichrist's kingdom, are giving way, and all the workmen employed therein will never be able to blow the mists of darkness into a tempest sufficient to obscure the light again."
POETRY.

Moral Darkness.

By Samuel Wilt.

"I had a dream, which was not all a dream—"
It was a vision—raging vague and deep,
There was no God! and the vast universe
Was known to be the consequence of Chance.
The human race had lately been converted
Not into, but of them;—that the laws
Of Justice and of Truth were null and void,—
Save as men chose to own them—judging by
Experience, whim, or passion;—every tie
Twist man and man was loosened or undone.
The Moral Sun had vanished, and the stars,
Those visions of our kind, which had their light—
Their being—from that primal source of good,
Had vanished:—Right and Wrong, commingled,
Lost their identity; men knew not which,
In choosing, they had chosen. Virtue went
A friendless, homeless wanderer through the world;
None took her in, save those to whom she procured
The price of her absence—present good.
If such were found, who had not quite forgot
That the poor vagrant was their early love,
The wise could not behold them or call them fools.
Cunning and Fraud had reassumed the rank
Of honor, which in Sparta’s realm they held:—
Though, for a better purpose, they’d deceived a
Policy, by which she taught their sons,
To overthrow their enemies; but, in this state,
As teaching brother to out-wit his brother.
Friendship died—she was the perd’rid at the view
Of their alliance;—the war was nothing for a right.
Which Nature once had shuddered at—abhorred—
And human laws pursued with vengeance dire.

I beheld the orb of day, shone sweetly on
A lovely scene—for o'er hill and dale,
The yellow and luxuriant grass appeared,
Gracefully bending to the gentle breeze—
And ready for the sickle. To the fields,
A company came down—Avocèce was one,
Recollect how much the abundant crop would bring
Into his coffers. Labor, labor, was there!
But Gratitude, that angel of the earth,
Which, in the old time, went ever downward,
When the biffin returns to the harvest field,
Whose looks, whose smile, a brighter radiance shed,
Upon the scene of plenty, than the sun—
She was not there—for she had left the land.
Joseph had gone; but not the one,
Which hand in hand with Gratitude once walked.
This was a drunken wanton, roaring out
Unceasing songs, and ribald discourse.

I saw their harvest-home; Intemperance sat,
The monarch of the feast. One simple man,
What time they talk’d upon the bounteous crops
[God];—
Another source, to, in the general murmurs, forth,—"Thank
And he was hooted out—as being a fool,
Unfit for such company as theirs.

Knowledge, (they call’d her so,) it was said,
That haughty the Moral Sun—first having proved,
The light it gave men, was no light at all.
"Truth, true, for ages it had served the world,—
And with its genial, fertilizing rays,
Could afford abundant flowers of loveliness.
But, as she told the nations—she had found
Another source, to, to the general murmurs.
ThaNT she would extinguish. It was done,
And the whole world was buried in deep night.
Save that a taper’s miserable ray—
This was the only one that showed the way
Through the pathway of a world of tale and care,
Into a grave of everlasting sleep.
Yet knowledge still would preach—her noble son,
To teach mankind that they were merely brutes;
Some heard, believed, yet still behaved like men;
But most sunk down to what they deemed they were.
THE PREACHER.

SERMON...NO. VII.

BY A. R. GRUM.

"For the bed is shorter than that a man can stretch himself on it, and the covering narrower than that he can wrap himself in it." — Isaiah xxxvi. 22.

These words, in a brief but very correct manner, describe every scheme of divinity—every plan of salvation ever yet devised by the ingenuity of man. Doctrines are very naturally compared to a bed, because on them we seek for repose; and to a covering, because under them we seek a refuge from all anticipations of evil, and from the sorrows in which earthly calamity involves the human family. But the doctrines alluded to in our text were far from being sufficient to meet the wants, or to shield from distress, the bosoms of those who sought repose on them, or refuge under them. Hence it is said, "For the bed is shorter than that a man can stretch himself on it," seeing that they are too partial and contracted to satisfy those vast desires of the human soul, which can be satisfied only by the doctrine of the living God—the gospel of life and immortality for all mankind. Similar to the doctrines of the Heathen philosophers, at least in their unsatisfying nature, are many of the man-devised systems of divinity taught in our theological seminaries, and promulgated in our pulpits, by those learned in that knowledge which gives, not wisdom—that learning whose paths are not peace, nor her ways pleasantness. The doctrine of a limited, partial salvation is verily a bed on which a man cannot stretch himself—a covering narrower than that he can wrap himself in it. Hence, it so often happens that many deem their ways equal, and those of Providence unequal, when the very reverse is the case; for, as the heavens are higher than the earth, so are the ways and thoughts of God above the ways and thoughts of his creatures. These preliminary remarks being made, let us now proceed to a closer consideration and further application of our text.

"For the bed is shorter than that a man can stretch himself on it; and the covering narrower than that he can wrap himself in it." These words appear to be part of the prophecy relating to the days of our Saviour, and, in our opinion, the history of those days and of subsequent events will warrant us in so applying them. The whole subject is addressed to some persons, denominated in the context "scornful men," rulers of the people in Jerusalem. It is implied that they would depend for salvation on some schemes which themselves had devised, and for deliverance on works which themselves could perform, instead of receiving as "an anchor to the soul, sure and steadfast," the designs and works of that almighty Being who is "wonderful in counsel and excellent in working." But they are told, "Your covenant with death shall be disannulled, and your agreement with Hell shall not stand; when the overflowing scourge shall pass through, then ye shall be trodden down by it." (verse 18.) It was necessary this should be so that the tried stone, the precious corner stone, the sure foundation, spoken of in verse 16, might be certainly and abidingly established. Nor would this desolation ensue through a spirit of unrighteousness or injustice, for we are expressly expressed in the 17th verse, that when the hail would sweep away their refuge of lies, and the waters overflew their hiding place at the same time, judgment would be laid to the line, and righteousness to the plummet, by Him in whose hands the hail is but an agent, and at whose voice the floods can be stayed.

Now when we reflect that the Jews rejected the salvation of Jehovah, and despised the hope of Israel—that they denied the Prince of Life and refused his claim to the title of Messiah—that they persecuted Jesus, because he boldly reproved their vices and exposed their hypocrisy—we can readily see how they set at naught the counsels of God, relying on their own righteousness and depending on their own narrow schemes. Fearing the ascendancy which Jesus, by his miracles and doctrines, had obtained over the minds of the common people—dreading lest that popularity might weaken the power of the Roman government, and probably wishing to ingratiate themselves with their foreign rulers, they attributed his miracles to the Heathen god, Beelzebub; insulted, spit upon and buffeted him; and finally, under a plea that he was guilty of treason to Caesar, they obtained permission to have him crucified—a punishment unknown to the Mosaic law. Thus they made a covenant with death to remove the object of their dread and hatred, and were at an agreement with Hell (Sheol, or the state of the dead,) to conceal the deed and retain within its gates the proof of their guilt. But their refuge of lies availed them not—their hope was that of the hypocrite, and perished as the spider's web. Jesus triumphed over death and the grave, and the very evils his enemies intended to avert, were hastened in their approach, while the expected good they hoped to obtain, escaped them before their eager grasp. The visits of Justice so long foretold by the prophets were poured out on this perverse generation by these very Romans, in the destruction of their temple and dissolution of their polity, after a siege which for horror and destruc-
tion is without a parallel in history. Thus were the predictions of our context fulfilled—thus was our Saviour's prophecy proven true; and thus it was attested that there is a God who judgeth in the earth and there recompenseth the righteous and condemneth the wicked, according to their works. Here let us pause and ask—why were these horrors of horrors poured out on the chosen people of Jehovah—the descendants of the faithful Abraham? Our text affords the correct and appropriate answer: "For the bed is shorter than that a man may stretch himself in; it is the covering narrower than that he can wrap himself in." The bed is not faulted for being too long, but because it was the very reverse; nor was the covering destroyed because it was too ample, but because it was narrower than sufficient for their wants. Their scheme of salvation was too partial and contracted in the eyes of Deity, and was for this cause rendered unavailing—their bed allowed them no repose, and their covering afforded no refuge. By this fact then, we learn that God's salvation is more enlarged, his acts more impartial, and by exceedingly marked out a contracted scheme of salvation which did not partake of the boundless love and infinitely glorious views of the universal Parent of mankind. Let us remember that all human schemes must fall before his—that all plans unworthy of a place in his counsels must be swept away to make room for that "better covenant founded on better promises." And as a great portion of our context has frequently been applied to Universalists, let us see what constituted the narrow system of the Jews. They crucified the Lord of Life when he attempted to set them aside and introduce the more ample one of God. We shall, as we proceed, compare them with the inventions of men in our day, and close, by comparing these latter, limited, and contracted doctrines, with the ample promises and sufficient means of "the living God who is the Saviour of all men."

The Jews were ever a stiff-necked and rebellious people, much addicted to raving after strange gods, and to the performance of superstitious and idolatrous rites which they learned from the Heathens. Hence arose the first departure from the simplicity of the law. Our Saviour found it necessary, frequently, to rebuke them with much severity for making void the law by the traditions of the elders, and for teaching "the doctrine of devices," and the solemn command of God. Here is proof sufficient that the Jewish rulers had cast aside the ample salvation of Jehovah, and taken for refuge some narrow schemes of their own. They had forsaken "the fountain of living waters, and bowed them out cisterns, broken cisterns that could hold no water."

Do we not see the same things enacted in our day? Instead of teaching candidates for church-membership and the rising generation, the truths contained in the Bible and views drawn from the great volumes of history for the refreshment and comfort of the "traditions of elders"—are not their minds cramped down to the narrow compass of a few dogmas manufactured in the dark ages of bigotry and superstition, by men as fallible, if not far more vicious and cruel than ourselves? If there be infant minds which need to be moulded, taught, and instructed, how can they be moulded, taught, and instructed, unless the answers be given in the words of Scripture and not according to the "vernacular imaginations" of men, and "the traditions of the elders." When this is done, soon will all that is partial, limited and defective in the Christian church be banished to be seen no more. Then will all the false opinions of the Scribes and Pharisees no more be considered the doctrines of that great Teacher who was foremost in exposing their fallacy.

The sources from which both ancient and modern Pharisees derived their teaching and being similar, it cannot reasonably be supposed that the errors themselves should widely differ. The Scribes and Pharisees were not merely simple observers of the rites and ceremonies enjoined in the laws of Moses, but they carried their observance of these rites to an absurd and ridiculous extreme, and added to them many things not required, and even forbidden by the law. So much did they rely on the performance of these things, that they often violated the best precepts and disobeyed the most useful and expressive injunctions of their God. In vain their prophets declared they were going astray—the warning voice was unheard. From our Saviour's frequent reproaches of them, we learn that they paid tythes of mint, anise and cummin, but neglected to perform the weightier matters of the law, judging not that the judgment of the house was more precious than the sacrifice. They went about doing good, they were ministering to the needs of others, and in this way were they making their religion more attractive and winning the good will of others. But no substitute for the true knowledge of God, for the true knowledge of God is the key to all religious duties. No one can know the true God, and at the same time be content with the mere outward forms and ceremonies—attendance on church and prayer-meetings—long gloomy faces, and yet longer prayers, filled with pompous, unmeaning sounds and vain repetitions—giving liberally to Bible, Tract, and Missionary Societies, while the sufferings of the men who are in prison are disregarded, or helpless, hopeless despair, and our own unconverted are left to belch forth in the streets, the curses of damnation they have learned from the pulpit?

Ask not if this language be too severe, but ask, is the picture true? What is baptism, about which so many quarrels have been taken place—so much blood been shed—so many sects been divided—and without which very few churches will admit a member, however good he or she may be—what is it but an outward rite, of itself, making a man better nor worse—neither inspiring the hope of heaven, nor forming the cause of mercy to spring where hatred grew? The Lord's Supper too, of which many partake with the patched up eminity of a smothered quarrel boiling in their bosoms, what is it but a ceremony? Why are all, however sincere their faith, or virtuous their lives, excluded from the table, except a select few who can subscribe to a particular creed, and pronounce the sibboleth of Orthodoxy? "Have we not all one Father? hath not one God created us?" why then "do we deal treacherously, every man against his brother?" Do not misunderstand me, my friendly hearers: I would not be considered as saying aught against these ceremonies, thought by many to be so very holy—but I speak of those who affect to revere them, but who, by their conduct, are manifestly lost in the disgusting mummary. As a means of elevating religious feelings and of uniting more closely, a number of hearts sincerely engaged in social worship, a few ceremonies are certainly pleasing, if not highly useful to the devout worshipper; but when they are uselessly increased to make a parade, they become a grievous burden, and when relied on as a means of appeasing an angry Deity and therefore necessary to salvation, they become the substance of religion, and that which is really and alone true religion becomes the mere shadow. Then only, can ceremonies be worthy of ceremony; and being, as we fear, too generally thus abused by many of our Orthodox brethren, as they were by the Jews, we have deemed them worthy of remark. In proselytizing, religious modes of dress, disguised countenances, long prayers, and oppressions of the people in the name of religion, we find the same levelling of the rich and the fatherless, for "the Lord's treasury"—in short, in all religious rites and practices our modern professors can vie with those among the Jews—even unto forbidding good to be done on a certain day of the week, which they term the Sabbath!—

being more acceptable before him than sacrifices—an humble and contrite spirit, than burnt offerings.
Canal and steam-boats must be stopped—stages must cease running, and the United States mail must be abolished on the first day of the week, to please those who arrogate to themselves the exclusive title of children of God. Nor is this all. Physicians have resolved not to visit their patients on Sunday, unless they were in imminent danger! The good, pious souls doubtless believed that God would grant them a large remuneration, in his holy benediction, for neglecting their duty on earth—for refusing to alleviate the woes, mitigate the pains, and soothe the feverish fears of their suffering fellow-beings! But does the religion of Jesus still steel the heart to the suffering of humanity? Is this mourning with those who mourn, and weeping with those who weep? No; blessed be the name of God that his religion is not like the narrow, unfeeling schemes of men, misconceived, pernicious and gloominess. The religion from above is pure, gentle, easy to be entreated, promptness to God's will, and one who is visiting the widows and fatherless in their afflictions, and in keeping one's self unspotted from the world. This religion was intended, not for one day in seven only, but is suited to all times and seasons. It is equally calculated for the domestic hearth, the friendly circle, the social circle, the private hour, and the public sanctum. It consists not alone in giving literally to the poor, in the Lord's treasury, observing set days, and performing particular ceremonies; but was instituted to promote the glory of God and the happiness of man, by spreading abroad the true knowledge of Him, whom to know is life eternal. It needs not the scattering of fire-brands, arrows and death, to produce a conviction of its truth; for its conversion is cease to do evil, and learn to do well—the fruits of that conversion are, doing unto others as we would that they do to us; and the enjoyment of peace and joy in the holy spirit, in holding fast the profession of our faith, without wavering or doubting, remembering that He is faithful that promised. Judgment and mercy is the fulfilling of the law, not ceremonies. Love to God supreme, and to our neighbour as to ourselves, is the requirement of the gospel, and not the observance of days and seasons, and the performance of outward rites alone. Fulfil this law—obey these requirements, and you will no longer lie cramped on that contracted bed which is shorter than that a man can stretch himself on under the Macedonian empire, the Jews imbued opinions on many subjects wherein their law was entirely silent. Among those, perhaps the idea of endless self-defence and endless punishment, for a portion of the human race, in another state of being. Such a place is never even hinted at by any of the Old Testament writers—a positive proof that the Jews received not such a belief by revelation, but from a foreign and profane source. And yet, in distrusting popularity of the Jews, we find some modern Christians earnestly contending for the same horrid faith, as respects those whom they are pleased to term sinners; as if all were not sinners, as if Christ had come to save the righteous only, and not sinners. We say some modern Christians, because it can never be proven that Christ or his apostles taught this doctrine; that any of the early Christians ever taught it before the third century, or that it was considered as the doctrine of the Christian church until, at the end of the fifth century, at the death of Athanasius. But we say, when Pagan superstitions and Heathen practices obscured the pure light of the gospel. We may also add, that although its opposite, Universalism, was frequently and publicly taught, it never was censured until the fourth century—all of which plainly shows that the doctrine of endless misery is, and can be no part of the Christian religion.

In receiving the doctrine of endless misery, the Jews were true to self-righteousness, as they used it not for themselves, but for their wicked, unholy neighbors. According to Dr. Whitby, the Jews believed they all would enter Elysium, because they were the children of Abraham; but the poor Gentiles were considered as fuel for hell-fire, because they were not descended from so favored a progenitor. Oh, how this cruel and senseless doctrine has, in all ages, and among all people, narrowed the illuminatible grace of God—the boundless salvation of the Most High! These Pharisees forgot that the great Jehovah had promised unto Abraham, that, in his seed, should all the nations, families, and kindreds of the earth be blessed. They forgot the ample promises made through their prophets, respecting the Gentile church; and despised every thing but their own narrow schemes—their own filthy self-righteousness. "We have Abraham to our father," was the expression continually in their mouths when any censures were urged against them. In vain they were told, by Him who "spake as man never spake," that God was able of the stones of the street to raise up children unto Abraham—they were blind unto the power and wisdom of God, because of their own self-righteousness. It was only when they were broken off from the natural stem, and the despised wild olive was grafted into their stead, that they found their limited views interfering with the universal impartiality of Jehovah, and perceived their narrow covering destroyed and their contrivance rejected, because they afforded not the refuge and the repose contained in the gospel.

Do we not, even at this day, find professing Christians treading in their footsteps and upholding their traditions! Enter but into any of our churches, and you will find that sinners and sinners—"awful reality," as it is termed, is only denounced on the disobedient, the unhallowed, the sinners, "aliens from the commonwealth of Israel," and heretics from the true faith—but, "we saints,—of the church, for us is reserved the bliss and glories of eternity." If a reason for this unnatural difference be demanded, the answer of the Pharisees is given—"We have Abraham to our father—not naturally, it is true, but spiritually, for we are of the faithful."—They may say that "Christ Jesus is a principle wondrously tender and loving toward those who love him, and will not add, and not for ours only, but for the sins of the whole world." May God forgive the ignorance of concealed man, in that he knows not, "all we, like sheep, have gone astray," and that "God has concluded all in unbelief." When the narrow refuge of these, their brethren, is destroyed—when their contracted repose is swept away by the floods of divine truth, then may they learn that the Shepherd of souls came "to seek and to save that which was lost," and that "God hath concluded all in unbelief,"—not that he might damn all, but "that he might have mercy on all." Instead of spending useless lamentations over the present impenitence, unbelief, and hardness of heart in these, our deceived brethren, let us, who believe in "the living God," strive, by looking at the end of this matter, to bear in our hearts a lively gratitude towards that "Giver of every good and perfect gift," who in his mercy, hath taught us to hope for better things. As the errors of the Jews did not prevent God from working his great work, and from bringing to pass his act, even his strange act, so these erroneous opinions of our brethren will not hinder "a just God and a Saviour," from accomplishing that "mystery of his will which he hath purposed in himself according to his good pleasure," and by which he is able to subdue all things unto himself, and transform us into the image and likeness of his Son, by bringing us into the knowledge of the truth—by making us willing, in the day of his power, to receive that life which is hid with Christ in God. When our deluded fellow-beings shall have learned their catechisms, and assented to their conceptions, and have heard all their preacher can tell them, and performed all their church has commanded—they may imagine they have found rest for their panting souls—they may believe they have found a safe refuge and a certain abiding place; but they shall only feel a deeper trouble, and their doubts no more torment them. But when they shall awake to a true sense of their situation, and find,
that instead of being pure and holy saints, they are only frail and sinful beings—when some beloved friend or companion shall depart to ‘that bourne, from whence no traveller returns,’ without having experienced what they call a ‘living hope’—when a dear parent, brother or sister, child or partner shall be called from earth, suddenly, and without that preparation which their church deems necessary, then will they ‘mourn as those without hope’—then will they seek, but find no rest on the bed of partial salvation—then will they shrink under the narrow covering of self-righteousness, but from the shafts of despair it will not secure their lacerated bosoms! And why? ‘For the bed is shorter than that they can stretch themselves on it; and the covering narrower than that they can wrap themselves in it.’ They have trusted to an arm of flesh, instead of the omnipotence of the Most High,—they have relied on man devices, instead of the fatherly love and impartial grace of God—they have depended for salvation on their own works, instead of looking to the benevolence of Him, who alone is able and willing to save, even to the uttermost; and now, behold, it is with them ‘as when a hungry man dreameth, and behold, he waketh, and his soul is empty; or as when a thirsty man dreameth, and behold he drinketh; but he waketh, and behold he is faint, and his soul hath appeased.’ Away then, with the broken cisterns which will hold no water, and come ye to the fountain of living waters! Away with the coverings so scanty that ye cannot wrap yourselves in them; and seek ye for a refuge the ample folds of the salvation of God! ‘Throw to one side your creeds and confessions of faith, which are so very contrived that cramped indeed must that mind be which reposes on them alone, and come ye for information to this volume—learn from hence, the truth of God’s unlimited love and universal goodness; then go and see the soul-saving kingdom of the fruits of the vine, the impartial lovers, the silent dew, the glorious sun, and the star-studded canopy of heaven! In the language of the prophet, ‘Ho every one that thirsteth, come ye to the waters, and he that hath no money: come ye, buy and eat; yea, come buy wine and milk without money and without price. Wherefore do ye spend money for that which is not bread, and your labor for that which satisfieth not? Hearken diligently unto me, and eat ye that which is good, and let your soul delight itself in fatness.’— ‘Wherewith will thou come before the Lord, and bow thyself before the Most High?— ‘Will the Lord be pleased with thousands of rams, or tens of thousands of rivers of oil?’ No, my friends; but ‘He hath shewed thee, O man, what is good, and what doth the Lord require of thee, but to do justice and to love kindness, and to walk humbly with thy God?’ These, then, are all the duties required by a God who is not only able, but willing to save all, and has promised so to do, in this volume of his will. He is not a God who would save all, if he could, but cannot; nor is he a God who could save all, if he would, but will not; for omnipotent and omnibenevolent is the Lord God whom we adore—hallowed be his name—his mercy endures forever, and his truth to all generations—he giveth power to the faint, and to the weak he increaseth strength! Let all Israel, therefore, trust in the Lord, and all nations hope in the name of Jehovah whose courses shall stand, and he will do all his pleasure. Amen.

The adjective applied to the revival, in the caption of the following able communication, sounds harsh on first perusal; yet after reading and considering the reasons why it was used, we cannot but call it just and appropriate. We commend the whole article to the attentive perusal of all our readers.

[For the Magazine and Advocate.]

TO THE PRESBYTERIAN CLERGY,
Associated in a recent attempt to produce a holiness revival in the village of Westtown, Jefferson county, N. Y.

GENTLEMEN—The meeting concerning which I now address you, was attended in this instance by the whole male population of the village, inclusive; and like some meteorous explosion, its trail still lingers in the horizon. Were it consistent for me to allow this subject to pass in silence, I would gladly spare you any further trouble in relation to it—But being impelled by a sense of duty to address you, I hope you will receive and examine what I may offer, with all the candor and patience, for which you are distinguished—more I do not expect. I cannot ask you to exercise qualities which you do not possess.

Perhaps the adjective, by which I have qualified your revival, may sound harshly in your ears. But why should it? Have you an exclusive right to the use of that word? If you have, please to make it appear. If not, I presume you will not complain of me for applying one of its derivatives to your revival, especially if I explain what I mean by it. If any but ministers should freely use such awful words, it might be considered profane—but you know, gentlemen, see are, in some respects, a privileged class. By a holiness revival, I mean a revival belonging to hell—or founded on the fear of hell. Surely you will not deny that your revival so completely belongs to hell, that it could not exist without hell—or without the fear of hell? Is not my use of the term completely vindicated? I trust you will allow it.

It is matter of surprise, Gentlemen, that you are not conscience-sickened for giving such an abominable character to the Creator. You represent him to be an infurriated being—burning with vengeance against his own creatures—millions of whom he has doomed to endless torments. You clothe him with all the terrors of immortal wrath, and accuse him of cursing his creatures with an existence, which they did not solicit, and which he always knew would form the basis of interminable pain. You affirm that he will deny to the miserable, even the hope of the termination of their sorrows, when it is in his power, either to annihilate or save them. You may he will save some sinners in violation of justice, and consign others, whose characters are no worse, to the agonies of an infernal volcano, where the keenest torments shall never cease. In short, you give a character to God, which would disgrace any earthly father—which cannot be safely imitated in human society—and which is directly contradicted by every thing we behold in the grand systems of Nature, Providence and Revelation.

For the characterizing the character of the best of beings—after thus reducing your heavenly Father, either by mistake or design—how do you speak of yourselves? You say you possess ardent love to mankind—you pray for their salvation—you preach and labor diligently to save sinners from the eternal fury of an angry God—and yet you pretend God sends you to save men from his own wrath! Gentlemen, how can you represent yourselves to be so much better than God? Were God as good as you represent yourselves to be, he would put forth the arm of his power and save the world.

By what means have you attempted to produce a revival? By violent gesticulations—frantic intonations of voice—thundering denunciations of eternal wo—tedious repetitions—falsehoods—and numerous Jesuitical and Monkish tricks, you appeal to the passions of the multitude, and can leach those passions into fury, you seem to have obtained your object. You take but very little pains to instruct the public, almost constantly assuming, instead of proving your premises. One of your number publicly asserted that he first went over Jerusalem at the Mount of Olivet, saying, if thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace—but now they are roaming hid from thine eyes! Another of your number affirmed that God had declared the word of prophecy to be trodden under foot. Now, Gentlemen, I tell you before the world, that both the above statements are false! No such language is contained in the Bible! You will please excuse me for calling things by their right names; i.e. if you think any excuse needed. If the wages of sin be eternal death, and every sinner must receive his wages, will you not be lost as well as others? Do you not thus effectively and eternally close the door of divine mercy against all mankind?

In the third chapter of the prophecy of Deut. 32, I met with an account of a revival founded on fear. “The image of God” did not possess intrinsic charms, sufficient to produce the homage of the people. If it had, Nebuchadnezzar would have had no use for “a burning fiery furnace.” The worship of the image was founded on the fear of death. Did you not see something of the same kind? Did not your more sincere? Most certainly the worshippers sincerely desired to avoid the furnace. But if the image had possessed sufficient excellence, the furnace would have been unnecessary. So, Gentlemen, your burning
sery furnace would be entirely useless, if
the divinity you would induce mankind to
worship, were in the possession of moral
evil, and ignorance, and ungodly feelings of
the human heart—or, in other words, if you
did not so represent God, as
to repel the holiest feelings of human na-
ture. Fear may perhaps restrain from
overs acts of wickedness—but it can never
produce that worship and obedience which
God requires—for he requires the unfained
and cheerful homage of the heart.

Dr. L. Beecher of Boston, says—"I
have not found naked terror to do much
execution, either as the means of awaken-
ing men, or producing submission." Judging
by your late exertions in this village, you
think more favorably of naked terror, than
Dr. Beecher does. A Presbyterian
Convention which met a few years since at New
Lebanon, N. Y., to consider the subject of
revivals—a Convention attended by some of
your most distinguished men, voted unani-
mously that:—"There may be so much human
infamy, and so much abominable conduct,
in the number of men, in conducting a revival of
religion, as to render the general evils which flow from
this infamy, indiscretion and wickedness of
man, greater than the local and temporary
advantages of the revival:—that is, this
infamy, indiscretion and wickedness of
man may be the direct cause of preventing the
conversion of more souls than may have
been converted during the revival!"—How then
can mankind know whether God, or the Devil,
regain in a Presbyterian
religion?

There appears to be a simultaneous move-
ment throughout the country among your
denomination, in holding meetings for the
purpose of producing revivals. It is but
a short time since you were petitioning Con-
gress to legislate upon a religious question,
which has been in dispute for centuries.—
Sweeping legislation, it seems, has been
those petitions, about a year since, expres-
sed a determination to petition till your ob-
ject should be obtained, be it sooner or
later. But it seems a few experiments have
satisfied you that you are not yet strong
even to control, or rather prostrate the
Civil liberties of your countrymen. If I
have been correctly informed, you have
concluded to desist from petitioning Con-
gress for the present—but you have still the
same object in view. You have merely
changed the modus operandi. You have
most curiously set about making conver-
sions, correctly judging, that if you can obtain
numbers and influence enough—you can
easily alter, or remove every obstacle to an
ecclesiastical establishment, which our
laws and constitutions contain. Not-
withstanding the pernicious tendency of
your measures, I will in justice exonerate
you from the odious, or treasonable
designs—for I suppose you do not truly believe
this country would be in a much better situa-
tion, if your denomination could make all
our laws! If you are to have all the favors of
Heaven in a future life—analogy would
seem to require that you should possess all
the privileges of this life—while those who
will not follow with you, and think as you
do, should be considered everlasting out-
laws from the providential blessings and sa-
tifying graces of it.

Gentlemen, the Bible does not warrant
your violent and extravagant proceedings
in getting up revivals. Everything contained
in that sacred book is against you. I will
notice a few instances, illustrative of this
position. By reading the book of Nehemi-
as, you will find an account of a reforma-
tion among the ancient people of God—
How was it produced? By addressing the
passions and fears of men? By the most
horrid denunciations of endless torture?
No. "They read in the book of the law
of God distinctly, and gave the sense, and
caused them (the people) to understand the
reading." A great revival was produced
by the preaching of John the Baptist in the
land of Judea. Did John say, repent, or
you will be damned forever—you will sink
in the "fire of death"—you will go down to
hell—eternal hell, where your indescri-
bable deserts shall continue while endless
ages shall circle onward? No. John the
Baptist never heard any thing of your hell
—he never used the word hell! He preached
just as Universalists now do, "repent, for
the kingdom of Heaven (not hell) is at
hand!"

A remarkable revival was produced by
the apostles on the day of Pentecost. In
the preaching which produced it, not a word
was said about hell—or the endless tor-
ments of hell. The inspired apostles never
attempted to terrify people with the fear of
an eternal hell. Examine the book of Acts
—examine all the scriptural accounts of the
apostolic labors, and you will find they con-
stantly appealed to the understandings,
and to the best feelings of mankind—and that
too, in the most calm, rational and dignified
manner. Would to God that all who at-
tempt to give religious instruction, would
adopt such, and only such means for the
 dissemination of divine knowledge. Then
"truth shall spring out of the earth; and
righteousness shall look down from Hea-
ven."

Gentlemen, I have said but little in com-
parison with what might, in truth, be said.
I have endeavored to express myself in
parve. Judge not according to your feel-
ings; but judge righteous judgment. I
hope you will not construe any expression
contained in this letter to signify unfriend-
liness, for I feel no such emotion towards
either of you. On the contrary, I wish you
more wisdom—more circumspection—more
charity—more honesty—more holiness—and
more peace.

With no very exalted opinion of your
sentiments, but with all due respect for your
persons, I am, Gentlemen, your obedient
servant.

WATERTOWN, March 17, 1831.

To do what we will is natural liberty: to
do what we will, consistently with the inte-
rest of the community to which we belong,
is civil liberty: it is we say, the only
liberty to be desired in a state of civil society.

REPUBLICAN MAGAZINE AND SAGAL ADVOCATE.

DOLPHUS SKINNER, Editor and Proprietor.
AARON B. GROSS, Associate Editor.

Utica, Saturday, March 26, 1831.

RELIGIOUS NOTICES.

Dr. W. BULLARD will preach at Cazenovia,
on Sunday evening next; at Oran, on Monday
evening; and at Pompey, East Hollow, on
Tuesday evening. He will also preach at Lee-
ville, on Sunday evening, April 10th; at Erie-
sville, on Monday evening, April 11th; and at
De Ruyter, on Tuesday evening, April 12th.

The Junior Editor will preach at New-
Hartford, on the second and fourth Sundays in
each month, unless when an exchange with
some of his ministering brethren. He will also
preach at Sullivan, on the first Sunday in April.

The Junior Editor will supply the desk in
the Universalist Chapel in this village, in ex-
change with Dr. D. Skinner, who preaches in
New-Hartford, to-morrow.

TO ALL WHOM IT MAY CONCERN.

I will meet any clergyman or preacher of
any order, whether learned or unlearned, at
Keepsville, N. Y., on Wednesday, the 13th of April next, at 11 o'clock,
A. M., and will endeavor to support the final
salvation of all men, by the following rules of
debate.—Each party shall have ten minutes
unmolested—the debate to continue till both
parties are satisfied—and under a Moderator,
who shall be agreed on by both parties.

ISAAC WHITNALL, of Danset.

WITNESSCES.—N. Swarthout, James Wisner,
Calvin Morton, T. Peabody, Alva McCormick,
S. Waldron, Jr., J. D. Cooper, Lewis Mead,
Samael Macklin, Marcus Wilson.

Field. New subscribers can be furnished
with all the back numbers of the present volume
of this paper. We have yet several hundred
copies of all the numbers on hand; so that our
agents shall have all orders for new sets punctu-
larly furnished.

TO READERS.

The length of the sermon, and of the only
communication we have been able to find room
for, must be our apology for the absence of much
editorial matter. In our next we hope to intro-
duce many correspondents to our readers, and
also to take our share of the conversation with
them.

THE SERMON.

We owe, perhaps, an apology for republish-
ing the sermon in this day's paper. The one
we had intended to publish was maligned
and could not be found, and having none other
prepared for publication, we had to offer what we
could—we hope it will be accepted as the apol-
ogy for something more new to those who have
already seen it.
NOTICE TO PATRONS.

This number completes the first quarter of the present year. We tender our very grateful acknowledgments to those of our agents and subscribers who have paid for the current volume of the Magazine and Advocate in advance. We presume the satisfaction to publisher and patron has been mutual: for while prompt payment has enabled the former to keep his credit from entire dissolution, during the first quarter of the year, it has saved the latter fifty cents in the price of the volume, given him a clear conscience, and the comfortable reflection that his debts were paid.

Agents who have procured a number of subscribers, collected pay of a part of them, and wish a few days or few weeks to see the rest, and collect and forward for all at once, will not be charged any thing extra for such necessary or excusable delay. Those subscribers who live out of the state, and so distant as to require several weeks to send and receive papers and letters, will be allowed to the middle of April for paying in advance; likewise others who can render a reasonable excuse for a few weeks delay. New subscribers will be allowed three months from the time they subscribed, or received the first numbers. In all other respects and cases, the terms of the publication will be strictly adhered to. All therefore, who wish to save fifty cents in the price of the volume, will comply with the conditions relative to advance pay.

We have received complaints from several places, (Lanranger, Alabama, for one,) that our paper has not been regularly received, and that more than half of the numbers have entirely failed of reaching their place of direction.

Now we are wholly unable to divine the cause of these failures, except it be in the mail department—the Magazine and Advocate is regularly and faithfully mailed every week. If it does not regularly reach our subscribers, there must be some mismanagement among some of the Postmasters between us and them, or at the place of its destination. Will some of our Orthodox Postmasters have the goodness to explain the mystery, either to us, or to our subscribers, before they are called on to do it to higher authority?

O. A. BROWNSON.

We have lately received several communications from highly esteemed correspondents, relative to this individual, some of them severely censoring, and pointedly rebuking him, and others speaking greatly in his favor. As we wish no controversy between brethren to be carried on in our columns, on this subject, we shall suspend, at least for the present, the publication of their several remarks. The following information, together with the invariably attendant evils of such a controversy, will, we think, doubtless satisfy all, as to the propriety of our course. Mr. Brownson disclaims the name of Universalist, while he calls himself a Unitarian—and in speaking of the spread of Universalism, deprecates our preaching and writing on controverted subjects and doctrinal points. As he disclaims our name—is not a member of any of our associated bodies—reprehends our practices—and though he has not openly arrayed himself against our distinguishing tenets, yet he stands entirely unconnected with our order, (and, by the bye, we are perfectly satisfied that he should so stand,) we presume our correspondents will perfectly agree with us as to the propriety of letting him alone—not carressing nor reprehending him. "To his own master he standeth or falleth." Ena.

UNIVERSALIST CHURCH IN UTICA.

On Thursday the 17th inst. "The first Universalist Church in Utica," which has recently been organized in this place, was publicly recognized, received and acknowledged as a branch of the visible church of Christ on earth, and a member of the family of Universalist churches in America. The services on the occasion were performed in the following manner:

1. Reading of select Scriptures by Br. A. B. Grosh. 2. Hymn. 3. Prayer by Br. Wm. Underwood. 4. Hymn. 5. Sermon by Br. D. Skinner. 6. From Matt. xvi. 18: "And upon this rock I will build my church; and the gates of hell shall not prevail against it." 7. Receiving the members by the right hand of fellowship by the Pastor of the Church. 8. Concluding Prayer by Br. Grosh. The services throughout were solemn and impressive, and listened to and observed with the most serious and devout attention, by the respectable congregation present.

The number of members received by the right hand of fellowship on this day, with those added on the Sabbath following, was between forty and fifty, consisting of an equal number of males and females, a majority of whom are heads of families. And there are now between twenty and thirty other candidates for the church, who will probably be added previous to our next communion.

On Sunday last the Eucharist, or Lord's Supper, was administered by the Pastor, assisted by our aged Brother Underwood, at the close of the afternoon service; when this newly constituted branch of the Church of Christ, at the board of our blessed Master, partook of the elements symbolically representing the broken body and flowing blood of our Redeemer. It was to us indeed a most tenderly melting and interesting season—to witness brethren and sisters meeting together and mingling their affections and devotions at the table of the Redeemer—a table which God had "prepared for us in the midst of our enemies"—exercising that faith which works by love and purifies the heart; believing the Saviour as good and as gracious to others as he is to us; that having given "himself a ransom for all to be testified in due time," we can joyfully anticipate the consummation of his labors, when "he shall see of the travail of his soul and be satisfied." And we cannot but hope and believe that the impressions and feelings produced by these solemn and interesting services, will be salutary and lasting on the minds, both of the communicants and many of the thronged assembly of spectators. Truly has the Lord revived his work in the midst of us—He has "satisfied the poor of Zion with bread," and "her saints shout for joy." The cause of universal grace was never more prosperous in this place than at the present time, when every effort has been made, and is making to overwhelm it with disgrace and opprobrium. We can truly say, we have a revival here among Universalists; but thank God, not such an one as is experienced among our opposers—a revival, not of doubts, and fears, and gloomy fanaticism, but of rational faith, animating hope and practical religion—not produced by the terrors of endless wrath, nor the excitement of passion, but by sober conviction from a careful examination of the word of God, and the rich promises of our gracious Father in Heaven. May the Lord perfect the good work he has begun, and add to the church daily such as shall be saved from the evil that is in the world.

We cannot close this article without affectionately and earnestly exhorting all who have named the name of Christ, to depart from all iniquity, abstaining from the very appearance of evil—all who have publicly professed the religion of Jesus, to walk worthy of the high vocation wherewith you are called. Deal justly, love mercy, walk Humbly; denying ungodliness and every worldly lust, live soberly, righteously and godly in the present world. Remember, dear brethren and sisters, the world sees you, your enemies watch you and anxiously wait for your hailing; and above all, remember, God sees you, searcheth your hearts, and trieth your reins. O how important, then, that your lives should be such as to set a seal on the lips of your enemies, that they may have no evil thing to say of you, that your conversation should be such as becometh the gospel of Christ, such as your own consciences will approve at all times, and such as the all-seeing Eye shall look upon with approbation. Let your light so shine that others seeking your good works, may be led to glorify your Father who is in Heaven. And that our numbers may increase, but more especially our Christian graces and virtues, is the sincere wish and fervent prayer of your affectionate Pastor.

N. B. We intend ere long, publishing the General Profession of Faith, Declaration, Covenant and Constitution of the Church, for the benefit of sister Societies and Churches abroad.
EXPLANATION....NO. II.

A. T. L. of South Chili, asks for an explanation and reconciliation of the following passages:—Matt. xiii: 40, 41, 42, 49, and 56,—1st Corinthians, xv: 22, 24, 28. The phrases which he seems most to wish explained, are, “the end of this world,” and “then cometh the end,” spoken in reference to two very different manifestations of divine judgment; the first being unto condemnation, and the latter unto salvation. Our correspondent will find his difficulties easily solved by consulting Dr. Clarke in his comments on the sin against the Holy Ghost, extracts from which were published in the Magazine and Advocate a few weeks since. The Dr. there states that the phrases, “this world,” “the present world,” (age, or dispensation, in the original,) are constantly used by the sacred writers to denote the Jewish, legal, or Mosaic dispensation; while the phrases, “the coming world,” or “world to come,” (age or dispensation in the original,) is constantly used by the same writers to denote the age, or mediatorial dispensation of the Messiah—that kingdom of God, or Heaven, which he came to establish on earth. Hence, by the phrase, “end of this world,” the Evangelist intended the end of the Mosaic age or legal dispensation, which was then rapidly coming to a close. At that time Jesus was to come spiritually in power and great glory, attended by, or rather leading forward the angels or messengers of judgment, (the Roman army, the pestilence, and other instruments for the punishment of the Jews,) and was to commence his reign by the punishment of the wicked, and by saving therefrom his righteous followers—all of which things were fulfilled in that generation.

But to the Corinthians, Paul was writing respecting an entirely different subject. He was not speaking of the Mosaic, but of the Christian dispensation—he was speaking, not of punishments in this world, but of resurrection from the dead in eternity—he was speaking of the close end of the mediatorial reign or kingdom, when Jesus, having judged the world in righteousness and the people by his truth—having, by chastisements, subdued the rebellions—by the manifestation of the goodness and long suffering of God, led sinners to repentance—by the power given him, raised the dead holy and incorruptible—having swallowed up death in immortal life, and sin in uncondemnation and bliss—was to deliver up the kingdom he had received, into the hands he had received it from, and be himself subject unto the Father, who had put all things under him, that God, being in Christ and Christ in the redeemed family of man, might be all in all. Now, it is true that we see not yet all things subjected unto Jesus, no more than did Abraham see all nations and kindreds of the earth blessed in his seed—but we know that he is faithful that promised, and that by two immutable things, (his word and oath,) in which it was impossible for him to lie, he has given us the assurance that in his own good time all shall be fulfilled that he hath spoken concerning his Son and all things.

We hope the preceding imperfect remarks will be satisfactory to our correspondent, and perhaps to others in like situation—if not, we are willing, at a future period, to renew and continue the subject. In writing for explanations, correspondents would do well to state the peculiar points in the different passages which cause them to hesitate in their faith, as by doing so they may save us much needless labor in answering on parts which are already perfectly clear to their comprehensions.

NEW PAPER.

Proposals have been issued by E. M. Stone, for publishing, in Boston, a new paper, devoted to the dissemination of the doctrine of Universalism. It is to be published weekly on a half-sheet super-royal paper, at $1.50 per annum in advance, or $2 if not paid within six months. If this new paper can get a competent support in Boston, in addition to all other papers of a similar description, we think it will argue much in proof of the rapid progress of Universalism in the New-England States.

A GOOD ONE.

An Orthodox paper, called the Christian Soldier, published in Boston, says:—"The opposition of Universalists to evangelical religion bears an exact resemblance to the efforts of wicked men in the primitive ages, to counteract the influence of Christianity. Wicked men hated the apostles and their preaching, and did all in their power to destroy their influence. And so it is now. The Orthodox make use of the same efforts to promote religion, and are met with the same opposition. The primitive Christians were accused of designs against the civil government, and so are the Orthodox."

In the apostles' days Church and State were united, now they are disunited. The doctrines of Christianity are opposed to this union and of course incurred the enmity of all religious politicians. How stands the account now? Orthodoxy is not accused of opposition to the union of Church and State, as Christianity was, but the very reverse. Of course the similarity is the other way—in favor of Universalism and against Orthodoxy.

Again. Instead of using the same efforts used by the primitive Christians, Orthodoxy uses the efforts that the Jews, and Church and State have then used. Their long prayers, theological institutions, compassing sea and land to make proselytes, paying tithes of mint, anise and cummin, casting into the Lord's treasury, deeming themselves righteous despising others, using the externals and forms of religion to the neglect of judgment, mercy and faith—with numbers other similarities, mark them for any thing but imitators of primitive Christians.

While the very laxity of morals, disrespect of the sabbath, &c. and keeping company with publicans and sinners, which they lay to our charge, we take as compliments from them; such charges being the highest evidence we can ask, that the modern Pharisees, have not forgotten the charges with which their fathers assailed pure and undefiled religion, and stigmatized its founder and early advocates.

CONTENTS OF THE UNIVERSALIST EXPOSITION FOR MARCH, 1831.


THE PROPER METHOD OF STUDYING THE SCRIPTURES, IN OUR COMMON ENGLISH VERSION.

OBSTRUCTIONS TO THE ADVANCEMENT OF MORAL TRUTH.—How can ye believe, which receive honor one of another, and seek not the honor that cometh from God only? John v: 44. RELIGIOUS FRIENDSHIP IMPOSSIBLE.

SCRIPTURAL USE OF THE TERMS, SON, AND CHILD.—1. Remarks. 2. Extract from Prof. Stuart.

MISCELLANEOUS EXPLANATIONS.—1. Elect, or chosen. 2. Flesh, Spirit. 3. Holy. 4. To sanctify, to make holy, to hallow. 5. Name. 6. Word. From Macknight.


THE CHRISTIAN PREACHER FOR MARCH 1831, has come to hand. It contains two valuable sermons—one from Br. C. F. Lefebre, of Troy, on conformity to the divine character. Matt. v: 48, and one from Br. L. Willis, of Salem, on the love of enemies, Matt. v: 44.

NEWARK, N. J.

Br. J. D. Coleman of New-York, has lately visited and preached at Newark, N. J., and represents the people there, as in a very favorable situation to receive the doctrine of impartial grace. His meeting was attended by a numerous concourse of devout listeners; and there are many inquiring for the truth. May they find it and be made "free indeed."

PREMIUM OFFERED.

The Editors of the N. Y. Gospel Herald have offered a reward of $30 for an original objection to Universalism! We doubt whether this liberal offer will bring one to light.

Explanations of many texts of Scripture have been requested—as soon as convenient we shall attend to them, by publishing short illustrations, or full sermons on the various subjects embraced.
LETTERS CONTAINING REMINISCENCES.

INTELLECTUAL ASSOCIATION.

A relation in one of the palettes of a very old native African was permitted by his master, a number of years since, to go home to see his family, that was thought a great favour to the poor boy.

He no sooner saw them, than he was transported with joy and delight in his heart. The negro was much pleased with the consentability of the people, and the sight of his suddenly revived the memory of his own native land, his home, his associates, and his freedom.

The same writer relates another interesting instance of the same nature, in which he himself had a part.

"During the time I passed at a country school, in Cowl county, Ill., I often went to school with my schoolmate, to see an eagle's nest, upon the summit of a small tree, in the neighborhood of the school, during the time of the incubation of that bird. The desire of the farmer, in whose field this tree stood, and with whom I became acquainted, was to see a young eagle, for he was uneasy about forty years ago. In our occasional interviews, we now and then spoke of the innocent bash and rural pleasures of our youth, and of those delightful experiences which accompanied our early domestic communications and enjoyments, with the words I had uttered. From that time she became reknowned as a farmer's eagle."

THE SWISS HUNTER.

The following curious occurrence is mentioned in the Journal de Berkeley. A short time ago, a hunter, who was sporting on the banks of the lake of Waltingen, in Switzerland, discovered the nest of one of those destructive birds, the 'ammarberg,' a species of vulture. He shot it and made large of the remains of the nest, with a view of taking the young birds. He had raised his arm, and put his hand into the nest, when the bird with a mighty spring over his head unperceived by him, touched the trigger, and the piece went off, and killed him on the spot."

CUNNING.

"'Cunning,' says Mr. Lock, in his excellent treatise on Education—'Cunning which is the age of wisdom, is the most esteem'd from it, can be done by one who is like himself not to make himself, so, by no other means, by cunning is only the usual of a bad man's other things, because it can pass its evil by direct ways, do it by trick and circuit."

The Magazine and Advocate.

IS PUBLISHED EVERY SATURDAY,

By DOLPHUS SKINNER, Proprietor.

TERMS.—To Mail and Office Subscribers, 50 cents per annum, in advance, or $1, if not paid within three months. To every one, 10 cents the number, for less than one year, (unless the money be paid in advance), and no paper discontinued till 50 cents are due. Non-merchants, or Companies, paying for eight copies, are entitled to the reduced price of 50 cents per year. I am reduced for four years must be paid in advance, or, per copy, price, 2 cents, per copy, 1 cent, or 3 cents, per copy, 1 cent. 

Genessee-street, head of Jowett, nearly opposite the Uni-
INTERTEMPERANCE.

Intemperance is one of the greatest calamities that has fallen upon the human family; strength, health and reason vanish before its desolating influence; disgrace, sorrow, and distress are the inevitable rewards of its indulgence. It seems incredible that ardent spirits should have gained an ascendency over reason and common sense, and that the noblest work of creation should debase his rational faculties by acts of far lower degradation, than any of the brutes and reptiles. My reflection has induced me to estimate the daily expense to the citizens of this village, incurred by intemperance; and I find the cost of the intoxicating poison, bears but a small proportion, to that for time spent, and the waste and sacrifice of property, by neglect, and the lack of industry; which will appear by the following estimate:—

It may be presumed that 150 persons daily idle an hour at the groceries in this village, and can procure the intoxicating drink for ordinary labor, at 75 cents per day, the loss, in time only, is $112.00
Add expense for whiskey to each, per day, at 5 cents, is 12.00

Total, $124.00

Compute this daily expense for one year, or 300 days, it amounts to $37,350.00

It has not been my intention to overstate the expense, nor to magnify the calamity to the citizens of this village, incurred by the excessive use of ardent spirits; and I believe the truth will fully justify me in this estimate.

But we have other kinds of intemperance and intoxication, prevalent in this village; intemperance, too, which is still more expensive than whiskey, and its votaries equally censurable; and with many of them there is much less prospect of a reformation than there is in the case of the temperate fanatic, who drinks the spirit of enthusiasm, manufactured in the workshops of legendarian, and retailed to the citizens by phrenological grocers and pedlars, are increasing to an alarming degree, and their intemperance is equally destructive to the sober and their neighbors, and more expensive in its operations. The victims often become maniacs, and rally forth against their neighbors, with all the venom of an adder; and no calamity has been more vexatious, and none so fatal to the harmony and friendship of our citizens. They deal out hatred for love, and persecution for charity; and, owing to its modern origin, no antidote has been discovered to remedy the evil. In estimating the expense of this modern intemperance of fanaticism, it will be found to exceed the most extravagant expectations; which is readily seen by the following estimate:—

It must be admitted that the full time of at least 500 men, is daily spent in consequence of fanatical intoxication: the average wages at seventy-five cents per day, the expense in time only, amounts to $375.00
1000 women daily spend their time by the same influence, worth 25 cents, is 250.00
Daily contributions to defray contingent expenses, 8 cents each, per day, 120.00

Total per day, $745.00

Adding to this sum the expense of whiskey intemperance, makes a sum total of $860.50, as the daily expense to the citizens of this village, and computed for one year, or 300 days, it makes the round sum of $260,800.00

This sum, however enormous it may appear, in all probability will fall short of the actual burden, caused by the indulgence of the various intoxicating spirits; and can any rational being be surprised at seeing the poverty and insolvency of the citizens?

To remedy all these peace destroying evils, than this village, and restore the former harmony and prosperity of its citizens, it is to be feared, will require something more than the ordinary sagacity of human intellect.

Commence with the whiskey retailers and tippers, and they will cry out our patriotic, aristocracy, and monopoly, and claim a constitutional right to vend, and use their commodities as they please. They will use the extent of their influence and ingenuity to excite sympathy on their behalf, and confusion among their opposers, in order to prevent any interference in their operations. This will be the case with the buyers of fanatical intemperance, for the purpose of producing a reformation, and you will instantly encounter a disciplined corps of phrasial enthusiasm, bowing in the most hideous straits and mournful cant, of "persecution," "heresies," "infidels," etc., affecting the character, granitic, and goading the people, to excite the sympathies of the people, to prevent any rational interference in their modern mode of management.

In this situation stands the all-important question, WHAT IS TO BE DONE? and whether any remedy can be devised, to prevent the influence of intoxicating insanity, until those must determine.

If $260,800 can be saved to the citizens of this village, to feed and clothe the unfortunate and destitute, it should be a strong inducement to activity and perseverance, and worthy of many experiments. But the saving of the money, is not the only benefit to be gained; it will restore friendship and harmony among the citizens, and will stimulate to a general enterprise for the prosperity of the village.

Every rational citizen must be heartily sick of these invertebrate habits of intemperance—these clashing opinions, and the mode and manner adopted by many, of resorting to every stratagem to embarrass and destroy his neighbor, impeding reason and justice under foot, when intrigue or power can gain (what is boasting called) a victory. And this habit has been too long indulged, for the credit and welfare of our citizens.

Let there be one united exertion, of all such as can have any influence, in reforming this village, and removing the various calamities caused by intemperance of every description, which destroys the comfort, and disturbs the peace and harmony of civilized life. Let him who can have any influence over the whiskey tipper or retailer, use it to the extent of his ability and discretion, to work a reformation; and let those who can have any influence over fanatics and phrasiers, do the same.

Many of the bewildered young men who now haunt the grocery may be reclaimed, and turned to laudable habits of industry; and many of the idle and pretentiously pious men, will be of the time in circulating the bowl of fanatical intoxication, having good constitutions, may also be reclaimed, and inured to the useful habit of tilling the ground, or some mechanical employment beneficial to mankind.

I am well aware that all those who shall attempt the work of reformation, to restore peace and prosperity, and improve the morals of society, will have to encounter the most invertebrate and malignant abuse, from the whiskey tippers, as well as from the fanatic phrasiers: but this ought not to prevent a thorough experiment.

If the time and expense of 150 whiskey tippers, who daily spend their time at the groceries in this village; and the time and expense of 1500 persons who are daily and hourly employed at intemperate agonising meetings, can be saved, and the evils attendant on this mispent time remedied, poverty will soon become a stranger among us, and life will be worse enjoyed.
A SERIOUS ADDRESS
TO THE CLERGY OF THE CITY OF ALBANY.

GENTLEMEN—Believing it a duty incumbent on a profess'd minister of the gospel, to "prove all things and hold fast that which is good," I usually embrace every opportunity that presents itself, to hear your lectures, to visit several churches to which you minister.

Being engaged on the Sabbath in administering the word to my own "little flock," my opportunities of hearing are necessarily limited to such lectures as you deliver during those days of the week, usually devoted to secular pursuits. At these times, it is presumed, your discourses partake more of a doctrinal character, than on the Sabbath. However this may be, yet, you will permit me to say, that I have uniformly found you somewhat dogmatically, and very positively upon doctrinal points. Whether this is your usual mode of preaching on the Sabbath, or whether such sentiments are reserved for evening lectures, during the week, is of little consequence to me. It may suffice to say, that in almost every instance, I have found you perniciously adhering to the opinions of your own party, and strenuously opposing whatever might not coincide with your views. Notwithstanding you cannot agree among yourselves, in relation to what may justly be denominated truth, yet you all agree in giving the appellation of error to our system—youth all agree in denouncing as unsound, unscriptural, and licentious in its tendency, that heart-cheering doctrine, of which I am an advocate, and which it is my chief joy to proclaim to a benighted world—

I mean the doctrine of Universal salvation.

I have frequently heard this subject introduced in your desks, and have always heard it associated with Deism, Atheism and infidelity. I have heard you tell the people what Universalists believe, but I have never heard you state that belief, as it is founded in fact. Now, Gentlemen, presuming that you thus misrepresent the sentiments of Universalists, not wilfully, but from a lack of correct information upon this subject, I have thought proper to give you a brief statement of that much despised doctrine. I am a preacher of Universal salvation myself—

I am intimately acquainted with a large number of its advocates, both preachers and laymen, and I give you the following as a correct statement of the fundamental articles of their faith.

1. Universalists believe in one, and but one, supreme, self-existent, and unchangeable God, who is the uncreated source of all life and intelligence—the being on whom we are all dependent for an existence, and all its concomitant blessings, and for all that light, wisdom and direction which we need. They believe this God to be possessed of every possible desirable attribute and perfection—omnipotent wisdom, almighty power, unbounded goodness, eternal mercy, and impartial justice.

2. Universalists believe, that Jesus is the Christ, the Son of God, and the "Savior of the world." They believe that he tasted for every man, are from the deal, ascended into Heaven—that he will finally triumph over all sin, finish transgression, and subdue all things to himself.

3. Universalists believe, that in the scriptures of the Old and New Testaments, God has given a revelation of his character and will. These scriptures contain the only perfect rule of faith and practice, and in conformity to the rules there laid down, God will reward every man according to his works. That no man's works, however, entitle him to endless happiness, or justly deserve endless misery, for eternal life is a free gift which God designs to bestow upon all men.

The above is a brief statement of the most important outlines of the Universalist faith, which are most frequently inculcated by its public teachers. If this is Deism, Atheism, or infidelity; or if it approximates very nearly thereto, you are at liberty in making such associations as I have before noticed.

I have two important reasons for presenting you with this statement of our faith. 1. I desire to show you, that you do wrong in giving the people to understand that Universalism is infidelity, or something very nearly allied to unbelief. 2. I wish to have you know what Universalism is, in reality, so that you may contend against it understandingly—against the system itself, rather than some distorted portions of the system.

And now, Gentlemen, I earnestly request you, when you have cause to speak of Universalism hereafter, to speak of it as it is believed. If our doctrine is that heterogeneous mass of contending elements, which you in some of your discourses have said it is, it cannot be, certainly there can be no need of giving an incorrect statement of it, as associating it with infidelity, in order to make it appear unsound. Let me be distinctly understood—

I do not object to an examination of our tenets—but I do most seriously and solemnly protest against the practice in which you indulge, of passing over the subject with a mere denunciation as infidelity, and of making wrong statements of our opinions, calculated to foster prejudice, rather than inform the understanding, or lead to truth.

Repeat, we do not object to an examination of our tenets—but I do most sincerely and solemnly protest against the practice in which you indulge, of passing over the subject with a mere denunciation as infidelity, and of making wrong statements of our opinions, calculated to foster prejudice, rather than inform the understanding, or lead to truth.

If the doctrine can be proved false by a candid appeal to Scripture, I pledge myself to renounce it, whenever that shall be done.

You, Gentlemen, profess to believe, that the doctrine I advocate is a dangerous and damnable heresy; calculated to lead men down to the dark mansions of endless despair.

This doctrine, fraught with consequences of eternal moment, (as you think,) is now prevailing in all parts of the country, and, I am happy to add, even in this city it is daily acquiring converts. Notwithstanding the cry of iniquity raised against it, and all the "stalts in the dark" it receives, its march is onward. I ask then, Gentlemen, is not your duty plain before you? Are you not bound, by every solemn consideration, to come out like men, like Christians, as you profess to be, and show Universalists their error by open and manly argument?

"Bring forth your strong reasons, and no class of community will read them with more eagerness than Universalists. For one, I pledge myself, if convinced by your reasons, to acknowledge it; and if not, to give them a candid and respectable consideration. Be particular, and aim your arguments at Universalism as it is believed in the community, and not as it is sometimes represented.

As I have no sinner end to accomplish, my object being to obtain truth and righteousness, I use no fictitious signature, but subscribe myself with my own proper name.

Gentlemen, yours in the best of bonds.

I. D. WILLIAMSON.

Albany, March, 1831.

[For the Magazine and Advocate.]

EXPOSITOR.

"A rich man shall hardly enter into the kingdom of Heaven."—Matt. xix. 23.

These words were addressed by our Lord to his disciples, in consequence of his having said to a certain man, who was desirous to know what he should do, besides obeying the commandments, in order to obtain eternal life. "If thou wilt be perfect," said he, "go sell all that thou hast, and give to the poor, and thou shalt have treasure in Heaven; and come follow me. But he went away sorrowful; for he had great possessions."

The kingdom of Heaven signifies the kingdom set up by Jehovah on the earth, which was to absorb all other empires, and extend the jurisdiction of its dominion over the whole earth. Jesus of Nazareth was appointed king of this sovereignty; and to him were committed the keys of trust. He was delegated with authority to rule the nations; and had power over all things in Heaven and earth. When veiled in humanity he issued his Proclamation, in which he exhibited the fundamental principles, by which he should govern the world in his administration. And in order to acquaint mankind with his purposes and sovereign will, he commissioned the officers, or ministers in his cabinet, to go into all the provinces of his realm, and develop the nature of his jurisprudence. Hence the kingdom of Heaven, has an allusion to the Messiah's reign: and is so understood by Dr. Campbell, and the best annotators. But, from the following passage, "verily I say unto you, there are some standing here, which shall not taste of death, till they see the Son
of man coming in his kingdom," Math. xvi: 28, with many others that might be adduced, it is clearly demonstrated that he did not assert his high prerogative, whilst in his incarnation.

Before he was to take his seat in the chair of state, a great revolution was to take place in the juridical and moral state of the Jewish nation. A spiritual and eternal covenant, in the spiritual world, was to be experienced. The elements of the Mosaic polity, and r:taals of the legal dispensation, were to be consumed. —

The old heavens and earth, constituted of the civil and ecclesiastical policy of the Jewish hierarchy, were to pass away, as with the noise and terrors of an earthquake.

The change of government was to be attended with memorable events. All the old things pertaining to the first administration, were to vanish away, prior to the introduction of the second dispensation, or extinction of the new heavens and earth, based on the eternal, and immutable foundation of justice and righteousness.

Christ's kingdom was to be established with power, according to the best information we can gather from sacred and profane history on the subject, immediately after the dispersion of the people of Judea, and the destruction of Jerusalem by the Romans. If we regard the prophecies of Christ, we learn that those only, who observed with care the signs of the times, were found watchful unto prayer—and, when the enemy appeared in hostile array, encamping around the devoted city, fled hastily to the mountains, and were received with earthly regard by the blessed and joyful reign of Prince Immanuel.

Taking cognizance of these particulars, the force of our Lord's observations will appear in all their native simplicity; as will be seen by the following considerations.

1. The kingdom of heaven was to be emphatically established a little posterior to the invasion of Palestine by Titus Vespasian.

2. Whoever neglected to follow the sage advice of Jesus, to flee immediately out of the capital of Judea, without even delaying to take their effects, when they saw the day of their visitation, were inevitably subjected to the unparalleled sufferings of that direful war, which terminated in the total overthrow of the Jewish nation.

3. None of those who tarried in the city during the siege, ever entered into the "regign of God": for such as did not escape, during the campaign, were carried into captivity, to crown the trophies of the victorious conqueror. Hence he, who endured unto the end, regarding "the day in which the Lord should appear as a thief in the night," was alone found a candidate for salvation.

Therefore it will appear obvious, that under these peculiar characteristics, which distinguished the existing circumstances of that era, if any individual had such a love for earthly possessions, that he would not willingly forsake all, to follow his sovereign, while he was in the flesh; such would be his anxiety to secure the allurements before he departed hence, when the signs of the prefigured catastrophe warned him to fly for refuge, that the day of grace would pass away while he was making preparations; and, behold! when he is really, it is too late. He knocks; but the door is shut. He cries for admittance; but his fate is sealed. Ah! "how hardly shall a rich man enter into the kingdom of heaven."—Thus it was requisite, that those who would rest in peace, "when the Lord himself shall be revealed in fire, taking vengeance on them that obeyed not the gospel of God," should dispossess themselves of all temporal things, that had a tendency to bind them to the land of their fathers, in order to be prepared for their flight, at the moment their Lord should call. And to such as had forsaken all things, and considered all those who were bound to them by the tender ligaments of consanguinity, for their Master's sake, Jesus promised an inheritance of everlasting life, or permanent joy; for it was evident from their attachment to their King, that they had made their "calling and election sure." —

L. L. SADLER.

[For the Magazine and Advocate.]

ETERNAL DEATH.

Almost every number of your highly esteemed and very useful paper, contains admirable reflections, the most extensive and sublime of Universalism, within the compass of your labors. This is an event at which every believer in the impartial goodness and love of God, must rejoice. It affords them the most conclusive evidence, that notwithstanding the infuriated zeal and unceasing labors of the Orthodox clergy and their deluded followers, the doctrine of the final purity and happiness of the whole human family, must and will prevail. To see the great principles of intellectual emancipation thus eradicate superstition and error, must be consoling to every sincere believer in the ultimate salvation of all men. In this situation of the country, Calvinistic orthodoxy, has redoubled its vigilance, within the last three or four weeks, but with very limited success. The means made use of are too degrading to be related, and too notorious to escape the reprehension of almost every man, of whatever persuasion he may be, who is not an unprincipled hypocrite, a violent enthusiast, or a stupid bigot. The promoters of what is here called religious exterminations, or revivals, will soon learn that they are outraging themselves, and inly judge of the demoralizing effect of their anxious and pious bombast; and that the good sense, as well as the good feelings of the community, will set down their rant as solemn mockery of the religion of the meek and lovely Jesus, and their many and long prayers as the dreaded harbingers of infidelity. Little good will be expected from the labors of men whose piety is measured by dollars and cents, and who alarm the weak and the credulous by representing the "Father of the spirits of all flesh" as vindictive and full of anger; and also as

prepared to visit woes unutterable and unnumbered upon his children, the beings he has created. In such preaching as this, may be found the very essence of those Orthodox avowments, or religious tornadoes, which occasionally visit our towns and villages, to the great injury of morals and of rational devotion. The Rev. Mr. Finney has been upon our borders, but seems not inclined to visit this place. I however heard him preach at East-Bloomfield, on Thursday, the 10th ult., from his favorite text, "The wages of sin is death."—Rom. vi. 23. The whole verse reads thus, "For the wages of sin is death, but the gift of God is eternal life, through Jesus Christ our Lord." He attempted to shew that the death mentioned in the text was eternal death, and in support of his position, referred his readers to the latter clause of the enervate, and the life mentioned was eternal, the death set over in opposition thereto, he inferred, with all that confidence which his declamations uniformly evince, must be eternal also. The Rev. gentleman might well have dwelt upon the marvellous process of his own destruction, had he been upon himself the trouble to ascertain the true scriptural meaning of the word death. Paul says, "For as in Adam all die, even so in Christ shall all be made alive." 1 Cor. xv: 22. "That as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life, by Jesus Christ our Lord." Rom. v: 21. It can hardly be presumed, that any man in his senses, will pretend that either of the above texts has the remotest allusion to an eternal death; it would be an unreasonableness culpable to admit of a moment's countenance or support. Yet Mr. Finney, to be consistent with himself, and the logic of Orthodoxy, would be bound to say that the apostle could only be understood as meaning "eternal death," because as in the first case, in opposition to eternal life, so also in the second was a word set over for the purpose. If, indeed, there be any such thing as eternal death, St. Paul would not have said, "even so, in Christ shall all be made alive." He deprecated that sin which reigned unto death; but had that death, the wages of sin, been eternal, he would not have said, "even so might grace reign, through righteousness, unto eternal life." The same apostle says, "and as we have borne the image of the earthy, we shall also bear the image of the heavenly," 1 Cor. xv: 49. This passage admits of, nor has it ever received but one construction. "The image of the earthly" distinctly means the image of the human nature, our existence in this life—"the image of the heavenly," as distinctly means a spiritual existence, eternal life, which God in his providence has allotted to the whole human race, all that have borne the image of the earthy. Yet, according to the beautiful phrase of Mr. Finney, it is "the image of the heavenly, being eternal, and as it is set over against the image of the earthly, the earthy must be eternal also!" "The wisdom of this world, is foolishness with God."—B. C.

Buffalo, March 12, 1831.
ENDLESS MERCY.

We are often called to witness, feel, and to contemplate scenes, that are no less than shocking. Accidents of all kinds—such as are pitting by death, suddenly and unexpectedly, dear relations and friends; great mental or bodily anguish, from unavoidable causes, and for which little or no relief can be administered; malignant diseases, sweeping off thousands of our fellow creatures, are all truly shocking. War—the desolating sword—how shocking! We might quote the great Jefferson, and say, "a sight of this my soil recoils with horror!" These are but a few among many scenes of human calamities, that we are almost daily called to witness. But what are these scenes, so shocking, when compared with the scenes brought to view by the doctrine of eternal punishments in Hell, in its origin imputed to the merciful God of Heaven? They are, comparatively, scenes of past time—trifles, light as air. They have an end, and not unfrequently the shocking and trying scenes terminate in repose and tranquillity. Disease is succeeded by health, and war by peace; but the cruel doctrine of eternal punishment precludes the possibility of any change, at least, for the better. One uninterrupted, and never ending scene of misery, "united and unrelieved ages of hopelessness," according to this doctrine, must be our doom.

That this doctrine is of divine origin, I know is both taught, and professed to be believed in, by many in this enlightened age and country, as well as in many others; but this is no proof of its truth. Making reason my guide to judge by, a true knowledge of the nature and design of punishment, with as correct notions of the character of the merciful Creator, as can, by finite beings, be arrived at; I must declare, without reserve, that it cannot be true, and that it never originated in Heaven.—Where then did it originate? According to the best historical evidence, evidence which no critic in history will dispute, we must believe that it originated either among the Egyptians, Persians, Chaldeans, or the Greeks. That they, all of them, introduced this belief of punishments after this life, is a fact that rests on good, if not indisputable, historical evidence. The Jews alone, of all ancient nations, admitted only temporal punishments, and bad enough they were, in all conscience.

[To be continued.]

Utica, March 15, 1831.

ORTHODOX MOVEMENTS

IN ORLEANS COUNTY, N. Y.

Divine Providence has cast my lot in a section of country where liberal principles are warmly and extensively circulated, and in the neighborhood of a respectable society of Universalists, who enjoy their own means of instruction on religious subjects, and who are perfectly willing that others should do the same; we fear not to test our moral reputation with other societies in town, being at peace among ourselves, and do not wish to interfere with our neighbors who have their light—from death to life, and from hatred to love, yet a more important change awaited him and his people than a mere change of faith and a deliverance from the last enemy, death, and enjoy God in his immortal kingdom, as his own free gift to his creature man. These remarks had some effect, for they called it the old Syren song, as sung to the false goddess by the Poet. After this my life was imbued with the spirit of the scene he called the attention of the audience and refused the charge made against me and the doctrine I professed. After two prayers the meeting was dismissed, and I believe without making one convert among our society, or shaking the faith of any—for who can shake the kingdom of heaven within us, or sap the foundation of our hope? It was really amusing to hear some of the old Christians make their honest confessions of their neglect of duty for years past. They even said they had been stumbling blocks over which they thought some had stumbled into Hell. There was a man one to dispute the truth of the first part of their testimony, and I, I believe, said Amen. It would swell this communication too much for insertion, if I should write all the leading features of these meetings. I am now going to the subject of which this discourse is the opening. The actions of God on the holy, the sins, the ignorance, and I might add the impudence, of some of the upstart converts, who are wiser in their own conceits than ten persons who are able to render a reason for their opinions—in short, the whole scene to the close observer, would have been convincing proofs that the true God was little known among them, and the inscription on the altar at Mars Hill, true and applicable to the "unknown God" whom they ignorantly worshipped.

Bra. Skinner and Groesh, we are all alive to the cause of truth in our region—some rooted and grounded, and others desirous to know the Lord, whom to know is life everlasting.

ISAAC WHITNALL.

EDITORIAL CORRESPONDENCE.

The following remarks of our correspondent are worthy the attention of our brethren. We are often willing to go to the aid of our brethren in contest, but a leader without faithful followers or supporters, can hope to effect little.

Messrs. Editors—Your papers are read with much interest and satisfaction by many in this place. The cause of truth here is flourishing—we have with us two able ministers of the gospel, Bra. E. Bump and A. Bond, who are aseeks in the cause of the gospel, who have done much, and I Humbly hope and trust, will do much more, in making esteemers from their sublime truths, and convincing the self-righteous of the incorrectness of their unscriptural and unmerciful doctrines; and may the Lord be with them and prosper their labors. And I would through the medium of your paper, say to all laymen in this region, let us come up to the help of the Lord, with our ministering brethren, against the mighty. Let us always remember, that they bear the burden and heat of the day; that at all times, let us ever strive to look upon them as suffering for righteousness' sake, and let us ever defend, support, and defend, whenever assailed by our oppressors; and above all, let us reward our ministering brethren with a liberal compensation for their labors, for the workman is worthy of his meat.

J. M. 

Whit Creek, Week. Co. Feb. 1831.
TO CORRESPONDENTS.

Br. J. Whitcomb of Lebanon, N. H., writes:—"If you know of a young man—a Timothy or a Titus—possessing good preaching talents, that you could recommend to me, and who would like to visit this western district, I would that you would persuade him to become my colleague. There are more places that I can attend to, on my circuit, where he would be handsomely rewarded for his services."

While upon this subject we would say a few words to our young friends, many of whom, we have reason to believe, would come up to the help of the Lord against the mighty—but far that natural fear and timidity consequent on serious youthfulness. Many seem to believe that years of preparation are necessary, before they can enter the ministry—that a knowledge of the original Greek and Hebrew, at least, must be theirs before they dare open their mouths to speak of things pertaining to salvation. This is a mistake—a lamentable error. If report say true, our fathers in the ministry of reconciliation were far from being even good English scholars, when they commenced their labors. Of these, nearly all were eminently successful, and some of them now stand far above many of our learned competitors, as profound reasoners, and excellent writers, and better speakers. How many of our present "able ministers of the New Testament" there are who commenced their ministry, possessing nothing but a common English education. It is not isolated learning, but active good sense—an unsputtered life—a prudent zeal and an increasing store of information which, with moderate talents, will make the able and successful, because good, preacher.

The ministry, also, affords much leisure for study and improvement—and not only for acquiring, but also for applying information—thus impressing it more deeply and usefully onto the mind than, perhaps, could be impressed amidst the routine of collegiate duties. While learning the opinions—studying the heads of mankind, in books, the preacher is also learning their hearts in his travels and preachings—for an inheriting minister—and all young men should investigate as much as possible, in the small circle—never to lose the double chance for study and power the collegiate student. Hence, though learning is to be desired, yet it is not necessary.

The Bible should be best known—next a few of our most useful and interesting authors on
BEHOLD DR. ELY'S CONFESSION.

In the 45th number of the Magazine and Advocate, for 1850, our readers will recollect we published a long article, entitled, "Orthodox Plans Exposed," which embraced four particular documents, accompanied by remarks from a committee of the New-York and Philadelphia Association of Universalists. When this article first appeared in the Trumpet, and was copied into nearly all the Universalist publications in the country, much alarm was created among Presbyterians, that their plans had been exposed, and the world was now to be acquainted with their various secret operations. To stop the tide of public indignation, to turn the tables on the Universalists, and produce a laugh at their expense, Dr. Ely came out in his paper, (the Philadelphia,) and thanking the Universalists for having given these documents so much notoriety, very deliberately stated that these documents and instructions to their missionaries and agents were never intended to be kept secret, but had been published to the world, and that repeatedly in the Philadelphia, and nearly all the Presbyterian papers in the country.

He affected to laugh at Universalists for their ignorance, and to think that they had completely hoax'd themselves by publishing, as secret commissions, &c. what had so long been before the public. Since this statement of the Dr. we have twice called on him through the medium of this paper, for a copy of the Philadelphia, or any other Presbyterian paper, containing those documents as published previous to the appearance of "Orthodox Plans Exposed," but have never been gratified with an answer of the request. Other Universalist papers have also called on him, repeatedly, for evidence of the truth of his statement. "The Doctor at last found that he must either lose his reputation for veracity, or else answer these numerous requests in some way or other. He could not furnish the papers containing the documents required; and so he comes out in the Philadelphia of the 4th ult., with the following apology and confession.——Reader, observe it carefully. Here it is:——

'The minutes of the General Assembly for May, 1828, of which 5000 copies have been distributed over the country, contain an Address of the Executive Committee of the Board of Missions, in which all our plans, and designs about fifty cent contributions, legacies, mission-boxes and the like, were disclosed. The Christian Advocate for July contains the same. In the same year a pamphlet called an Overture, containing a Plan for the proceedings of the Board of Missions was published, and copied into the Christian Advocate for June, 1828: in which also, as well as in their Minutes, were published the Assembly's proceedings on the same. All of which the General Agent in carrying into effect the Plan of the Board of Missions, were published during several months in succession in the Philadelphia and Christian Advocate; from November 1828 to the end of the year 1829. A plan for the more efficient operations of the Board, appears in the No. of the last named periodical for October, 1829. The plan for rendering Sessions auxiliary, appears in the same work for January and February, 1829; in the Philadelphia for December 12, 1829; in the 13th Annual Report of the Board; and on the covers of the Missionary Reporter for thirteen consecutive months.

I am now come to my confession and correction of an error. I find on examination that the Commission and Instructions to our missionaries and agents had not been published except on a sheet which, contained them, in connexion with our Plan, previous to the exposure of our Orthodox Plans by the Universalists. Of this sheet two editions have been printed; and I have personally distributed many copies to other Presbyterian persons who were neither agents nor missionaries, for their information. If any have inferred from my publication, any ideas different from those which I now express, I have unintentionally led them into error; and I desire the right Universalist Periodicals, in responsible and respectable execution, with which I exchange, to give as extensive currency to this my full explanation as possible.

You have publicly challenged me to send you the Commission which I as a volunteer received from the Freeburg School Union. Until this day I never read that Commission; but I had it in my possession during my agency in New-York last September and October; and since that document authorizes me, "if necessary, to exhibit my instructions," I send it to you, assuring you that I have had no occasion before to submit it to the inspection of any individual. It was doubtless printed that it might be read by all concerned in the same. If you, and my numerous Universalist friends, will give it a freecirculation thro' your papers, you will greatly aid the A. S. School, and prepare the way to perform any future agency with greater facility and success.

I remain, Sir, yours, with all due respect, Ezra Styles Ely.

From the above statements of Dr. Ely, the reader will perceive that he did not state the truth, whilst he declared the documents alluded to had been repeatedly published to the world, in the Philadelphia Christian Advocate, papers. "The Plan for rendering Sessions auxiliary, &c. was the only document of the four which appeared in "Orthodox Plans Exposed," that had ever been thus published by the Presbyterians. The three other documents, viz. the Commission, the Instructions to each Missionary, and the Instructions to each Agent of the General Assembly's Board of Missions, had neither of them been published, according to the Doctor's confession, "except on a sheet which contained them in connexion with our plan," and which were circulated by the Dr. among his friends, "for their information."
EVANGELICAL MAGAZINE AND GOSPEL ADVOCATE.

ORTHODOXY ALARME.

We cut the following from the Western Recorder of last week. It purports to be from a letter written by an agent of the Am. Bible Society, in Ohio, to the secretary of the Home Missionary Society.

"Many families are found, in which one or both of the parents as well as children, from ten to fifteen years of age, cannot read. Many of these families know as little of the wants of this world lying in wretchedness, as the inhabitants of Borneo, and as little of the efforts of Christian benevolence. Yet all of this people have heard of the foolish stories of missionary extravagance. They have also heard of the "Church and State fund," accumulated by missionary and bible societies, already sufficient to pay the national debt! etc. etc. Many of these ignorant people are alarmed on these subjects, and here is the cause. In most of the houses where the Bible is supplied by an Infidel or a Universalist newspaper. They are constantly receiving reports of all the movements of Christian enterprise through these foul channels; and the children of this world are wiser in their generation than the children of light.

I was told a few days since, that at the post-office in a small village, something more than a dozen copies of these vehicles of defamation were taken and read by perhaps a hundred families, shedding the mire of infidelity in the nursery and the school. Many good people, even being in a degree shut out from better sources of intelligence, have been "carried away with their dissimilation."

The above is certainly a curious piece of information. The people in Ohio are wonderfully ignorant; yet they know too much to be deceived by the pretensions of the Orthodox. They have heard of the immense funds the latter have accumulated, and become justly alarmed at their rapid strides towards wealth and power; and well they may be, for notwithstanding they "know so little," they know there is little confidence to be placed in those who assume to come with the authority of Heaven to do source endless damnation on all that will not subscribe to their partial dogmas, and bestow on them one half of their earthly substance. The above story however does not hang together—for the people are first represented as being generally very ignorant, insomuch, that a vast proportion of them, parents and children, are unable to read; and in the next place, they are said to be very liberal in patronizing "Infidel and Universalist newspapers." But pray what use do they make of these papers, if they cannot read? But why does the writer speak of "Infidel and Universalist newspapers" in this manner, as if they were all alike, or of a similar cast? Doubtless, to prejudice his readers against the latter, from which he dreads the most, knowing that their circulation is widely extended and constantly increasing in Ohio.

As for Infidel and Universalist papers, they are much farther apart in the doctrines they insulate, than the Infidel and the Universalism are. The Infidel denies that Christ will save any part of the human family—the Universalist maintains he will save the whole; so that Universalists stand directly between us and the Infidel. But Universalism, no doubt, prevails very extensively in that part of the country—the craft of Orthodoxy is in danger, and she cries out with an "exceeding bitter cry."

However, if her sole object be to have people good, she need not be alarmed; for this writer allows that there are "many good people" in those places where so many of these publications circulate. Brethren, keep cool.

A LIBERAL METHODIST.

A correspondent in the Christian Intelligencer states, that at a Conference held in Wiscasset, Maine, for the purpose of getting up a revival; a Mr. Libby, of the Methodist persuasion, actually preached, with great eclat, Br. Ballou's sermon entitled "Criteria of false and true preaching" which was published in the 3d number of the present volume. He repeated the first and second general heads of the discourse literally, as a person of good memory, and feeling interested, would recite a piece of the same length. On coming to the third head (Cruelty) he gave it the go-by, introducing in its stead a tirade against Universalism, with many quotations from the defunct Anti-Universalist, and low attempts at witty sarcasms. He then returned to B. Bal- lou's sermon, and recited the remainder with as much assurance and complacency as if it had been his own composition, and peculiarly fitted for the occasion. Our readers will not be astonished to hear that cries, shrieks and groans—a revival of terror and despair—were not heard that day, for that one Universalist sermon had effectually quelled the perturbed spirits of gloom. We fear Mr. Libby's ill success in his vocation will deter him from preaching any more sermons of so liberal and sensible a cast.

We are happy to learn, by a letter recently received from Dr. W. I. Rosee, of Portland, that he thinks of returning into this State again, this Spring. He thinks he shall enjoy his health better in this State than where he now is. His return will be greeted with joy and gratitude by thousands of hearts. We hope he will persuade some other preachers to come along with him from the East. We need twice as many as we have, to supply all the calls for preaching in the different parts of the State.

NEW SOCIETY.

By the Boston Trumpet we learn that a new society of believers in universal salvation has been gathered together in Quincy, Mass.
POETRY.

TO A DEAR LITTLE BOY;
After an interval of absence.
BY ALARIC A. WATTS.

I miss thee from my side,
With thy bright, luminous smile;
When thy eager steps are near,
From thy crib at morning tide;
Of its curtains peeping through;
In its close not a light to give me thee;
In thy sleepy, and aside,
When's was time for bed again?
I miss thee from my side,
When the dinner board's o'er;
When the orange I divide,
Or extract the apple core—
What's available board store
Of barley, sugar, sweetmilk;
This art by my side no more,
Vacant is thy wonted seat.
I miss thee from my side,
With thy query oft repeated;
On thy rocking-board sitter,
Or beneath my table seat;
Or when thee, without direction,
With a summer-day's delight,
Many a childish aim defeated,
Sleep hath overpowered thee quite.
I miss thee from my side
So betwixt the door and wall,
Vainly pullemple his bride,—
Judy's wrongs can charm no more!
He may beat till she's sore, and
deep, deep, and, oh! how sore;
'Cause I loved them of upsorey,
What's the pageant now to me?
I miss thee from my side,
When the light of day grows pale;
When the eyecicles repeat over,
Then would I list the old-old tale,
And the murdered babes bewail;
Yet so greedy of thy pain,
That the nurse of sorrow shall,
I must needs begin again;
I miss thee from my side
In the hamlet that late were thine;
Where thy tattling feet would glide,
And thy clasped fingers(white;
Here wouldst thou put numbered nubbin-nine,
Silent relics of thy play;
Here the mimic-teshine shining
Thou wouldest wash the live long day!
Thy drum hang on the wall;
Thy bird-organ's sounds are o'er;
Dogs and bears join great and small—
Wasting some a leg or more;
Cows and sheep—a motley store—
All are stubbed 'neath thy bed;
And not one but can restore.
Memories sweet of him that's dead;
I miss thee from my side,
Blithe cricket of my heart!
Of secret have I sighed;
For thy chirping voice of mirth;
When the sun were earth;
Chill my heart or dim my eye,
Grief is stilled in its birth,
May little prattler's nitch.
I miss thee from my side,
With thy bright, luminous smile;
When thy eager steps are near,
From thy crib at morning tide;
Of its curtains peeping through;
In its close not a light to give me thee;
In thy sleepy, and aside,
When's was time for bed again?

DEATH.

In Barre, Orleans county, on the 18th ult., Mrs. Jeptha S. Perkins, consort of Col. Colby, and daughter of Abiel and Olive Harding. She has left a numerous family and a large circle of connections to lament her as a friend. As she lived, so she departed, in the full faith of the salvation of all mankind. The funeral discourse was delivered by the writer of this notice, and a numerous and attentive congregation, from Rev. xiv. 13. I WITNESS.

LETTERS CONTAINING REMITTANCES,
Received at this office during the week, ending March 31.


[For the Magazine and Advocate.]

ROAD TO HELL.

Liberal principles must and will triumph in this country, notwithstanding the disconcertions of any self-styled Orthodoxy. We have been visited with a revival of Finneyism, though its effects are chiefly, if not wholly, confined to those who have not the least expectation of success in that place. Br. I. had a curiosity to attend one of their meetings. On his arrival at the door, he was suddenly stopped by a Rev. Mr. C., who abruptly asked him if he was a "Christian!" Br. I. replied, that as he understood the Bible, he was. "Ah," said the Rev. Mr. C., "you are a Universalist, aren't you?" "Yes," was the reply.—"Well then," said Mr. C., "I would inform you that you are right on the wrong side." Now, is that a "Christian?" I asked Br. M., with his accustomed cheerfulness, "for this information, however it may have been necessary —which he did by turning from the door of the church, and retreating, quick step towards home."

Royalties, March, 1851.

C. H.

A VIZIER'S CUNNING.

The possibility of a great change being brought about by the tale which Leckman tells of a Vizier who, having offended his master, was consigned to be shot in a lofty tower. At night, his wife came to weep below his window. "Cease your grief," said the sage, "go home for the present, and return hereafter when you have procur'd a live black beetle, together with a little glass, or muslin bottle; three worms, one of the finest still, another of stout pitchcock, and another of whipperin; finally, a stout coil of rope." When she again came to the foot of the tower, provided according to her husband's command, he directed her to reach the head of the insect with a littie of the glass, or museum bottle; then laid it on the end of the silk thread around him, and to place the insect on the tower. Reduced by the smell of the butter, which he conceived to be in some sinister manner above him, the bee sting less, ascend till he reached the top, and thus put the vizier in possession of the end of the thread, which drew up the pitchcock by means of the silk, the small cord by means of the pitchcock, and by means of the cord, a stout rope, capable of sustaining a man's weight—and at last escaped from the place of his durance.

It seems impossible not even less frequently to the catastrophe of reprisal. The conversation one day between the King and his vizier, thus of a townsman, whose funeral was to take place on the following day. "By the by," said one of the company, adding something in jest, "what's the meaning of your black coat for the occasion, my own being out of repair?" "Having dressed the same funeral band in the former days," answered the vizier, "I am sorry I cannot lend my suit, but I can recommend a most excellent substitute; yours your character were shoulders—that'll be the thickest coat you ever wore in your lifetime."
The common interpretation of our text and context, gives it its language a literal meaning. It is generally supposed that it is the literal heavens over our head, and the literal earth under our feet, that are to be consumed and melted with fire! We hear much said about fables—but the fact is, there are hundreds of fabulous stories which nobody believes, and which indeed were not written to be believed, that in my view are far more worthy of credit than the common opinion of the subject before us.

The idea that this natural heaven and earth, and these natural elements, are to be burnt up, is contrary to the platonic demonstrable facts. Though the world may be disorganized or decoupled, yet it is most improbable, in the nature of things, that it should be annihilated. The term annihilation has no perceptible meaning when applied to the subject. Nothing material which has been, can be annihilated—it cannot cease to be in all forms, insomuch as something cannot be converted into nothing. To suppose otherwise would be to admit of the most palpable contradiction.

But again—under a literal view of this subject, what are we to understand by the new heavens, and the new earth, which the apostle looked for? Is there to be a new material system, after this present material system is destroyed? For if we understand one part of this account in a literal sense, we certainly must the whole. It is possible some may have viewed the subject in this light, but I doubt whether it is so understood in general. But why not? Is it not as evident from the language of the apostle that there is to be a new material heaven and earth, that there is to be a new material heaven and earth to be burnt up? If we contend for the one, must we not upon the same authority, admit the other? Most certainly. From this consideration, therefore, there are no other, the absurdity of the common opinion is made sufficiently to appear. But, after all, suppose we admit the common notion of this account, what has all this confutation to do with the doctrine of endless misery, which is supposed here to be taught? Or wherein does it in the least degree favor this doctrine? We have seen that, agreeably to the common notion, the world and all therein are to be burnt up—and to be destroyed. Well, now, if the world and the ungodly are to be destroyed together, of course this will be the end of the wicked—for although the Apostle looked for a new heaven and a new earth after the old are destroyed, yet he says nothing about looking for the ungodly afterwards. Therefore, whatever this account proves beside, it does not prove the endless misery of a single soul. And hence, though we should fail to make out our view of the subject, our opponents, even then, would gain no advantage over us either, because this and that answer to our purpose or not, it certainly does not answer theirs, without involving the grossest absurdities.

With these remarks, we now leave the negative side of the question, and proceed to the affirmative. And, first, I beg leave to observe, that we consider it language of the apostle, in our text and context, like many other parts of the Scriptures, to be highly figurative. We understand, also, (for reasons which we shall not fail to give,) that the apostle gives a figurative account of the destruction of Jerusalem, the perdition of the ungodly Jews, and the abolishment of their system. That the judgment described by the apostle, in our text and context, is no other than this, we shall show by comparing it with the account of the Jewish calamity as given by our Lord.

In examination of our text, it will be proper in the first place, to ascertain the time at which the event mentioned was to be fulfilled—and this will be done by consulting the context, and by comparing other relative passages.

In the first verse of the context the apostle says, “This second Epistle, beloved, I now write unto you, in both which I stir up your souls by way of remembrance.” By way of remembrance of what? Let it now be asked—for from this it would appear that his brethren had been previously instructed in something of importance, which he would here remind them of. And what was this? The answer is contained in what follows—“that ye may be mindful of the words which were spoken before by the holy prophets, and of the commandment of us the apostles of our Lord and Saviour.” And what were those? “Knowing this, first, that there shall come, in the last days, scoffers, walking after their own lusts.”—Well, when were those last days? For this is the time we are in pursuit of. This question will be answered by comparing relative passages. First then, we notice Jude, 17, 18. But, before we remember the words which were spoken before, of the apostles of our Lord Jesus Christ; how they told you there should bemockers in the last time. Again, 1 Tim. iv. 1. “Now the spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils.” And John says, “And this is that spirit of anti-christ, whereof we have heard that it should come; and even now already is it in the world.” 1st Epistle, iv. 8. Again, he says, “Little children, it is the last time; and as ye have
heard that anti-christ shall come, even now there are many anti-christs; by which we know that it is the last time." 1st Epi., it. 18.

From this it plainly appears that the last days or last time, a time in which there should arise false Christs and scorners, had then already come. As the apostle again says, "In those last days God hath spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds; who being the brightness of God's glory, and the express image of his person, upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high." Thus is it in the New Testament as well as in the Old, so that this may be considered a constant theme. It is a truth that we may rely on, and that we may be sure will be fulfilled. "For this we explain to you what is to be taken from all this, when Jesus shall come and sit on the throne of his glory." 1st Epi., it. 22.

Again, as it is said in the Old Testament, "By the word of the Lord shall the heavens be impressed; and all the host of them shall vanish away." The same comparison is made by our Lord, between the flood and the Jewish calamity, as we here discover made by the apostle.

Our Lord says—"But as the days of Noa

ah were, so shall also the coming of the Son of Man be," &c. Again, the world, which was, was with water, perished. But how are we to understand this? That it was the literal world or globe that was perished by water? There would be as much propriety in this, as in the common notion that it is the present literal heavens and earth that are reserved unto fire. Yes, with equal reason we may give the first a literal construction, as the second. If any contend that it is the literal heavens and earth which are reserved to be destroyed by fire, then I can maintain on equal authority, that it was the literal world that was destroyed by water in the days of Noah. But as a literal meaning will not be contended for in the first instance, it certainly ought not to be in the second—for if we allow one part of the account to be literal, we certainly keep the whole. In the case concerning the flood, the world is put for the inhabitants of the world; therefore, when we read that the world perished, we understand that it was the people of the world. Hence, in Gen. 7:23, we read—"And every living substance which was upon the face of the ground, both man, and cattle, and creeping things, &c. And Noah only remained alive, and they that were with him." This is not an solitary instance wherein world stands for the inhabitants of the world. Observe the following instances. John, saith—"Behold the Lamb of God which taketh away the sin of the world." Again, "God so loved the world," &c. Again, "The world cannot hate you." Once more, "God sent not his Son into the world to condemn the world, but to save the world," and other places too numerous to mention. Now as the world in the context, and other places, stands for the inhabitants of the world, so, in like manner, the earth in our text, as well as in many other places, stands for the earth and inhabitants of the earth. Notice the following instances. "O! earth, earth, earth, hear the word of the Lord!"—Jeremiah. "Whole earth is of one language!"—Genesis, "O! earth, hear the words of my mouth!"—Deuteronomy. "Let the earth rejoice!"—Psalms. "Earth saw, and trembled!"—Isaiah. In all these instances, and in others too numerous to mention, earth stands for the inhabitants of the earth. Well now, as the world in the days of Noah, was destroyed by water, so the heavens and earth, in the days of the apostles, were reserved to be destroyed by fire. By the earth I understand the people of the earth, or the ungodly Jews; and by the heavens, I understand the Jewish system or polity. By the destruction of the earth, I understand the perdition of the ungodly; and by the destruction of the heavens, the abomination of the Jewish system—the vanishing away of the old covenant, and the end of the temple worship. This view is abundantly corroborated, both by Christ and the apostles. Observe the above notice of the destruction of Jerusalem, by saying "This generation shall not pass away till all these things be fulfilled," &c. Compared with his words to the Jews—"The kingdom of heaven shall be taken from you, and given to another nation," &c. I think there can remain no doubt that all this alludes to the abolishment of the old covenant that was faulty, and to the removing of the rites and ceremonies of the temple worship, which things the apostle said, "were ready to vanish away." But again, Paul, in his epistle to the Hebrews—xii: 25-28, gives a still stronger corroboration of the view we have taken. &c. "Therefore," he says, "that ye refuse not him that speaketh; for if they escaped not who refused to hear him that spake on earth, much more shall not we escape, if we turn away from him that speaketh from heaven; whose voice then shook the earth: but now he hath promised, 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 are shaken, as of things that are made, that these things which cannot be shaken may remain. Wherefore we receive a kingdom which cannot be shaken." Phil. 3:20. Paul's argument is clear and conclusive, and I think none can misunderstand its meaning, or doubt the application we give it. "This once more, when heaven was to be shaken, signifies the removing of those things that are shaken, that these things which cannot be shaken, may remain." Those things which were shaken, and ready to vanish away, were undoubtedly the ceremonial ordinances of the old system. But the things which cannot be shaken, belong to the new covenant, which is more perfect and durable, being founded on better promises. Hence the apostle says, "We receive a kingdom which cannot be moved—a city which hath foundations." I now proceed to the examination of the subsequent context. But beloved, be not surprised at this new thing, that day of the Lord, is as a thousand years," &c. "The Lord is not slack concerning his promise, as some men count slackness," &c. Some men said, "the Lord was slack concerning his promise. Yes, the scorners were encouraged, "Where is the promise of his coming?" Because, the Lord had endured with much long suffering, and because the judgment had slumbered for a season, the scorners endeavored to persuade the people that it would never come. But the apostle assures his brethren, that although it had slumbered in time past, yet it should tarry no longer—but that it was near at hand. Wherefore, he says, speaking of the destruction of the false prophets and ungodly people, "Whose judgment now of a long time lingereth not, and their damnation slumbereth not." Again—"For the time is come that judgment must begin," &c. This reminds me also of the words of our Lord unto his disciples—"And shall not God avenge his elect? I tell you that he will avenge them speedily." Hence, although the judgment should tarry, yet we know that it was then to slumber no longer—it was to come speedily—insomuch that the apostle pronounced the "judge standing at the
door;" and our Lord had said it was to come in the then present generation. — Wherefore, the next words of the context are these — "But the day of the Lord will come as a thief in the night, in the which the heavens shall pass away with a great noise, and the earth astonished, and the mountains bleiben, and.fervent heat; the earth also, and the works that are therein shall be burnt up." I have shown already, that by the heavens passing away, is signified the removing of those things that were shaken — even the old covenant that was faulty: and that the earth stands for the people of the earth, the same as the world for the people of the world. Therefore by the earth and the works that are therein being burnt up, we are to understand that the wicked and their works or devices were to be destroyed. But now what are we to understand by the elements which shall melt with fervent heat? In answering this question, let the hearer bear in mind that this subject is closely connected with the previous doctrine, according to the context. And, in order further to confirm this figurative view of the subject, I will introduce similar instances of figurative language, showing, thereby, that this is the manner in which the inspired penmen were accustomed to express the terror of the judgments of the Lord. The Psalmist says, "The heavens raged, the kingdoms were moved, he uttered his voice, the earth melted." Again, "The hills saw and trembled, the earth melted." Nahum says, "The mountains quake, and the hills melt; he maketh the sea dry, and drinketh up the rivers." But will it be pretended that the literal hills trembled, and that the mountains quaked, and the earth melted? Or that the Lord made the literal sea dry, and drank up the natural waters of the rivers? None of these. Matthew adds, "And in the day of the Lord shall all the hosts of heaven be dissolved, and the mountains shall melt." — And in Revelations we read, "that the heavens departed as a scroll." The hosts of Heaven being dissolved, the heavens passing away, and departing as a scroll, all doubtless mean the same: it is merely expressive of the terror of the mighty judgments of the Lord. But surely no discerning person would understand it in a literal sense; for this would not only be inconsistent with the nature of things, but contrary to facts; for much of this language is in the past tense; and surely none of these things have literally taken place. The shaking of heaven and earth means the shaking of the nations; This is shown from the prophet Haggai, who shakes the heavens and the earth;" which he explains by saying—"I will shake all nations." Now as it is presumed none of the above mentioned instances are understood literally, wherein it is said the earth, the mountains, and hills shall be destroyed, so it is believed no candid person will contend that it is the natural elements which shall melt with fervent heat. Doubtless the elements here alluded to, are the same as mentioned by the apostle to his Hebrew brethren, thus: "Even mountains were shaken not, when he did come in the days of old, as in other days, saying, 'I will give commandments, and I will search out house and his brethren had been in bondage, and to which the apostle's brethren were on the point of turning back. These rudiments were the legal ceremonies, together with the vain doctrines and traditions of men, which brought people into bondage; they were "heavy burdens" upon men's shoulders. Weak and beggarly indeed were such rudiments. But by the word of God, the fire of eternal truth, these works and beggarly elements under the law, were swept away and melted, as it were, with fervent heat. The same is doubtless meant by these rudiments, as by the old heaven which the apostle tore his brethren to purge out. Our Lord also exhorts his followers to be aware of the leaven of the Pharisees, and of the Sadducees; alluding to their vain doctrines and traditions. Now as Christ was to come in his kingdom to destroy the old system and its rudiments, together with these vain traditions and the inventors of them, so the apostle, in giving a figurative description of this then coming event, says: "the heaven and earth shall be dissolved or destroyed, together with the works therein; and the elements shall melt with fervent heat." If any inquire, what is meant by the fire employed in this great metaphysical conflagration, I answer that it is the fire of eternal truth. Hence, Jeremiah says, "Is not my word like fire, saith the Lord; and like as a hammer that breaketh the rock in pieces?" Zechariah is speaking of spiritual Jerusalem:"I will set fire on the earth, and what will I if it be already kindled?" What is meant by this is immediately explained. Suppose ye that I am come to give peace on earth, and I will say nay—but rather division. For from henceforth, there shall be fire in one house, divided, three against two, and two against three." The father shall be divided against the son, and the daughter against her mother. For wickedness burneth as the fire, and the people shall be as the fuel of the fire; no man shall spare his brother. Hence, we see that the fire of eternal truth, which burns up the stubble of iniquity, will in the conflagration discover and bring to light the evil passions of men which work division and strife; and it was division that hastened and brought about the judgment under consideration. Therefore, God or his truth, is a consuming fire to every thing of a corrupt or spurious nature, while it preserves every thing precious and valuable; it is the bonum of destruction which sweeps away the refuge of lies, and destroys the inventors of them. But once more to the context. "Neither therefore according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness." This is explained by Isaiah—"For behold I create new heavens and a new earth; and the former shall not be remembered, nor come into mind." But be ye glad, and rejoice evermore in that which I create; for behold I create Jerusalem a rejoicing, and her people a joy." From this it plainly appears, that the new heavens and new earth, which were to be created after the old heavens and earth are past away, are no other than the new Jerusalem, or new covenant; and her favored people—and this agrees with the general drift of my exposition. But if any are yet so blind as to contend that it is the literal heavens and earth that are to be destroyed, and that the new heaven and new earth signify a future state or place of existence, then I would ask what is meant by the following, found in the same connexion? "And I will rejoice in Jerusalem, and joy in my people; and the voice of weeping shall be no more heard in her, nor the voice of crying. And they shall build houses, and inhabit them; and they shall plant vineyards, and eat the fruit of them. They shall not build, and another inhabit; they shall not plant, and another cut: for as the days of a tree are the days of my people; and mine elect shall long enjoy the work of their hands." All this is to be done in the new heavens and new earth—but will any contend that these things are to take place in the eternal world? Let them then make their way to spiritual Jerusalem—"I will set fire on the earth, and what will I if it be already kindled?"
REVIVAL IN CLINTON.

MESSRS. EDITORS.—Among the numberless examples of impurity, presumption and slander, exhibited during the late excitement in this place, the following is one of the abuse of the dead, and cruelty to the living, stand pre-eminent.

About the time of the death of Mr. R. W. Sanger, a man of some notoriety in the revival operations, called on Mrs. Sanger, and inquired whether it was not her opinion that the derangement of her husband was produced by the influence of his religious opinions? To this, it was promptly replied—that she had no reason to suppose that to be the fact—that she never knew a person more perfectly satisfied with his sentiments, or who appeared to enjoy them, as was in consequence of their religious views.

The above inquiry was made by a medical man,—one whose physiological attainments should have forbidden the presumption, as effectually as delicacy would have restrained the expression of such an opinion. The report, however, went abroad—that Mrs. S. had no doubt, that her husband's insanity was produced by his religious opinions. From this origin, we have no wish to trace; it is sufficient to know that it is false! And yet, with daily means of correcting the error, it was perhaps never more industriously circulated, than at this period. It would appear, that there are those who cannot fully gratify their malignity by calling us infidels, and sully other names of reproach, while we live—but they must disturb the ashes of the dead, and harass the recent mourner with the unnatural aggravations of slander and abuse.

For some time past, the usual meetings for the purpose of hearing the relations, or experience, as it is called, of the new converts, have been held in this village. And among the strange and idle stories related on these occasions, one, at least, deserves notice for its uncalled for, and unprincipled authorship, in the person of Mr. Sanger. The person who made the confidences, received upon that incident as one of the immediate causes of his being awakened—that roused him up to reflection on his particular condition.

This was probably natural, and certainly proper—but he could not let the opportunity pass of adding his voice to the impeachment of the dead. He added, that, for his part, he could see no reason to believe that Mr. Sanger was a Christian—that he left no evidence of his being a Christian to the mind of the speaker, and presumed none, for the satisfaction of his family, that he died a Christian.

It would, perhaps, be difficult to say what particular evidence of the immediate influence of the Christian doctrine we have a right to expect from an individual in a state of confirmed insanity, subsisting in folly, and terminating in apoplexy. And this was precisely the case, and the conclusion of the bodily and mental disease which terminated the life of Mr. Sanger.

The obvious and correct way of proceeding in this, and all other similar cases, is, to judge from the life and conduct of the individual before, and up to the time of his derangement. Adopting this rule, and we cannot believe that any can object to it, we venture the assertion that the character of the deceased was not so much confused by a comparison with his living calamities.

The remark of another subject of the revival, and a very young man, for the confidence it displays, explains the reason of all this officiousness about the Christianity of Mr. Sanger. For having repeated the sentiment that Mr. S. gave no evidence of being a Christian—and having been completely silenced in every attempt to sustain the barbarous and cowardly assertion—he gathered courage to avow the only reason that impurity can ever give—"well he was a Universalist, and that's enough!"

Now, the identical person who dates his conversion from having made the coffin of Mr. S., voluntarily stated, on the morning of his death, that Mr. S. was one of the best, most exemplary, and upright men he had ever known. That his loss was irreparable, not only to his family, but to community; for he would do more to oblige and assist the distressed than almost any other man—and that he would do so to his own manifest and apparent advantage. And we add—there is, at least, one man, who cannot insult his memory, and awaken anew the griefs of an afflicted family, without the basest ingratitude.

Now, which of the statements made by this individual, are we to believe? That made at the death of Mr. S., and which could scarcely have had any other motive for its expression than his honest convictions; or, that made before a committee of a Church, whom it was his interest to please, and whom, he had reason to believe, would be as well pleased with a thrust as the character of a Universalist, as with any moral offering he would be able to bring?

We do not refer to the conflicting opinions expressed by this individual, in relation to the deceased, because we suppose his opinion is of little weight; but merely to set before him their contradiction, and to exhibit the fact, that, in some instances, the change through which some men pass, in a revival, may not always be for the better.

E. R. S.

Clinton, April, 1830.

MR. LITTLEJOHN AGAIN.

"And all have shall have their part in the lake which burneth with fire and brimstone, which is the second death."

Some Sunday evenings since, at a meeting in Hamilton village, of persons from various towns, Mr. Littlejohn stood up and related what a wonderful display of the power of God he had witnessed that day, at the centre of Hamilton, where he had been preaching on an exchange with a priest of his own order. He said one hundred, or probably more, had come forward to be prayed for, and amongst them a number of Universalists, who had been for many years the pillars of their church. "Ah! and indeed, (thought the writer of this article,) is it even so?" The news went upon the wings of the wind, to the credit of Mr. Littlejohn, and the confusion of Universalism. But the day of inquiry and retribution is at hand. Having been at considerable pains to ascertain the facts above mentioned, they are simply and substantially these:

At the said centre meeting, Mr. Littlejohn observed to the congregation, probably one hundred or more, that all who wished to go to Heaven should manifest the desire very rising, and all such as did not want to go to Heaven, to keep their seats. The whole congregation arose, save a few ladies, who were seated in the gallery, and looked down upon the whole face with a smile of merited contempt. I have not yet learned that there was more than one Universalist present—neither have I learned that there was one case of new conviction.

An Admirer of Truth.

Hamilton, March, 1831.

SCRIPTURE ILLUSTRATED.

"Then the Lord rained upon Sodom and upon Gomorrah brimstone and fire from the Lord out of Heaven."

Mr. Littlejohn explained this, at his divinity school, that God first encircled the land with fire and brimstone, as with a ditch, and then, when he saw the people, from every side, by the flames following them up, till they ran together, and had climbed upon each other, when the Lord dashed the flames upon them, and sunk them right down to Hell!

M. Hamilton, March, 1831.

[For the Magazine and Advocate.]

CONVERSATION WITH A METHODIST.

A short time since, a pious Methodist accosted a Universalist as follows:

"It is a conceded point, I believe, by all professed Christians, that no religious revival was ever known to take place among Universalists, such as frequently occurs among other denominations, and more especially among the Methodists at camp-meetings, where I have known a dozen or more converted and obtain a hope, in a day.—This circumstance would, suppose, might convince any man that Universalism is destitute of support from the word of God.—Methodism is becoming more popular every day. Mr. Kelly, our minister, stated in meeting, last night, that one of the natives from the western wilds was recently con-
Evangelical Magazine and Gospel Advocate.

The Universalist replied: "We believe and aim to practice pure and undefiled religion, as recorded in James; and that Universalists are generous, less benevolent, or more vicious or bigoted than others, remains to be proved. Nor are they, as some imagine, destitute of the Christian hope and rest, based on the promises of God's impartial love and goodness; nor do they fear his justice, or desire to have it suspended in relation to them, as do the Limitarians. 'T is true, our numbers are but small when compared to the sticklers for endless misery; but they are beginning rapidly to increase. It is proclaimed from abroad, that multitudes are flocking as clouds and arrows to our windows. The sentinels, on the watch tower of our heavenly Father's holy hill of Zion, are chosen, and faithful, and true; having their lions girt and their lamps burning. Being equipped with heaven's panoply, they stand and fight the good fight of faith under the banner of the cross, and not fearing to meet with hell's opposition, by which means I doubt not their glorious efforts will be crowned with complete success, notwithstanding the Limitarians of every grade are muttering, and exhorting themselves with frantic energies of despair, to oppose the march of liberal Christianity.

Earth and sea is compassed and ransacked, Heaven itself prophaned, the widow robbed, the fatherless neglected, the sick impotent, and the Congress of the United States coaxed and worried, to gratify their proud, avaricious lust of power.

I am now prepared to tell you that I am thoroughly acquainted with the Methodists, and with the management at their camp-meetings. The Methodists are as good as ordinary mortals; as for the camp-meetings, I conceive they lead to licentiousness, because they open a door into which deception readily enters. I know also the 'hope' obtained by those characters, viz: that God will save their own precious selves. They dare not express a hope that he will save all men, because they do not view them all to be as good as themselves. Such hopes as these would yield but cold comfort to me. The revivals, therefore, you speak of, in my view, fall but little short of downright madness.

Isaac Leonard, of Minerva, lost his reason at your last camp meeting, and remains the same yet. A little girl also, in Luzerne, was frightened out of her senses, and has since died, as I am credibly informed; and another, a neighbor of ours, is distracted, lunatick, in a great state of excitement, and declaring that he never knew anything about religion, though he has been a Methodist member these 30 years. Nay, such dismal groanings, such shriekings, fittings, and wild agony, together with a constant din of peal-mongery, are enough to make weak minds into compliance with the wishes of knaves; and is better calculated to subserve the selfish ends of a bigoted, hypocritical priesthood, than to promote the peaceable benevolent gospel of Jesus; and I trust there is no Universalist, that lays claim to any such spurious hopes, or that will countenance any such pernicious revivals! All those who are converted from sectarian parricide, and hatred, and manifest a disposition to visit the needy and distressed, in order to relieve them, and to shun vice of every description, we esteem to be Christ-like, whether they believe God to be as good as themselves or not. If the above description of a real convert be correct, you must readily see that there can be no genuine revival of religion, but upon Universalist principles. The 1st chap. of Isaiah fully shows that religion does not consist in sacrifices, or observing days,—in least, or for that purpose, has doing good to mankind. See also Micah vi: 8, compared with James i: 27. You may see in Matt. xxxv: 41-48, what men are everlastingly punished for. Here is not a word about trinity, water-baptism, hypostatic union, Presbyterian, Baptist, Methodist or Universalist, but salvation from sin, righteousness and uncharitableness. The religion held up to view in this chapter, is the religion of Jesus—it is a religion for men of sense, and is easily understood by the smallest capacity. It leaves not unhappy man in perpetual doubt, anxiety, and fear, nor casts him out of one superstition into another for relief; but restores them all alike—in short, it is a religion of charity, which is the opposite of Calvinism or Methodism.

In view of your remarks on camp-meeting revivals, etc., I shall relate the substance of a fable. A certain inquisitive cat took occasion to ask a lioness the following question: "Why do you not bring forth as many as a birth do I?—It is not uncommon for me to bring forth seven or eight at a birth. The lioness replied, "God be thanked!—it is not in my power to bring forth but one at a time. I wish you to remember, that one is a lion; and notwithstanding you bring forth so many at once, you are nothing but cats."

J. B. P.

[For the Magazine and Advocate.]

I can with pleasure inform you that the time has arrived, when people here, are becoming convinced that they have hitherto spent their time for that which is not bread, and labored for that which has not satisfied their spiritual wants. We succeeded in forming a society of Universalists in this place, last January, consisting of twenty-four members. There are several others in this vicinity, who are firm believers in the grace of God that brings salvation to all men, and who, it is hoped, will soon become members also. The following named brethren were appointed to office: Br. Clark Rawson, Clerk; Thomas Potter, Simon Garfield and John Potter, Trustees. Should any ministering brethren be travelling this way, they are hereby invited to call on them, either of the officers or members, and may rest assured of finding a home, and meeting with warm hearted friends. Accept, dear brothers, my best wishes for your prosperity and usefulness.

B. S. Spooner, February 24, 1831.

Religious Notices.

The Junior Editor will preach at South New-Berlin, on the third Sunday, inst: also, at Eaton's Bush, on the first Sunday in May, during the day, and at Little Falls in the evening.

Mr. S. Miles will preach at Deerfield, on the second Sunday, inst. Br. S. W. Fuller will endeavor to meet Br. S. Miles at Russia, on the 15th inst., and supply for him in that place, on Sunday, the 17th. Mr. S. Miles will preach at the Schoolhouse near the Baptist Meetinghouse, on Leydon Hill, the same day.

To Correspondents.


Br. Ballard's account of his interesting tour, is unavoidably crowded out this week. In lieu of it, his sermon will, we think, justly commend itself to the serious attention and candid consideration of every inquirer after truth.

Other correspondents, not mentioned above, are either rejected, or have got so deeply under the pile as to be out of sight for the present. To all we would recommend the only cordial which sustains us—Patience—if we have good luck, their productions may all see the light during the present volume; or at least before they become yearings.

Should this not suit their wishes and, they enabling us, time permitting, we have no objections to issuing an Extra for their especial accommodation.

Editors.

Balfour's Reply to Stuart.

Rev. W. Balfour's reply to Professor Stuurt's Exegetical Essays on the meaning of certain Hebrew and Greek words, supposed to favor the doctrine of endless misery, is just published in Boston. It is highly spoken of by some of the eastern periodicals. We learn by a recent letter from Br. Balfour, that a supply has started for this place—we shall expect to receive them soon after the navigation of the canal commences. The price of the volume we learn is 75 cents. We hope ere long to be able to speak more particularly of the work.
MINISTERIAL CHANGES.

Rev. Thomas Whittemore has resigned his pastoral care of the first Universalist society in Cambridgeport, Mass., which he has sustained for a number of years past. His resignation was in consequence of the increasing labors and cares connected with the publication of the Trumpet and Universalist Magazine, of which he is Editor and Proprietor.

Rev. Geo. Bradburn has received and accepted a call to become the pastor of the Universalist society in Nantucket.

T. K. of Jamesville, who mentions the Tract entitled "Reasons for not believing in Universal Salvation," is informed, the tract was duly received and mentioned in our fourth number, for January 23d, in a notice to correspondents. For reasons there given, viz. that it had been twice answered publicly, and abundantly refuted, we choose not to do the work over again, which has been so well executed.

A series of well written and interesting articles from the pen of Br. L. S. Everett, have lately been published in the Trumpet, on the "Rise and progress of Infidelity in America." The principles of Messrs. Owen, Jennings, Kneeland and Miss Wright, are passed in review and faithfully exposed.

Kneeland's lectures against Christianity have been ably reviewed in the Religious Inquirer, by our friend Joseph Kingsbury, Esq., of Sliethequin, Pa. Infidelity fairly gaius under such hands, and Atheism is frightened out of existence with its own shadow.

OUR TITLE.

One or two of our well meaning friends are disposed to find fault with the title of this paper, and say it sounds (particularly the first part of it) too much like the Orthodox titles—too much like their phraseology. But the Orthodox themselves, so called, (though by the bye we do not allow they are really and truly as orthodox, that is, sound in faith, as ourselves,) are the most troubled and perplexed with our title. They find we use the word Evangelical to designate a system of doctrines entirely different from what they uniformly call evangelical doctrines.

Now this consideration, in connexion with the true signification of the word Evangelical, is the very reason why we like the title. The word has been prostituted to a vile use long enough. It has too long been used to designate doctrines and principles, to which it never can, according to its original meaning, give the least countenance or support. And we intend to rescue it from that proach to which it has so long been subjected.

The word, evangelical, signifies, relating to, or in accordance with, the gospel. The word standing for gospel, in the original Greek, is Evangelion. It is a compound word, composed of Eu, an adverb, signifying well, well done, happily, rightly, prosperously, luckily; and Aggelion, a substantive, signifying a message, a foretelling, an announcement. Hence, the meaning of the whole word is, joyful news, good tidings, a heavenly message, a divine communication: agreeably to the message of the angel to the shepherds of Bethlehem, "Fear not, for behold I bring you good tidings of great joy, which shall be to all people." Agreeably with this definition also is the language of St. Paul, Galatians iii: 8, "For the Scripture, foreseeing that God would justify the heathen through faith, preached before (or pre-announced) the gospel unto Abraham, saying, In thee shall all nations be blessed."

The word evangelical, therefore, which signifies, relating to, or in accordance with the gospel, can properly be applied only to that system, or those principles, which embrace and convey good news, or glad tidings. It can never be properly applied to Calvinism nor to any doctrine akin to that system, such as total depravity, election and reprobation, endless misery, &c. But it is properly used when applied to that system of impartial grace, unbounded love and universal salvation, which this publication inculcates.

An evangelical magazine, is a magazine, or store house, of good news, or glad tidings of great joy; and such we hope this publication will ever be found.

EXAMINE.

Blasphemy against the Holy Ghost.—Matt. xii: 31, 32.

1. If the phrase "shall not be forgiven, neither in this world, neither in the world to come," as applied to this sin, means, as our limitarian brethren contend, that it will not be forgiven neither in time nor in eternity—does it not imply that there are sins which will be forgiven in time and in eternity? If so; does it not teach a change in the eternal state, contrary to their teachings on that subject?

2. If the phrase, "but the sin against the Holy Ghost," implies that that blasphemy is a total and unending exception to all other sins and blasphemies—will it not also imply that all other sins and blasphemies are a total and unending exception from that committed against the Holy Ghost? If so; will it not prove that at least, all other sins "shall be forgiven unto men"? and if forgiven—if an exception to the unending punishment of the sin against the Holy Spirit—does it not prove that none of them can incur an infinite or unending punishment?

3. If the blasphemy against the Holy Spirit consisted in maliciously ascribing divine operations to an impure agency, as is intimated in the context; and if I've above queries be answered in the affirmative—as they must be, if answered rationally and candidly—then what authority have preachers in this day for threatening sinners with unending damnation? Have we seen miracles performed? No; how then can we ascribe them to an impure source? If we cannot or do not, then we cannot commit the sin in question—the only sin, according to the foregoing, which can or will be punished endlessly. All other sins—the only sins now committed by men—must be forgiven either in time or in eternity—being an exception to the only unpardonable sin, according to the Orthodox construction of the subject under review.

4. Should any one object, and say—"though all other sins are pardonable yet many of them will never be pardoned"—we answer, "What can we reason but from what we know"—how can we call that forgivable which will never be forgiven? It is only by seeing the effects that we can estimate the cause—if, therefore, any sin be never forgiven, must we not, estimating it by its effects, call it an unpardonable cause? We commend these queries to every man's understanding and conscience for a candid answer before God.

THREATS AND PROMISES.

The strict fulfilment of both threats and promises are absolutely requisite to veracity—nor can we defend the immutability and truth of Jehovah by denying the verification of any threatening or promise made by him. Now, as there are threatenings and promises, both of which concern the human race, it is evident that either the threatenings must be limited, that they may be succeeded by the promises; or that the promises must be limited, that the threatenings may find a period wherein to succeed them; or lastly, that if both promises and threats are made of an unlimited duration, the veracity of one or both must be questionable. That the latter is the case, no person having a respect and love for the immutable truth of God will contend; and that the promises are finite in their operations, no Christian can believe.

Must we not then believe, with St. Paul, that the law, which contains the threatenings, is not against the gospel, which contains the promises—that the law, relating to the finite state of man, must be finite in its threatened penalties, being merely the school-master, as it were, to bring us unto Christ? If so, we can easily understand the truth of all which God has threatened and promised, seeing that the former, when fulfilled, will be superseded by the latter. Hence, also, the gospel which God preached unto Abraham, cannot be disannulled by the law, which came four hundred and thirty years afterward; nor can the promise be made void, that in Christ all the nations, families and kindreds of the earth shall be blessed. See Gal. iii: 8, 10-25.

Reader, may God, in the riches of his grace, grant you faith to believe in the full and complete verification of all his threatenings and of all his promises.
THE AMERICAN PULPIT.
Mr. F. H. Hunt, of Boston, has commenced a monthly publication of sermons, by clergymen of the Episcopal church, with the above title. The work will no doubt, embrace much valuable matter, and present to the public a fair sample of the sermonizing and pulpit talents of the denomination of Christians, to whose interest it is to be devoted. But the title of the work, we think, cannot fail to be objectionable to all who prefer the liberal and truly republican institutions of this country, to the national religious establishments of other countries.

The following very just remarks on this subject, are taken from the last number of the Gospel Messenger, an Episcopalian religious journal, published at Auburn:

"In consistency with opinions before expressed by us, we will remark and hope our observation will be taken with the candor and frankness with which it is expressed. We do not approve of the title, American Pulpit, not because our feelings are not unequivocally American, but because, we wish to see things called by proper names, and because we do not think that any one denomination has a right to assume this name. A series of Sermons by Clergymen of the Episcopal Church, or by those of any denomination, will not present a full view of the American pulp, and therefore we should prefer a different title, 'things by their right names.'"

To the above sentiment of the Messenger we most heartily respond, amen. For what right has any sect in the United States to assume the name American? Is the religion of any one sect, the religion of the Nation? Certainly not. Unless we have a national religion; and God grant we may never have this. What right has the Calvinistic Tract Society, or the Calvinistic Sunday School Union, to assume the name American? Are they the privileged sect? Is the nation Calvinistic? No; certainly not. For what purpose is it then, that they assume a national appellation, unless it be to facilitate our ears to the sound of national establishments, and prepare the way for a national religion? "Things by their right names," we say—if a paper, or a society, be Presbyterian, Episcopal, or Methodist; if it be Calvinistic, or Arminian, or any thing else, let it be so called; but let it not be christened with a national title.

CANDOR.
This is a virtue too often neglected by opposing Christians—we meet with examples every day. A candid man will allow that an opponent may be better acquainted with his own views, feelings and doctrines—may better understand the natural tendency of his own faith, than any other person who does not accord with him in the belief of it. Yet how often are we told that Universalists do not believe in their own doctrines, and that Universalism is in reality a different doctrine—holds forth different views, and leads to practices entirely different from what its best and ablest advocates profess and teach! What is this conduct, but a want of charity and candor, and what can be imagined more improper to the heavenly precepts and divine examples taught us by our Master? And yet, these people profess to do so completely Christians, that they deny the name of Jesus to all who dare to differ from them in their uncharitable, unchristian accusations and pretensions.

Brethren, may it long be said of us that we have not so learned Christ—or if we have, that we can repent and act differently.

EDITORIAL CORRESPONDENCE.
Br. L. L. Saddler writes the cheering news of the awakening of our brethren to their duty in that section—we hope they will not be alone in the performance of the task set before them, but that the present revivals will indeed awaken those whose professions, if put in practice, will render them worth being awakened—not in the cause of a superstitious perturbation, but of pure religion and undefiled.

"I had supposed that our hitherto highly favored land was approaching so near Germany in point of biblical research and rational religion, that the people of America would suffer, Roan, the umpire of the soul, to govern their minds in the investigations of the subject; but the period was about to close, when, Fanaticism, that inveterate enemy to truth and consistency should prey upon the human heart, and that the day was about to dawn on a bright world, when the balmy wings of sober Inquiry should be spread over this happy Republic. But my anxiety has inspired me with courage to hope too much—My expectations will not so soon be realized as the friends of liberal sentiments and true philanthropy could desire. An observer of the times would imagine that Peter the Hermit had again gone abroad in the land, flapping the exasperated followers of different sects into a raging fire of enthusiasm to regain the Holy Possession.

From the movements made in different parts of our country, I am inclined to believe that Dr. L. L. Saddler is not the only man recruiting officers to enlist soldiers into his Christian Philanth in Politics. They have unquestionably received their orders from head quarters—for all adopt similar measures to obtain volunteers. And I am apprehensive if we do not stand like faithful sentinels at our post, that the adversary will succeed in his nefarious enterprise. The anxiety seems to be to regain the Holy Land (alas, ecclesiastical privileges,) of their fathers. And if their enmities can be made to do as good execution as the machinery of Mohammed, Sabbathai Sevi, or Jenina Wilkinson, doubtless they will commence the Crusades, and soon as soon as things for their expectation can be put in readiness.

What most surprises me, is, that people of discriminating minds do not discover the iniquity of the gullible foe, and the secret machinations calculated to subvert the liberties of our country.

We are not asleep in this region. At our Association, last Fall, the different societies, tho' remote from each other, were embued with the spirit of the council, commissioned their delegates to represent their situation and standing, which were generally expressive of prosperity. This season a more than common interest is exercised by the lovers of truth and humanity in the cause of mental eman- cipation, and more exertion will be required to maintain the principles of uncorrupted Christianity than has been heretofore. The people feel an engag- ingedness in the well-being of mankind, and are awakened to a sense of their duty in extending the principles of the gospel, and circulating more widely the knowledge of the natural and moral fitness of things."

The following gratifying intelligence comes from a highly respected friend, residing in Boonville. His letter bears date of the 4th inst. Our readers will see by it, that occasionally, some of our opponents forget that their strength is sit still: but Br. Fuller, as might have been expected, has again reminded them of it in his controversy with Mr. Barnes.

"The cause of the gospel is flourishing here. Many are enquiring the way, and many have already found the pearl of great price. We had a meeting on the 18th of March, designed to discuss the question of endless misery, and the number of all things which are not, (Presbyterian,) and Rev. S. W. Fuller, (Universalist,) the house was filled to overflowing, and it proved to be a profitable time. Many have been prevailed upon to add to their number, to my certain knowledge, were convinced, who had been believers in the doctrine of endless misery. Mr. Fuller preached one hour and thirty-five minutes, and Mr. Barnes, one hour and forty minutes. At the latter discourse, I cannot say that it is right to give the title of preaching, but rather say that it was a low attack on Universalism and its believers. But you may understand, if you will, I will give you one sentence verbatim:—""If I could be made to believe that any man firmly believed in this dreadful doctrine, I would rather trust myself in the grasp of the tiger, the saw of a lion, or the mouth of a crocodile!""

That is pretty good for a denomination who have been in the habit of burning, banishing, and hanging heretics, &c. Yours, L. M.

The following will be a closing item of the Methodist Seminary, Cayuga's. Rev. Mr. Skinner—Enclosed I send you two dollars, in payment for the Magazine and Advocate. The subscribers in this place admire your faithfulness, independence of mind, and straight forward course. I always have a single number of the Magazine failed of coming, of being interesting when it did come to hand. There is a "revival" so called, in this place. The Methodists commenced their meetings two weeks ago, and continue them yet. The Baptists commenced their meetings the Tuesday following, and continue them yet. The Presbyterians began theirs on the Friday following and continue their meetings yet. Wonderful displays, say they, of God's goodness upon the inhabitants of Cazenovia, in answer to the prayers of Christians. But as it happens, there are no such displays in answer to the prayers, upon any exist that we can make inroads into, hear their groans, see them agonize, and witness their tears and sweat mingling together in their howl; and hear them telling the impeni- tent and the hardened hearts of the community, to repent and give up their hearts to God, that very moment, they must sink to Hell: "for," say they, "you need not look for repentance nor change, if you do not fall in with this opportunity, you must undoubtedly go to Hell, &c." Yours with much respect.

Cazenovia, March 30, 1831.

H. B.
HEAVEN.

There is a land beyond the sky,
Where purple zephyrs blow;
And tears of sorrow will be dry,
On that bright shore, the sky.
Yet there are those who oft alone
About victoried earths,
How heron must, how demon fall,
Be dragged away to endless hell,
Abe some being in the grave.
And there is vain forever cry,
In tears of liquid fire:
"Are thus the sleepers' song?
"And this is justice," hear them say,
"To torment sinners so?
They must (because in life's dark day)
Departed, and unfeeling go.
Be plunged in endless woe."%

Hear not their dogma: nor believe
Their lie, nor their dirge of fire.
God made us, and will never leave
Our souls in their delusions here.
With him for thy help.
Rejoice, I say again, rejoice—
We are God's and love's.
"I come to save"—his Christ's own voice—
And all crowning pleasures joy,
In brighter worlds above.

Verena, April, 1891.

J. S.

MARriages.

At Lee, Feb. 13, by Rev. S. Miller, Mr. Julian Carter, of Angiers, Oe., to Miss Martha Ybard, of that place.

At Deerfield, March 16, by the same, Mr. A. W. Sturrow, to Miss Lizzie Readwell, of all that place.

At Eaton, March 20th, by the Rev. John Freeman, of De Rust and Revert, to Miss — Pratt.

Mrs. M. was never directly connected with any religious denomination. She was early acquainted with the great doctrine of the resurrection, and her predictions were probably in favor of that faith. She knew that her household was filled with exemplary patience, to affections dispensed in the order of Providence, and confided with strong hope in the promises of God, and the reception of death.

[Communicated.]

THE CHRISTIAN PEAPEER.

AND UNIVERSALIST REGISTER.

Is a Monthly publication of Original Contributions, by Living Universalist Ministers. The design of the work is to spread before the public the best productions of the Universalist press, and to correct the misapprehensions which are abroad concerning our system, and the cause of a rational faith and of practical goodness.

Each number will contain at least 16 octavo pages. On each side of the first page there will be a brief and distinct digest of the title of Universalist Register, an account of events, interesting to the Universalist denomination, short exposition of Scripture passages, 

Terms—$1.00 per year, payable in advance, or on delivery of the first number. New subscribers can be furnished with all the numbers of the volume, commencing in January, 1831.

T.R. Orders for the work should be addressed (post paid) to William A. Drexel, Augusta, Me., who will be glad to favor our Universalist brethren may grant him towards extending its circulation.

February, 1831.

The Universalist Register, as Published, every Saturday,
By DOLPHUS TAYLOR.

Troy, N.Y.

The Christian Peacemaker and Universalist Register, is a Monthly publication of Original Contributions, by Living Universalist Ministers. The design of the work is to spread before the public the best productions of the Universalist press, and to correct the misapprehensions which are abroad concerning our system, and the cause of a rational faith and of practical goodness.

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February, 1831.
EVANGELICAL MAGAZINE
AND GOSPEL ADVOCATE.

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

VOL. II. (NEW SERIES.)
UTICA, N. Y. SATURDAY, APRIL 16, 1831.
NO. 16.

[For the Magazine and Advocate.]

RELIGION.—No. 1.

The writer is very sensible that the word which heads this article, suggests, to the minds of a considerable portion of community, ideas which are far from being acceptable; and that, should this fall into the hands of some readers, a glance at the caption would mark the extent of their perusal.—But, friendly reader, have patience. We intreat that you will consider that the object of our labors is to instruct and convince those, who, it is hoped, present this subject to you in an acceptable light. We hope to make it manifest that those circumstances which have operated to dishearten and prevent so many from trying to pursue a religious course, and which have even filled the minds of some with disgust at every thing bearing the same of religion, have no proper connexion with it; and that true religion, when permitted to appear in her native simplicity, divested of the veil of mystery, the mask of austerity, the cloak of fanaticism, and those numerous other disguises with which she has been loaded by the craft of designing men, is calculated to gain the esteem, and win the hearts of all beholders.

Though there is perhaps no nation in the wide world, the people of which have not some object of religious homage,—though so generally prevalent are religious opinions and ceremonies, as to give rise to the maxim that man is naturally a religious being—still, in this age and country, it is manifest to observation, that there is a certain class who seem to undergo a sensation of shame at being thought religious, and who would fain be supposed to treat the subject with total indifference, if not to have discarded every thing of the kind. And these are not Atheists, neither the vicious part of community, but people generally of decent morals, and at least not creased disbelievers in divine revelation. Now, this dislike of religion must be the effect of some cause or causes; and as we have no faith in the doctrine of inherent depravity, we conceive it must arise either from religion's having some object not connected with it, or from the entertainment of wrong views respecting the nature of religion itself. Let us, therefore, in the first place, consider some of the causes which produce this dislike.

The first reason which we notice for the dislike and inattention manifested by so many towards the subject of religion must be derived from the representations which have been given of it, many have imbibed the idea that a religious or Christian life is a very dull, tedious and unpleasant way of living; and that, in order to be religious, one must forego every enjoyment, and always wear a sad, gloomy, and downcast countenance. And this has operated with peculiar force upon the young, who have supposed, that in order to enjoy religion, they must entirely forsake the company of their youthful friends, and discard every kind of amusement; must put on the gravity of years, or assume the wildness of fanatics. Hence the most of people have concluded, that though there is a risk in living without it, seeing that length of days is uncertain, and it is of so much importance to have religion when the day is done; yet if it must be obtained at the expense of happiness, they had better put off the acquisition of it a while yet, and take a little more comfort, before they commence the business of securing their happiness in another world by denying themselves the enjoyment of this. Now, reader, such religion as these views suppose, is not that which we wish to call your attention to.—But we would recommend to you that religion which is calculated to promote its possessor's present happiness; which imports a higher reliquat to prosperity, and supports the sinking spirits in the day of adversity; which fills the mind with peace and happiness, and lights up the countenance with a glow of cheerfulness and satisfaction.

Another and principal reason of inattention to this subject, is found in the commonly received notion, that religion comes upon people in a sudden irresistible manner, without their agency. Hence many who have formed the resolution that they will lead a religious life, at whatever expense, have actually been waiting for days, and months, and perhaps for years, to have religion happen to them. They would be glad to be religious, seeing it is so much the safest way, and they are in hopes that, by and by, the happy moment will arrive when, as the popular phrase expresses it, they shall "experience religion," and undergo the mysterious instantaneous process of being "brought out." But the writer of this article is fully satisfied that although every good and perfect gift is from above, true religion can never become ours but by due appliance of the means. For the religious, aspiring to become a learned man, neglect his studies, and expect by and by to have learning come to him, as any person to think of becoming religious, without paying some attention to the subject of religion.—Unlike literature, however, religion is by no means difficult of attainment, but rather, in this respect, resembles fruit growing upon a common, along the margin of a highway, which, though it will never introduce itself unsought into the mouth of the traveller, may nevertheless be obtained without money and without price, by the mere act of reaching forth the hand and picking it.

Closely allied to the last mentioned difficulty, is the idea that religion is so mysterious that the natural powers of the human mind are incapable of understanding it.—But let the reader take notice, that by the term religion, I do not mean a mysterious, indefinable something, which no one, without miraculous assistance, can possibly have any just conceptions of. On the contrary, I maintain that what this word properly expresses, (as I shall presently attempt to show,) is in the main so simple, that even a child can understand it.

Whether the popular views of religion be correct or incorrect, one thing is certain, that the entertainment of the views which we have noticed, exerts considerable influence upon that part of the community who possess them; and we think the observation will hold good that far the greater part of non-religionists hold those opinions. Still not all of the few who have shaken off the fetters of tradition, can justly deny the charge of religious indifference. The causes of this must now claim our attention.

One reason, then, for that indifference which some of liberal sentiments betray towards the subject of religion, is, the disgust which they have so justly conceived, at the conduct and professions of those who make religion to be but another name for bigotry or for fanaticism. When we take a view of the religious world, we behold not only the truthful bigot in the plentitude of traditional wisdom and speculative righteousness, denouncing, as enemies of God, all whose religious faith happens not to tally exactly with his own, and exclaiming, (at least in the language of actions,) "stand by; I am holier than thou;" but we view also the boisterous fanatic, whose religion is kept alive only by a strong excitement of the animal passions, laboured with enthusiastic zeal to terrify mankind into the exercise of love and confidence, being licensed by custom to insult and slander his fellow creatures; and all this for the avowed purpose of saving them from the wrath of that Being, who, according to the man's own representation, possesses so great a share of goodness that, he has even spared his most beloved Son to effect our salvation. In view of these, and numerous other abuses of religion, it seems little matter of surprise that our religious profession is falling into religious apathy. We request such, however, to consider the following query: If my neighbor adopts some hurtful extreme, whether in theory or practice, is it proper for me, in avoiding his mistake, to run into the opposite one?

Another circumstance which deserves notice here, is, the state of public feeling upon
this subject. So popular are the prevailing religious fashions of the day, that (in many places at least) the man who should dare to recommend religion in any other than the popular garb, would be denounced as a disorganizer, if not as a blasphemous and an infidel. It cannot, then, appear strange, that some should not possess moral courage sufficient to become the open advocates of rational religion; seeing that such a course would infallibly expose them to the united frowns and railings of the devotees, both of bigotry and of fanaticism. But what is the friendship or enmity of either the bigot or the fanatic worth? And the rest of community, religious or irreligious, need only to be made acquainted with rational religion, and see its proper influence exerted upon its professors, in order to become its friends and votaries.

Having now mentioned some of the reasons as we conceive, a part of community are (in profession at least) non-religious, having also adverted to some opinions, and hinted at some practices which we consider as abuses of religion, and false conceptions of its nature; we pass to the consideration of what we judge highly important inquiries which now present themselves.—

What is religion? How can it be obtained? But as we promised brevity, and have perhaps already exceeded its bounds, the solution of these questions must be reserved for another number. The mean time, dear reader, rest assured that true religion is the friend of mankind, that it is easily understood, and worthy the attention of all.

JASON.

Lisle, March 15, 1831.

THE MISSION OF A MONTH.

On Friday morning I left Pompey, (where I had stopped with a worthy brother over night,) and passing through the villages of Syracuse, I reached Volney, (Oswego,) the same night, after a fatiguing ride of 48 miles, and found our friends waiting my arrival in anxiety suspense. Here had been what is vulgarly called "a great revival"—the blasting pestilence of fanaticism had taken its rounds, seizing for its victims the ignorant and unmeery, until the desolating scourge had nearly destroyed the peace and harmony of society, and had become insufferable to the candid and sober part of the community. I remained here nine days; and, commencing on Saturday evening, delivered eleven discourses in and about Volney.

Many flocked from every quarter, to hear the good news of salvation, and while they waited on the preached word, and listened with attention profound, their countenances wore the expressions of joy and gladness; and, looking at one another, they would seem to say, "This is indeed the glorious gospel of the blessed God." In the mean time, those who had made lies their refuge, were instigated to abuse the ministers of him who was a liar from the beginning—disseminating falsehoods to prejudice the minds of community against a stranger who sought to do them no harm, and endeavoring to effect by unjust slander and lies, what they could not accomplish by threats, denunciations and mock prayers.

But though they meant it unto evil, the Lord meant it unto good. While they aimed at our ruin, they brought destruction upon their own heads—for the very course which they took to defeat us, and hinder people from attending, and listening to the words of the Lord, increased our numbers, and added much to the furtherance of our cause—while it served to show candid people, "what manner of spirit they were of"—and what was the fruit of such revivals.

Notwithstanding the unchristianlike conduct of our opposers, "there was no small shaking among the dry bones;" and to us it was a joyful season. Our meetings in general were well attended. On the first Sunday, though the weather was very severe, we had a goodly number—but on the second, the weather being pleasant, and the excitement having become more general, our numbers increased to more than double. Our meetings at the village of Fulton, (held on the first Monday evening, and on the evening of the second Sunday,) were also very agreeable and well attended. The first evening our Methodist brethren generously accommodated us with their meeting-house, and many of them with their presence. It is believed that the seed here sown is on good ground; and, if properly cultivated, will doubtless produce plentifully. The spirit of inquiry is abroad—many seem anxiously desirous to know the truth; and it is hopefully believed that many who sat in darkness, have been brought to see the light of the gospel. Our friends in general, were very kind and attentive; and their liberality will ever be remembered with gratitude. Left Fulton on Monday morning—proceeded as far as Cazenovia; and next day reached Augusta; where, after being absent sixteen days, and preaching eighteen discourses, I rejoiced once more to join my family, and find them in usual health. But, having an appointment at Nelson Flats the next Sunday—at Cazenovia on Sunday and Tuesday evenings—at Nelson Flats, again, on Wednesday evening—at Lireville, on Thursday evening—at De Ruyter, on Friday evening—and at Lebanon on Sunday following, I enjoyed the pleasure of remaining with my family for a short time. Myse these appointments, during which we enjoyed a very pleasant season.

Many things must be omitted—one circumstance more, however, must not be forgotten. On Sunday, at Nelson Flats, a very respectable number attended, among whom, for the second time, was the Rev. Mr. Gillet, a Presbyterian. But on presenting him with a comparison between the living God, and the God he was accustomed to worship, the transcendent glory of the one so dazzled his eyes, that he could not look upon the other, for the sight; and the frightful and hideous deformity of the other, so stunned his senses, that he could not endure the shock; and, therefore, he was compelled to take his hat, and withdraw! But to the honor of the congregation be it said, no one followed his example; which, while it proves his influence to be not very extensive, shows the people to be free, and independent of priestly domination.

On Monday morning, after my last mentioned appointment at Lebanon, having de-
livered twenty-seven discourses in twenty-nine days. I made the best of my way to Augusta, where I again joined my family, with whom I started next day for Sauquoit, where we arrived safe and in health, though somewhat fatigued. Here our friends kindly welcomed our return, and really appeared to be more awake than ever, which led me to conclude that my absence, occasionally, would not be to their disadvantage. For a few days I have found myself quietly enjoying the domestic circle; but at home I have not long to remain—for the time has come when I am again called upon to gird on my armor, and prepare for another campaign. So, exhorting all who are engaged in the good cause of impartial grace, resulting in the universal emancipation of mankind from sin and misery, to maintain their posts, and contend earnestly for the faith, I must, for the present, bid you farewell.

W. BULLARD.

Sauquoit, March 25, 1831.

[For the Magazine and Advocate.]

CONTROVERSY.

I have again taken the liberty to send you a communication respecting some circumstances which have lately transpired at Kempville. A few weeks since, a Methodist minister, whose name is Smith, attended a meeting at Kempville. It appears that one of my warm friends expressed a desire to one of the friends of Mr. Smith, to have a meeting of Smith and myself, for a public debate, and try the strength of argument on our respective doctrines. I was consigned on the subject—at the same time stating that I had never challenged a controversy, but I should not object, provided my opponent would consent to meet me on equal grounds—that is to say, each should have from five to fifteen minutes, and follow each other until the matter was decided to close. But, as it afterwards appeared, my friends left this to Smith and myself to agree on.

Br. Morton and I accordingly went to the place appointed, and were informed that Smith had been sent for his brother, of Buffalo, to lead in the combat. This did not terrify us in the least, as we trusted in the living God, and intended to appeal to the law and testimony. At 2 o'clock, P.M., on Wednesday, 17th ult., we took the stand prepared for us in a spacious hall. After an introduction to each other, and the nature of the meeting being stated, Judge Van Horn was chosen Moderator. The subject at issue, was committed to writing. Myself, as an Universalist, the acknowledged authority, and Smith, a Methodist, a fair and honest representa-tion, and Smith was to refuse it. I then proposed that we would occupy fifteen minutes each, and reply to each other. To this they would not consent, nor debate on any other ground than for me to speak as long as I saw fit, then call on my friend to follow, if I saw fit, and they would follow me. But I replied should be admitted in the plea. No one arose to object to this mode, rather than send the people empty away, I consented to proceed.

Although these preliminaries were contrary to my wishes, yet I felt disposed to maintain my ground, not in the least fearing the battering rams of damnation against the walls and bulwarks of salvation. I called the attention of the assembly to four particulars, as the principal points of dispute, viz.:—first, the unchangeable nature of God; second, the good and perfect gift of God in our existence; third, the good and perfect gift of the law, with the justice of its requirement, and the certainty of its fulfillment; and lastly, the gift of the Saviour, who had revealed the glorious gospel in the abolition of death, and brought life and immortality to light. These grounds I supported by the law and testimony, keeping in view the resurrection of the dead, and the delivering up of the kingdom to God, the Father, in a reconciled state. I then called on Br. Morton, who followed with a supplement to the plea, (for, you understand, nothing but legal forms would answer on the occasion,) and I think, to say the least, the candid mind after hearing about fifty minutes, given by each, to the direct point, must have acknowledged that we had good witnesses in court. But it is hard to convince Orthodoxy that God’s will will ever be accomplished; and on this ground, our opponent, I expect, will shunt the victory and, if true, all heaven would be hung in mourning, and earth be drenched in tears! Our opponent now took his stand, and after arguing with my premises, and giving me some credit, not for ingenuity, but for truth, which looked well—he passed over most of my arguments, which he considered feeble, and denied most of my conclusions—he called to his aid Dr. Adam Clark, and going into an arian argument of war, respecting their import and definition, he seemed to triumph in the certainty of hell’s torments, and the consequent solitude. Br. Morton then brought to the view the parable of the sheep and goats, the resurrection of damnation, together with other passages which he considered of the same import. He endeavored to sweep away heaven and hell together, by the side of a few adjectives, of which he supposed all but his humble self ignorant, for this he considered grew out of our premises, as he said we denied all agency, but that of God, in salvation.

He concluded, after glossing over several scriptures, and misquoting and leaving out public opinions, he was smiting at the Jews, twisting and wresting the Scriptures, knowing that we were excluded a reply. His brother following, in milder strains, occupied nearly three hours for their portion of time, and exhausted the patience of the audience—necessity at last compelled them to close, and knowing that my regular appointment was made for the evening, they gave out notice that Mr. Smith would preach in the hall, in thirty minutes. Prayer closed the scene. O, what clanger of arms, what brindling of swords, and shedding of words, though not filled; but those of my friends were mortally wounded to think that we did not take it broadside for broadside, (excuse the sea phrase.) I have written this to show you how every officer darest not meet us on equal grounds; no, not even myself, single handed.

ISAAC WHITNALL.

Barre, Orleans co., March, 1831.

[For the Magazine and Advocate.]

FRUITS OF THE REVIVAL IN TROY, N. Y.

Messrs. Editors—You are probably aware that an excitement has recently prevailed in this city, and produced what Dr. Beecher very justly denominated a state of “misorule and moral desolation.” The Presbyterians, Baptists and Methodists have been engaged in this “war of elements,” and each of them have received a share of the soil. Before I arrived in this place I heard that a great work was in progress, but did not learn whence it originated. It is unquestionably the work of a spirit, and it is very certain that a dying spirit has had some connection therewith. It has been frequently reported that our respected Br. C. F. Le Fevre, has denounced Universalism, and gone over to each of the denominations above named. These reports were not confined to the ordinary communication in private circles, but were transmitted to various parts of the country by letters, and even proclaimed from the pulpit. In addition to these, it was reported that many had already left the Universalist society in this place, and that if the revival should only continue a few weeks longer, their Meeting house would be shut up for the want of occupants.

Notwithstanding the currency of such reports, I found Br. Le F. strong in that faith for which he sacrificed wealth, friends, and home. Spending the Sabbath with him, I preached in the morning and afternoon to a numerically respectable congregation. No one listened to him while he exhibited, to an audience that filled nearly every seat in the house, the object and degrading slavery into which the great body of professing Christians are brought by their spiritual guides, their creeds, and confessions of faith.

Besides the effects of this excitement already stated, there appears to be attempts making to prevent, as much as possible, all intercourse in business between those whom they esteem the favorites of God and others. I understood that measures were in progress to establish a Milliner, to be employed exclusively by those of her own church; and that an attempt has been made to oblige every workman in the Albia Factory, situated adjacent to this city, to contribute to the support of a Presbyterian meeting in its vicinity. The females were required to give one dollar each, and the males two dollars each, a year, for this purpose, or leave the Factory. I learned that some of the best worksmen in the establishment, who had been employed therein for many years, had been notified that they would be discharged if charged with one dollar each, and the males two dollars each, a year, for this purpose, or leave the Factory.
While hearing these things I was forcibly struck with the similarity between their measures and some of which we have an account in Revelation xiii: 16, 17. "And he causeth all, both small and great, rich and poor, free and bond, to receive a mark in their right hands, or in their foreheads, that no man might buy or sell save he that had the mark, or the name of the beast, or the number of his name." If this is the principle on which Presbyterianism prompts men to act, what would be our condition were the Presbyterian party in power, or in the control of the National and State Legislatures? Would not every person who would not support their worship be deprived of employment?

Since commencing this article, I have heard that the proprietors of the Factory, in consequence of the just indignation which these measures excited in the minds of the people, have abandoned the attempt which they made to oblige the workmen to pay the Presbyterian priest. If it is true that they have given up this oppressive and obnoxious undertaking, the fact that they attempted such a measure is abundantly sufficient to show "what spirit they are of."

Troy, March 31, 1831. A.F.

P. S. At Albany, I learned that the same spirit was operating there as at Troy. All manner of evil was spoken of the Universalists, calling them the scoffers of the earth, &c., and taking every method to prejudice people against them. The fear of hell appears to be the ruling principle in these excitements. One of the ministers of that city called that "the lever that moves the moral world," and said that "he might preach the gospel till he was gray without converting a single soul without it," and appealed to the success of the system which he supported to show the position that the fear of endless misery was the means of converting sinners. But on being asked what authority he had for preaching any thing besides the gospel, he refused to answer, because the interrogator was a Universalist.

In one instance, an attempt seems to have been made to oppress a clergyman by force. As Br. Williamson was returning from meeting in the evening, in company with several friends, he was waylaid and attacked in the street; and so determined was the person who assaulted him, that it was with some difficulty that those with Br. W. could prevent him from repeating his blows. That this was in consequence of Br. Williamson's views is certain; for the villain gave this as the reason, while in the act of striking him: it is, therefore, to be charged to the religious excitement. The principal thing to be regretted in this case is, that the person was suffered to escape without punishment or exposure. But all the opposition to the cause of God's universal grace, does not prevent its progress. The society under the care of Br. W. is prospering. —

The services were well attended by an audience that manifested by their countenances that they heard the word with joy. A.F.

UNIVERSALISM IN AMSTERDAM.

Messrs. Editors—Presuming that any information concerning the progress of "pure and undefiled religion" will be gratifying, not only to yourselves, but also to your readers, I take the liberty to give a short account of affairs in this place.

The doctrine of impartial grace, here, as in many other places, is at present entirely new. Long have the minds of people been enveloped in the thick mist of orthodoxy. Long have the thunders of vindictive wrath been heard to flow from the sacred desk. And multitudes, especially of the young, have often quaked with terror at the mention of his most august satanic majesty. And I doubt not that, in the imaginations of such, the blessed Saviour has, many times, dwindled away into utter insignificance, before the image of this terrific monster of Pandemonium.

Last June, Br. D. — a deist, from Maine, came here on a visit to his friends; and in a few discourses, sowed the seeds of the "everlasting gospel." Before that time the doctrine was scarcely known in the place. A few only could be found who dared openly advocate it. But, heaven directed, the seed which he sowed fell on good ground; and has taken deep root in the minds of many. In October following, Br. Williamson, from Albany, visited the place, and preached the glad tidings of salvation to a small yet attentive audience. His words were well received. They seemed, indeed, to infuse new ardor into the minds of those who heard them. By his advice I came here, and preached on the second Sabbath in January. Since then, I have continued my labors in the place for nearly half the time. And there seems quite an awakening among the people. A spirit of inquiry has gone forth, which, it is to be hoped, will not soon be hushed. The doctrine, to be sure, "is everywhere spoken against." All the clamors of the self-styled orthodox, pouring forth the terrors of an endless hell, are met by an unanswerable defense. That man has not been able to suppress it. It lives in the minds of those who will be free—who have dared to go where the multitude travels not. I know not that, in this place, the "Lord has commenced a great work!" but surely the spirit of inquiry, manifested among the people, is prophetic of good. Many are inquiring "what is truth." Some are "seriously impressed," and even under strong "conviction"—that endless misery is altogether unfounded in scripture, and, indeed, one of the grossest errors ever propagated among men. Others have "obtained a hope"—that this delusive dogma, with all its blighting influence, will, ere long, sink down into the shades of unending forgetfulness. Some have been "brought out," and "born again," or "converted." That is, they have rejected the spirit of men, and believed on Jesus in word and deed. They have believed that he is the full and complete Saviour of all men—that he gave himself a ransom for all, and that, in the dispensation of the fulness of times, all shall be gathered together in one, even in him. And they seem to manifest the fruit of such a faith, by the exercise of that love, both to God and man, which it inviably engenders.

Our Orthodox brethren here are "under concern of mind," lest their "craft" should be injured. Hence "prayer meetings," "anxious meetings," and "four days meetings," are held without number. One of the last description, is to be held here next week. Rev. Mr. Kirk, from Albany, is expected to be present. It is rumored, also, that the celebrated Finney will be called upon to attend. When these make their appearance, I suppose poor Universalists will be obliged to "stand round." But we have one consolation—they are nothing but men. If they kill us, it is just; they can not kill us. They can not destroy our spirits. But I have drawn out my communication to quite too great a length, and must therefore close.

Yours in the bonds of the gospel,

R. O. WILLIAMS.

Amsterdam, Mont. co., April 5, 1833.

[For the Magazine and Advocate.]

Messrs. Editors—I read your papers—am pleased with many truths therein exhibited, and wish them free currency throughout the world, I am called a Calvinistic Universalist, because I ascribe omnipotence, omniscience and benevolence to our Creator; that subsequently no man there is no point in infinite space, or period in eternity, that is not as familiar to him at one time as at another.

Yet I believe that man was created mortal—that no covenant of life and death was made with him—that his return to his mother earth was the end of him, under the first creation. That subsequently no law was given, the penalties or promises of which extended beyond this life. The decalogue had no promises or penalties annexed, except the fifth and third—one was length of days in the land, and the other that he would not be held guilty, and when detailed in the judicial saw the highest penalty was stoning to death. But does our existence end here? No, we read of being created in a character who is emphatically called the Saviour of all men. The second Adam —the Lord from Heaven—the quickening spirit—whose life is the light of every man—he be the resurrection and the life, in whom the record says we have "eternal life!" and I believe it is through Him alone, we have any account of consciousness after this life.

How then can He, who is called the Saviour of all men, and who has all power, be instrumental in quickening most of the human family for endless misery? M. S.

Waterford, Pa., March 8, 1831.
CURSUING AND BLESSING.

Moses. Editors.—The above expression crowds itself upon my mind, while witnessing the scenes that are passing around me. This place has been visited with the seven and four days' meetings, and their usual consequences. I hope I am not so much sectarian, as not to wish success to those who differ from me in sentiment, in all laudable exertions to make people better—to enjoy more happiness in this life, and to indulge in joyful expectations of a life to come.

Could we imagine Calvinism a sensitive being, it must be wofully chagrined at its professed adherents—for in all the meetings and conferences that I have attended, for several weeks past, they have labored manfully in the cause of Arminius. "Repentance and belief," publicly acknowledged, are made the pivot on which hinge everlasting joys and endless wo, to the utter destruction of all infants, idiots, and the heathen, who, comparatively speaking, compose almost the whole population of the globe. Getting religion has become very common, and very easy. Some assert they expected something miraculous to take place, but find it nothing to what they expected; and yet rest upon this almost no-nonsense for their endless felicity in the world to come. Also, for presumptuous man, who dares to claim infinite blessings, in the world of spirits, for finite acts, in the present life. If we believe, and put our trust in God, we have a joy in believing, which the world cannot give nor take away. The Scriptures abound with promises of blessings to the good, which are powerful incentives to the practice of virtue; but there are no promises of endless happiness for any, or all, of the good acts which man may perform. The soul can have no well-grounded hopes of immortality and eternal life, except those based on the promises of God, as his immutable word (as his immutability is sure,) that he has given to his son power over all flesh, and that he will give eternal life to as many as the Father has given him. This eternal life is the gift of God—an unmerited favor bestowed, not an inheritance gained by any act of the creature.

Why then shall men, whose affections are measurably changed from the love and purity of the world, to lay hold of the hope set forth in the gospel, arrogantly claim the promises, (as did the Pharisees of old,) as exclusively theirs—and boastingly represent themselves as the favorites of heaven, while those who have not yet tasted that the Lord is gracious, are plodding in darkness, doubts and fears, and by them consigned to never-ending wo? And for what? Because they have not yet felt as they feel, or seen as they see. Paul, in his epistle to the Romans, said, "For what if some did not believe? Shall their unbelief make the very God of all, without effect? God forbid: yea, let God be true, but every man a liar." Men are frequently urged to escape from the wrath of God—and then called on to flee to this same self-existent God for refuge! In the general epistle of James, the above sentiment seems to be condemned, for he says, "Doubt a fountain send forth, at the same place, and it shall be the bide!" And further, in writing to his brethren of the un-governable character of the tongue, he says, "Therewith bless we God, even the Father, and therewith curse we men, which are made after the similitude of God. Out of the same mouth proceedeth blessing and cursing: my brethren, these ought not so to be."

To represent the Father of all mercies as cruel, revengeful, and disregarding the wants of his creatures, is a wicked perversion of his character; yet we hear, almost constantly sounding in our ears, warnings to escape his vengeance, and that too, notwithstanding the apostle's assertion that "God is in Christ reconciling the world to himself," and that his warning is, "we pray you, in Christ's stead, be ye reconciled to God." Can ye be esteemed as criminals in a bow-wow shape, in whose God ye unite? Can ye eat the bread of heaven and drink the wine of God, as too good—that character we are directed to imitate? Certainly, it is not a crime in man to be too good;—hence, it should be his duty to vindicate the ways of God to man—not by such an exhibition of his own goodness and tender regard for his faithful figures, as would raise him above his Maker, from whom all goodness flows. J. R. Ellridge, March 1831.

Our correspondent informs us that the following was written in Providence, R. I., in consequence of an animated debate with a Catholic gentleman, and a challenge given, on the subject. But as no reply has ever been made to the argument, notwithstanding the time agreed on has long since elapsed, he is now induced to publish it pro bono publico, and in hopes that it may aid some who are yet stumbling in the regions of doubt, or who are blinded by the plausibility of error. Editors.

[For the Magazine and Advocate:]

TRANSUBSTANTIATION.

"And as they were eating, Jesus took bread, and blessed it, and brake it, and gave it to his disciples, and said, Take, eat, this is my body. And he took the cup, and gave thanks, and gave it to them, saying, Drink ye all of it; for this is my blood of the new testament, which is shed for many, for the remission of sins." Matt. xxvii. 37-80.

This language is alleged in support of the hypothesis, that literal bread and wine are changed, by the Catholic ceremony of consecration, into the real body and blood of Christ. To show its falsity, let it be observed, that when Christ instituted the supper, he took bread and brake it. Was the unleavened bread, which he held in his hands, his flesh, and bones, and sinews? If so, he must have held his own body in his hands, and broke his literal body in pieces, to be eaten by himself and his disciples! Can a greater absurdity possibly be imagined? If this can be credited, it follows that he must have been eaten by himself and his disciples, when he was yet alive in the flesh! The same questions are equally applicable respecting the wine. If that was literal...ly his blood, it must be already drained from his veins and arteries, and deposited in a cup, which he, himself, held, and that too, in his own hand!

But—"this is my body!—this is my blood!" I answer, the Hebrews frequently used the figure, saying "It is," instead of "It signifies." For example.—Gen. xlii, 26, 27, "the seven acts are seven years." Dan. vii, 24, "the ten horns are (emphatically) ten kings." Rev. i, 20, "the seven stars are the angels of the seven churches, and the seven candlesticks are the seven churches of Asia." Gal. iv, 22, 28, of Agar and Sarah it is said, "These are the two covenants." Let me here ask—who, for a moment, ever supposed that the seven vases were literally seven—that seven stars were angels—that seven candlesticks were seven churches—that ten horns were ten kings—and that Sarah, the wife of Abraham, and Hagar, his bondmaid, were literally two covenants? And yet these figures are used as if they were represented by figures of the same kind?

The figure used by our Saviour in instituting the Supper is clearly illustrated in John vi: 51-56, where Jesus plainly instructs his disciples that the flesh and blood, of which he had spoken, were the spirit he had manifested the doctrines or words he had taught them—for "they are spirit, and they are life." Read, and may God give thee wisdom and understanding!

D. H.

Br. Skinner,—You are at liberty to insert the following in the Magazine and Advocate:—But a few days since, I was called to the house of mourning, to drop the sym pathetic tear with the family of Br. H. B., and to assist in bearing the last tribute to one of his little children, about two years old. Mr. A. (the Presbyterian minister) was asked to make a prayer on the mournful occasion, who was requested to read the 274th hymn of the collection (or rather composition) of Br. H. B. on that occasion.

Mr. A. took the book and directed to sing the 1st, 3rd and 4th verses, omitting the following, viz:—

He took young children in his arms, and called them heirs of heaven;—He will defend their souls from harm, His mercy's freely given.

Query. Was Mr. A. afraid that the above verse would accentuate some consolation to the mourning parents, by creating in them a reflection, that their child was in the arms of Jesus?

L. C.

HAPPINESS.

To obtain thee, how easy the means? No pre-eminence of rank—no highly-sounding title—no splendid fortune is requisite. Thy germ lives in the heart of every human being; but thou canst only thrive amidst the affections of nature: when these are extinct, thou existest no longer.—Bible in Every Life! I thank thee that thou hast given me the means of bettering it; and, although little favored by nature and fortune, it is almost always our fault whenever we do not feel it as a blessing.
HONEY A CURE FOR THE GRAYS

A number of years ago, says a correspondent, I was troubled with the gravel, and twice in serious danger from small stones lodged in the passages. I met with a gentleman who had been in my situation, and got rid of this distress by an average quart and half a quart. I adopted this remedy, and found it effective. Altogether I can now move more than three score, and have not for the last twenty-seven years had the smallest symptoms of the gravel. I have recommended this prescription to many of my acquaintance, and have never known it to fail.—Practical Exem.

RECIPIES.

For the Bilious Cholic.—Take the brand of corn meal, extract of bread, and apply to the bowels; it is a certain cure for the above complaint.

Tooth Ache.—Take the bark of the wild poppy root steeped in hot water, and apply the bile; the tooth will cure the tooth ache.

In endeavoring to account for the existence of the world, we find it impossible to resist the conclusion, that it is necessary to believe in a personal God, the author of all good, and in a personal Devil, who is the author of all evil. It is certain that this idea is the only basis on which men can be brought to believe in themselves, for they do not comprehend the more general idea of God except as it is embodied in the idea of a benevolent personal Being, who can produce the effects which we observe in nature and society.

LETTERS CONTAINING REMITTANCES.

Received at this office during the week, ending April 12th.


The CHRISTIAN PREACHER, and Universalist Register, is a Monthly publication of Original Sermons, by Living Universalist Ministers. The design of the work is to communicate the ideas of the Universalists on various points of Theology, to give an account of our brethren, and to promote the cause of rational faith and of practical piety.

PUBLISHING no less than 16 octavo pages. On the last three pages of the covers will be published, under the title of "Annotations," an anecdote, a paragraph, or a piece of interesting information, with the Universalist denomination, short extracts of Scripture passages, &c.

October and November, one dollar per year, payable in advance, or ready delivery of the first number. New subscribers can be furnished with samples the numbers of the volume, commencing in January, 1831.

Orders for the work should be addressed (post paid) to William A. Drew, Augusta, Me., who will be very thankful for any favors our Universalist brethren may extend him towards-except his cancellation. February, 1831.

The Magazine and Advocate, IS PUBLISHED EVERY SATURDAY.

BY DOLPHUS SKINNER, Proprietor.

To Subscribers, we beg to inform them, that the volume of the Magazine and Advocate, for 1831, is now under the press, and will be issued, in the course of the month, for 3 dollars, in advance, or 2, if paid within three months from the first day of January. Orders should be addressed to the Printer, at the address before given. No subscription received for less than one year, (unless the money be paid in advance,) and no paper discontinued till all arrears are paid. We can now supply our subscribers with the last two or three numbers. The content is such as to make the copies of the Magazine and Advocate a delightful periodical, and the price at the present time of two dollars for the whole is equal to any similar, in any quarter or country. The contents of the last half of the volume are devoted to the subject of the Christian, and the subscribers will find the same to be full of interest and instruction. A. B. & R. E. GROSS, Printer, Congress-street, head of State-street, and opposite the Universalist Church.
THE PREACHER.

ORIGINAL SERMON....NO. IX.
ON MODERN REVIVALS.

By Dolphin Skinner, Pastor of the First Universalist Church and Society, in Utica.

"For I have seen the idle, that they have a zeal of God, but not according to knowledge. For they being ignorant of God's righteousness, and going about to establish their own righteousness, have not submitted to the righteousness of God."—Romans 2: 17.

No proposition is more true than this—that man is naturally a religious being. His mind needs, and as naturally seeks for spiritual food and sustenance, in all important concerns of religion, as the body needs and seeks for that aliment which nature has provided for its support and strength. And as the body is rather injured than benefited—rather weakened than strengthened,—by partaking of poisoned or unwholesome food, or even by partaking of wholesome food at improper times and in inadequate quantities; so the mind is equally liable to be injured by morally poisonous food—by spurious and unwholesome systems of religion—or even by a true system badly administered, or partaken to excess, and at improper times. Poisonous food, either for body or mind, is always pernicious; and good food may be abused and perverted from a blessing to a curse. Heaven never bestowed on man a greater blessing than that of religion; and yet few, if any, of the divine favors have been better cherished, or more falsely perverted and abused, either by ignorance or wickedness, or both.

The Israelites, of whom the author of my text speaks, were a very religious people; yet their religion did not profit themselves or others. They were remarkable for their zeal in the cause of religion; but their zeal was the zeal of ignorance, and their righteousness was of a character very different from the righteousness which was acceptable to God. It consisted mostly in loud pretensions, boisterous declamations, formal rites, affected sanctity, and (if I may so express it) malignant zeal, to the neglect of the more amiable virtues of social charity and practical godliness. And, my friendly hearers, if I am not very much mistaken, we have many such religionists in the present day. As the evils are many, and the dangers great to society in general, to be apprehended from this pseudo-religion, I desire to draw your very particular attention to the subject, and shall introduce as the principal topic of discourse, this evening, the subject of modern Revivals of Religion, so called.

I. The manner of producing or getting up these revivals.

II. The manner of conducting and continuing them.

III. The evils resulting from them.

IV. Compare them with the practices of the apostles and primitive saints: and conclude with such observations and remarks, as the subject shall naturally suggest.

V. The manner of producing a modern revival. I would here observe in the outset, that a revival of religion, in the modern sense, rarely occurs in any one place, either then or about once in four or five years, at least not at any considerable extent, without a material or great change of the population. The reason is obvious—the subjects of these excitements are mostly children or youth, and as most of these (who attend on the meetings of the revival classes, and who are not instructed as to the management and motives of the leaders, etc.) are brought out, to use one of their favorite phrases, in the time of one revival; a lapse of at least four or five years becomes necessary to bring another set of children and youth to a proper age to be operated on by the measures now to be described.

Whenever a church becomes rather thinly attended; or the preacher unpopular; or internal dissensions prevail, from which it becomes necessary to divert public attention; or the usual lapse of time has transpired, and the preacher thinks it necessary to make some new converts to fill his church and provide for himself with the society against the worst day or age; the following plan, or something similar to it, is generally adopted: The minister puts on a very sad and gloomy countenance—is dreadfully oppressed with a sense of his own unfaithfulness—sighs and mourns over the low state of religion in his church, and weeps for the sins of the world, on account of which he expects to render an account at the bar of God, in eternity. After continuing this affected sadness, mourning and depression for a few days, or perhaps weeks, he then prevails on his deacons or elders to join him in lamentation and wailing, over their own and the great sins of the people—(not that the people are as honest, industrious, moral, upright, and charitable, as any people in the world, but)—they are bowed down, for the people, with a load of guilt, of which the Apostles were entirely unconscious. After this measure has been employed for a few days, a church meeting is called, and in secret council, the affair is explained to the members generally—they are told of the imperious necessity of getting up a revival, in order to replenish the church—that they must, even and all, unite in the measure—afflict the same sad and anxious feeling for sinners, that the minister and elders have done, and take hold, in good earnest, to have a revival.

The members consent; and now, forthwith it is reported throughout the town, that an uncommonly interesting time is about to be commenced, and a season of deep anxiety, fasting and prayer with the church—that God is about to visit the place—that Mr. A. is now quite serious—that Mrs. B. is under conviction—that Miss C. has been seen weeping, and no doubt is enlightened that she is born again. Now, conference meetings, anxious meetings, prayer meetings, inquiry meetings, &c., are appointed for every evening in the week. A three or four days' meeting is called, and the most flaming and terrific preachers in the neighboring towns, or to be found in the country, are called in to convert sinners—the wonder they have wrought in other places are narrated and exaggerated—many Universalists, in such and such places, and one or two preachers of the order, are said to have pronounced their souls-shot by doctrine, and become Christians!—The Lord is doing wonders all over the country—all who wish to be converted, or go to heaven—all who do not desire to go to hell, are exhorted to attend the meetings. Multi-tudes now flock to the church—some tho' fear, others through the influence of friends, and others through a curiosity similar to that which prompts them to visit a caravan of wild animals. The thronged and almost suffocated multitude are then addressed with the most boisterous and thundering ana-themas, by several of the visiting clergymen in succession. In these addresses, the most terrible descriptions of hell and damnation are dwelt upon—the terrors of an imaginary lake of fire and brimstone are conjured up—the most horrible and ghastly scenes, with the most hideous and inexpressible expressions, are described. The minds of the hearers are affected by this scene of horror, and the doctrine of particular election and reprobation is entirely forgotten or
II. The manner of continuing and conducting these revivals after they have once been started.

The means employed for this purpose are generally the same, and the manner of applying them similar, with what have already been described, with the addition of many other parts in the performance. Such as ringing the church bell for prayer every morning at day-break, to let community know that the saints are engaged and uncommonly pious; the telling at every meeting some account of remarkable conversions in other places; of the wonders that are being wrought around them; of the conviction and conversion of one, two or more Universalists; (for it should be recollected they put a much higher value on converts from Universalism than on any others—though they are careful not to mention their names or tell where they reside) the frequent and general distribution of tracts filled with the most alarming descriptions of hell and damnation; the meetings sent to the villages and country towns, so that the saints may have opportunities of going through the village or town to visit every family, to prevail on them to attend their meetings, to frighten modest women and timid children with the idea that they are going directly to hell unless they get religion immediately; (taking special care, if the husband, the father, or master of the family is not a member of their church, to pay their visits in his absence, lest they might be rebuked for their impudence;) the attacking of persons, both acquaintances and strangers, as they meet them in the streets, and abruptly commencing conversation on the subject of religion, asking them if they are Christians—if they have got religion, or made their peace with God, and telling them they are in the broad road to ruin and damnation; and in the same manner, particularly those hired girls, (who frequently are far from their friends, and have none to plead their cause or defend them from such assaults,) and telling them that getting religion and joining their church is the only way in which they can secure a standing in society in this world, or escape from hell in the next; the singing out of particular persons, and calling them by name in public prayer; the separating of the saints from the sinners, or professors from non-professors, into different groups in the same room, or into different apartments in the same building, to represent dramatically the awful separation which they say is to take place in another world; the preaching much against Universalism, caricaturing and misrepresenting its doctrines, and shamefully treating those who differ from them in any way.

These means and measures, with others similar, too numerous to narrate, are employed, in conducting a modern revival, till at length the flame extinguishes itself with its own brilliancy, and the inflammable combustibles are all consumed, or the community awakes from its slumbers, and sets the seal of reprobation on such raging fanaticism—till the "tired nature" of the actors them-
EVANGELICAL MAGAZINE AND GOSPEL ADVOCATE.

1. Uncharitableness and bitterness of feeling in society. The means employed and manner of bringing about these revivals, are exactly such as are calculated to engender and foster a sort of spiritual pride to puff up the subjects with the idea that they have become much better than others, that hence they are a privileged class—that they have a right to dogmatize and dictate to others; they assume the prerogative to condemn all others that do not come up to their standard; their impudence is almost unbounded; and this impudence and overbearing spirit, and dictatorial style of theirs often provokes others to nearly as great uncharitableness towards them; and the greatest bitterness and acrimony of feeling. The greater the moment produced between husband and wife, parents and children, neighbors and friends, alienating their hearts and dividing their affections: and multitudes of religious gossips are constantly on the wing to bear evil reports from one to the other, thus widening the breach which religion should heal.

A systematic espionage is kept up to ascertain whether this, or the other person attends an orthodox or heterodox meeting, to overawe and intimidate the weak into abstaining from such subversion; and proscription and non-intercourse in business is proclaimed against all who will not countenance these modern innovators, and attend and support their meetings.

2. A superstitions regard to nonessentials, professions, forms, ceremonies, &c., to the neglect of weightier matters, known duties and positive commands. Great stress is laid on external forms, and attendance on multitudes of public meetings; inasmuch that whole weeks and even months are spent in nothing else than running from one place to another to hear new meetings, new revivals, to talk about convictions and conversions, and warn people to repent and "get religion," whose moral character is far better than their own; while industry is neglected, domestic duties disregarded, and charity and mercy to the poor and distressed forgotten. "Being ignorant of God's righteousness, they go about to establish their own righteousness." "And withal they learn to be idle, wandering about from house to house; and not only idle, but tattlers also, and busy bodies, speaking things which they ought not." 1 Tim. v. 13. Again, says the same apostle, "there are some which walk among you disorderly, working not at all, but are busy bodies." Again, "of this sort are they which creep into houses, and lead captive sly women," &c. And again, speaking only to women, "be sober, be sober and "watchful in all things; for your adversaries are -"St. James says, "If any man among you seem to be religious, and yet is
not his tongue, but deceiveth his own heart, this man's religion is vain. "Also, few of the movers or subjects of modern revivals, these revivals are done for the purpose of what "deceive their own hearts"! And how great a tax it is, especially for the poor, to spend so much time as their leaders tell them they must, in order to get to Heaven, besides the tithing on mint, anise and cummin, which are words not to be understood as "deceive their own hearts"! These revivals are done for the purpose of deceiving the mind in which none, least of all, of the unhappy subjects of a revival, are left, in almost or quite every instance—a state of settled melancholy for life, or else terminating in absolute despair, mental insanity, and not uncommonly, suicide. We have often wondered, considering the terrible and dreadful means employed in a modern revival, that instances of insanity and suicide were not more frequent than they are. Still, they are sufficiently frequent to show that the general excitement and tumult associated with those popular excitations. The instances where melancholy and despondency for life are the result, are innumerable.

4. The increase of infidelity. No truth is more certain in the mind of a gentleman that modern revivals promote infidelity—Deny and Atheism. Multitudes who do not give themselves the trouble to examine the Bible for themselves, and to see what Christianity is, or what it was, as taught by its great Author and his immediate apostles—who take it for granted that mind they hear and see, in the doctrines and practices of professing Christians, in the time of a revival, is Christianity itself, are shocked with its absurdity and ridiculousness; and say at once, that, as reasonable men, they cannot believe such a system could ever originate with God. They cannot believe such practices can be pleasing to Divinity or profitable to humanity; and hence they reject the whole as unworthy the least regard. And I verily believe, that these revivals are doing more to spread and encourage infidelity, than all the writings of Paine, Bolingbroke, Hume, Spinoza, Voltaire, Rousseau, Volney, and all the long catalogue of Deistic and Atheistical writers, who have ever written against Christianity. I solemnly aver before Heaven and earth that this is my full conviction and deliberate judgment. I pass.

IV. To compare these revivals with the practices of the apostles and primitive saints. Let, has, let me ask, friendly hearers, do we discern in those revivals that in which they resemble the preaching or practices of the immediate followers of our blessed Saviour! Did Jesus or his apostles ever resort to any such means to get up a revival of religion as we see employed? No: never. True, they were free from the practice of living soberly, righteously and godly—they brought home to their consciences and hearts the exceeding sinfulness of sin, and the consequences of living in the practice of iniquity. But never did they clothe the Father of all mercies in such garments of wrath and vindictive cruelty. Never did they preach the doctrine of unmerited torment for the family. The drift of their preaching was to show that God is love, and to inspire confidence in man towards his Maker. True, our Saviour foretold his disciples and forewarned the unbelieving Jews, of the punishment of Gehenna, that the justified and wicked generation should suffer. But as they were Jews, and perfectly understood the meaning of the word Gehenna, (which our translators have rendered hell,) both in its literal and metaphorical sense, they well knew how to apply those threatenings, and that too consistently with the divine promises of universal grace and happiness. But never were the Gentiles threatened with Gehenna punishment. Never did the apostles use the word at all in their preaching. When Paul was converted, nothing like the doctrine of total depravity, election and reprobation, or endless misery, seems to have been preached to, or understood by—him.

All was mildness, mercy and compassion. When the human heart was softened under the preaching of Philip, no wrath of an angry and offended God was proclaimed—no terror assailed him—no questions were asked, whether he saw that it would be just in God to cast him off forever, and doom him to hell—whether he was willing to be damned for the glory of God—whether he saw that his heart was totally depraved and infinitely criminal. He says, "I believe that Jesus Christ is the Son of God." It was enough—he was baptized, and went out joyfully—not mourning in bitter agony of soul, as many do in these days.

On the day of Pentecost—that day of faithful and true apostolic preaching—when three thousand souls were born into the kingdom, not a syllable seems to have been uttered, not a word dropped about the torrents of hell and damnation—the goodness and abundant mercy of God, sent home to the consciences of the hearers, pricked them in their hearts at the idea of having sinned against so kind and gracious a Being—they are persuaded that Jesus is the Christ, and bow rejoicing to the sceptre of his kingdom. To the very murderers of the Prince of Peace, the apostle Peter preaches (Acts iii.) the doctrine of "the restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began." And trace the history of the Acts and preaching of the apostles, through, from beginning to end, nothing can be found in all their labors that in any way resembles a modern revival, either in the doctrines preached, or in the effects on the hearers, or in the practices pursued.

Christianity, as exhibited in the New Testament, and exemplified in the lives of the apostles, was the representation of the Deity in the most amiable light. It gave itself infinitely worthy of God as its author, of Christ as its medium of communication to man, and of the everlasting joy, gratitude and obedience of mankind.

In conclusion I observe, what I have said on this subject has been said with a spirit of sincerity, and from a sense of duty I owe to you, to the public in general, to my own conscience, and to that God who has put me into the ministry of reconciliation, and placed me as a watchman on the walls of Zion. I ask you to examine, and carefully study, this passage; and it will fully consider what has been said, and let the subject be fully and faithfully canvassed. If you are fully satisfied that modern revivals are the work of crafty and designing men, instead of being the work of God, that they are deeply injurious to the peace and happiness of mankind, and cause pure and undefiled religion, set your face steadfastly against them, and let not the wrath and denunciations of their abettors intimidate nor drive you from your duty. But in opposing them, do it with mildness and kindness to the deluded victims of folly and fanaticism. Use persuasion and reasonable arguments with your families, connexions, neighbors and friends—endeavor to convince them of the evils resulting from these popular excitements, and to look upon some of the principal leaders in these measures, as exceedingly criminal in their plans and operations, we are bound in Christian charity to look upon the great body of their abettors and votaries, as honest and sincere, but deceived and deluded souls, who "have a zeal of God, but not according to knowledge," who "being ignorant of God's righteousness, and going about to establish their own righteousness, may really suppose, all the while, that they are doing God service." This, however, renders not the general evils to society less pernicious or dangerous—they are to be deprecated, and a remedy sought in the good sense of an enlightened public.

But my friends, may you, one and all, be able to discern between true and false religion, between pure Christianity, and its counterfeit; between true religion, and reject it, because of its abuse by others. True religion is a reasonable thing—all of its doctrines are rational and consistent, and its duties such as to render its possessor happy in his performance. It is in fact the greatest blessing that Heaven in mercy has ever bestowed on man.

"Should all the forms that men devise, Assail my faith with treacherous art, I'll call them vanity and lies, And bind the gospel to my heart."
MAGAZINE AND ADVOCATE.

DOLPHUS SKINNER, Editor and Proprietor.
AARON B. GROSH, Associate Editor.

Utica, Saturday, April 23, 1831.

RELIGIOUS NOTICES.

Br. W. BOLLARD will preach at Nelson Flats, on the 4th Sunday inst. at Cazenovia, 5 o'clock same day—at Ourn, Monday, 5 o'clock—at Pompey East Hollow, Tuesday, 5 o'clock—at such places as our friends there shall provide.

The Rev. Mr. ERROX will preach at Eaton's Bush, on the first Sunday in May, during the day, and will lecture at Little Falls in the evening of said day.

Br. S. MILES will preach at Schermerhorn's Four Corners, on the second Sunday in May; and on the Tuesday following, at 5 o'clock, P. M., at the school house, near Mr. Garrett's in Trenton.

THE UNIVERSALIST CONVENTION of the State of New-York, will meet in annual session, at Clinton, Oneida county, on the second Wednesday (11th day) of May next.

CORRECTION.

In publishing the minutes of the South Carolina Convention, in our second No. a mistake occurred respecting the time to which that body adjourned. It is to meet on Friday, the 16th of September next, (instead of Sunday,) near Mr. John M. Feaster's, Fairfield District, S. C. and to continue in session three days.

REPLETION.

We are aware that, for some time, our readers have been waited with revival news and remarks on the means and practices of such scenes—our only apology is necessity. These moral tornadoes were every where felt, and required notice and animadversion. We hope a calm will soon, every where, succeed the universal storm; and then pure religion will be more noticed by us and our correspondents, than the deified mockery of it has been.

CHARGE OF AGENCY.—On account of the contemplated removal of Br. C. Seymour from E. Bloomingfield, Br. A. Bickford is appointed our Agent for that place.

MORE NEW PAPERS.

Proposals have been issued by Brs. C. F. L. Furbey, of Troy, and I. D. Williamson, of Albion, for publishing (to commence in July next, if sufficient patronage be obtained,) a new Universalist paper, to be entitled "The Christian Anchor." It is to be published weekly, in the city of Troy, at $1.50 per annum, and according to the prospectus, "will defend the great truth that God is good to all and his tender mercies are over all his works; and weigh in the balance of the sanctuary, every narrow creed that closes the doors of heaven on suffering millions of the human race."

By the letter of Br. Stacy published in this day's paper, we learn that Br. L. C. Todd has issued proposals for publishing, semi-monthly, in Chautauqua county, another new paper, to be entitled the "Genius of Liberty." We have not seen the prospectus.

We highly respect each and all of the three brethren above named; and heartily wish them success in every laudable undertaking to spread the Everlasting Gospel. We cannot but remark, however, while on the subject of periodicals, (insanee as we hear it rumored that one or two other papers of the kind are soon to be started in this state,) that from local considerations and particular seasons of excitement and overbearing and fanatical measures of the orthodox, that frequently stimulate liberal minded men to spirited efforts to counteract their deleterious effects on society, by starting new papers for the dissemination of liberal Christianity, there is a possibility of there being too many Universalist papers for any one to have a liberal support, or for aiding the cause of Universalism as efficiently as it would be done by fewer papers with a more liberal support. This remark is made, not with a view to influence the brethren named to a different course, in regard to their proposed undertaking, nor to influence the public to judge unfavorably of the plan. It is the result of personal experience, as well as observation. For the writer of this once published a similar paper in Troy, for one year. He found it a source of great inconvenience and trouble, and in addition to this, and all his labors in editing and publishing, he experienced a considerable pecuniary loss. The first year he published the Magazine in Utica, he likewise lost by it considerable money, besides all his labor, care and perplexity in conducting it. Since then, three or four Universalist papers in this state have actually died for want of support; or at all events, on account of the limited patronage given them, and the trouble they gave their publishers, while their brief patronage was (with the exception of one or two hundred subscribers each, on local considerations,) extracted from other papers of the kind, before in existence. Since those discontinuances, the Gospel Advocate at Auburn, the Gospel Herald in New-York, and the Magazine in this place, have had a fair, though little if any more than a living patronage; till a year ago, last fall, when we purchased the proprietorship of the Advocate, and united it with the Magazine, knowing the expense of printing one paper for all the patrons would be less than that of two for the same number, and that subscribers could be furnished with a larger quantity of matter for the same price. Since then, the Magazine and Advocate has had the largest patronage of any paper published by Universalists, in the country, and its location is decidedly the best, being the most central, among Universalists; and we have and shall continue to use our exertions to render it worthy of its patronage.

We are, however, far from wishing to engross all of the public patronage given to Universalist papers, or any more than sufficient to remunerate us for the expenses and labors incurred. And we wish as many papers published by our denomination as can be well sustained. We have, likewise, full confidence in the competency of these brethren, to edit valuable papers. But papers poorly supported, often prove very expensive to the publishers; besides that the labors and controversies of the Editor (which he often finds himself obliged to engage in) frequently come in contact with the retiring modesty, the pacific and forbearing disposition and the parochial duties, which the Clergyman and Pastor finds it his duty and his happiness to cultivate. Most gladly would we relinquish the office of editor, with all its toil and care, triumphs and disasters, praises and censures, could we consistently do it, this moment—did we not stand publicly pledged to a large circle of readers, and believe the good of that sacred cause we have espoused, imperiously required the continued employment of our feeble exertions in this capacity.

Notwithstanding there are particular seasons and excitement that seem to call for, and particular and local advantages attained by, a great number of papers in various places, even when but feebly supported; yet, we are satisfied the good of the cause in general is best promoted by a few well conducted papers, liberally supported. For in the latter case, they are permanent and regular, and not continually dying and reviving again as in the former.

Those remarks are dictated by the purest friendship to all concerned. If we know our own hearts we have no private ends to answer. The good of each individual in particular, and of the great and glorious cause in which we are engaged, in general, but principally the latter, we hope ever to keep in view, and fervently strive to promote.

THE SENTINEL.

We have received no number of the Sentinel and Star in the West, from No. 9, dated Dec. 18, 1830, except the 23d No. dated 9d inst.—What can be the reason? We should like to exchange.
Messen. Editors—You will please accept my thanks for the very obliging notice you have taken of my "Objections," and for the satisfaction you expressed in manner in which they were answered. Indeed, it would seem that nothing but a superficial knowledge of the Scriptures, or the force of early impressions, could have considered them as real objections. You will not be surprised, however, that they were so considered by me, when I inform you that it is but a few years since I have heard the doctrine of Universalism mentioned or treated of, except as an absurdity too monstrous to be seriously refuted. Others, who are in the same ignorance, may possibly be led to "Search the Scriptures, and see if these things be so."

As I do not intend to tax your kindness again, on my own account, (you see your last notice to correspondents was not entirely lost upon me,) I beg leave to make the two following inquiries:

1. What we understand by the declaration, that all those who are in their graces shall come forth; that they have done good, (not they that shall do good,) unto the resurrection of life; and that they have done evil unto the resurrection of damnation?

2. Do the Scriptures, in fact, allow us to consult our natural reason, in treating of the attributes of God, and matters of faith and religion? The popular preachers of the present day, I believe, say not.

If you will be so good as to make a few remarks on the above questions, when perfectly convenient, you will lay me under additional obligations, and probably oblige others who are willing to be informed.

With sentiments of the highest respect,
I remain, yours &c.

CANDOR.

ANSWER.

In answering the first question of "Candor" relative to John v: 29, 29, it is proper to remark that there are different views entertained among Universalists relative to the import of the passage. Some of the denomination who hold to a future punishment, (though not all even of this class,) believe it relates to the final and general resurrection of the human family, and to the sentence of life, and of condemnation to be passed on the respective classes of men at that time. Those of this opinion, allege that as Christ here speaks of the hour that is coming, (not that is come,) when all (not a part that are in their graces, (understanding it literally) shall come forth &c. it must relate to an hereafter; but as nothing is said about the duration of the damnation or condemnation, (which are synonymous terms,) and the general voice of the Scriptures declares that God will not cast off forever—that he will not be always wrath—and that eventually all shall see the salvation of God, be reconciled, bow the knee, and own Jesus as Lord to the glory of God the Father; therefore, the text does not prove, or even intimate the doctrine of endless damnation.

But those who reject the doctrine of punishment in another state of being, and some who admit it, believe this passage is to be understood figuratively, the same as the preceding verses, where it is said, "Verily I say unto you, that he that heareth my word, and believeth on him that sent me, hath eternal life, and shall not come into condemnation; (or damnation;) but is passed from death unto life." (in the present tense having arisen from the dead.) "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." i.e. be raised to spiritual life by faith in Christ. They maintain that the phrase, in their graces, represents the low and degraded condition in which the Jewish nation was then found, and refer to Ezek. xxxviii: 12, 13, 14, where God says, "I will open your graces and cause you to come up out of your graces," &c. as an example of a similar use of the phrase: and likewise to Dan. xii: 1, 2, where the prophet speaks of "a time of trouble such as never was since there was a nation," and then adds, "and many of them that sleep in the dust of the earth shall awake," &c. compared with Matt. 24th and 25th chapters, particularly the former, where Jesus refers directly to Daniel in describing the signs that should precede, and the calamities that should be endured at the destruction of Jerusalem, and quotes from Daniel, ver. 21. "For then shall be great tribulation, such as was not from the beginning of the world to this time; no, nor ever shall be." They maintain that "coming forth to the resurrection of life," means rising from spiritual darkness to the light, life, and liberty of the gospel of Jesus; which proved to be the portion of those who had done good and obeyed the commands of Christ. And on the other hand, that "coming forth to the resurrection of damnation" means being roused up from the lethargic spell of iniquity that bound them in chains of darkness, to share those dreadful calamities which, with their sins, had been treasuring up for them against the day of wrath, when the unbelieving and persecuting Jews, who had done evil, "came forth to shame," confusion "and age-lasting contempt."

Whether these views are Scriptural, correct and consistent, let Candor decide.

In relation to the second question, whether the Scriptures allow us to consult our natural reason in treating of the attributes of God and matters of faith and religion; we conceive no person, unless spell-bound with ignorance, bigotry, or clerical influence, can be at a loss about an answer. Hence a man of Candor's discernment, does not ask the question on his own account, but on account of others who are thus spell-bound.

To support the Scriptures did not allow the use of our natural reason in matters of religion, would be to suppose the Deity had bestowed on man a very valuable gift, (natural reason,) and then, for fear he would take advantage of it, had bestowed another gift (the Scriptures) forbidding the use of the first! for all must allow that reason and revelation are both the gift of the same being. The fact is, the Scriptures are addressed to our reason, and without its exercise, they could be of no more use to us than to the brute creation. If we are not allowed to exercise our reason on those things, we are manifestly required to be unreasonable! And Paul prayed that he may be delivered "from unreasonable and wicked men," (not from reasonable men,) thus associating unreasonableness and wickedness together. 2. Thess. iii: 2. God says to man, "come now and let us reason together, saith the Lord." Isa. i: 18.

Many of the clergy, it is true, forbid the use of reason to their hearers in matters of faith and religion. "They will reason against reason, use reason against the use of reason, and endeavor to show a very good reason why reason is good for nothing." One thing, however, is very certain—they would never have opposed reason, had not reason first opposed them. And the very fact that reason is opposed to them, and they to reason, proves that they hold to unreasonable dogmas and doctrines. We will close this article with the following pertinent and beautiful remarks of Mr. Locke:

"Reason is natural revelation, w hereby the eternal Father of light and Fountain of knowledge, communicateth to mankind that portion of truth which he has laid within the reach of their natural faculties: Revelation is natural reason, enlarged by a new set of discoveries, communicated by God immediately, which reason vouches the truth of, by the testimony and proofs it gives that they come from God: So that he that takes away reason to make way for revelation, puts out the light of both, and does manifest the same as if he would persuade a man to put out his eyes, the better to receive the remote light of an invisible star by a telescope." S.

SLANDER OF THE DEAD.

Among the evils attendant on that lying spirit which has been originated and fostered by the late revivals, and sent forth to prey on the credulity of the public, there are some, which, if not publicly noticed and attested in the secular papers of the day, by many respectable witnesses, would, when narrated, be deemed libels on human nature—incredible absurdities too gross for public credence. Not satisfied with traducing the characters of the wise, the great, and the good—with terrifying the weak, deceiving the credulous, bow-beating the timid, torturing the sensitive, denouncing the orderly and sober part of community, they have imitated the foul and loathsome malignities of the cruel Hyena—have penetrated the recesses of the grave—disturbed the ashes of the dead, and sported with the characters of those whose breasts the breath of life had scarcely ceased to warm and beams
Gracious Giver of every good and perfect gift, are these the fruits of thy benignant and life-giving, sin-dispelling spirit? Oh, no; for the fruit of that spirit is meekness, love, joy, peace, long suffering, charity, goodness, and faith.—These illumined thereby can never, without violence to it, and disobedience to thy holy laws, trample on the hearts and injure the characters of the living—much less can they batten on the characters of the dead—of those whose tongues cannot utter a retribution of their foul falsehoods, being cold and still in the silent chambers of death. We need not inquire what spirit it is which is apparent in the following circumstances; we leave that to others, satisfied that it is not the spirit of Jesus—of religion—of God.

The Trustees of the village of Sackett Harbor, have, through the medium of the Gazette, published there, made the following facts officially known to the public. On the 10th November, last, the surplus waters of Black river were let into the canal of that place. The event was celebrated with music, &c.; and in the evening, a ball was held at the house of Mr. William Smith, a respectable and virtuous citizen. On the same evening a prayer meeting was held in the same village. In the ball room the utmost order and propriety prevailed, and nothing, whatever, occurred to mar the festivity. Two days after this, the landlord, who was predisposed thereto, was struck with apoplexy, which terminated his existence in about six hours. Since then, various reports have been circulated abroad, stating, in substance, "that the prayers of the revivalists had such an effect as to bring three persons from the ball room who returned there with the whole meeting, and found the dancers under conviction—crying, praying, &c. That the sick landlord then entered the room, began cursing and swearing at the congregation, when the Lord, to reprimand him for his crime, smote him dead on the spot."

The Trustees of the village, censure, with deserved severity, these calumnies of the worthy dead, and declare the whole an unfounded fabrication. The Editor of the Gazette further states, that Mr. Smith's character was very good—that he was not a profane swearer, &c.

But this is not the only case of the unnatural and depraved appetite for calumny generated by revival excitements. We can produce another equally abhorrent to truth—equally calculated to wound the feelings of mourning, surviving relatives and friends—and equally disgusting to the rational part of community. We copy the following account from the "Civilian," published in Hamilton, and from a letter written by a respectable citizen of that town.

At a religious meeting held in Brookfield, where Mr. Littlejohn officiated, some young men placed an image of some kind in the pulpit. Mr. Littlejohn observed, in substance, that it would be a wonder if God did not kill the young men before they reached home. Mr. Livermore, who had attended the meeting, but had taken no part in the disturbance, on his return home, fell from his horse, and was so badly injured, that he soon afterwards expired. Immediately the revivalists reported that Mr. Livermore was a ringleader among the band of young men, and that thus the judgments of God had already overtaken him. The Editor of the Civilian states, that this young man's character was assailed "for the purpose of extending a religious excitement, founded more upon the fear and superstition of the people, than a sincere repentance for transgressing the laws of that merciful and holy Being, who in his revelation to man, styles himself "the same yesterday, to-day, and forever."

Several individuals, neighbors and acquaintances of the deceased, intimately acquainted with the whole affair, have promptly come forward "to defend the memory of the innocent, and to relieve the injured feelings of the living"—and we trust this shameless instance of depravity in their conduct will make them less anxious to prove their leader a prophet, and more anxious to cease to do evil and learn to do well," without which all the mummeries of their idol, and all their pretensions to, and acts of self-righteousness, are but as filthy dross. There is but one good can effect through these evils, i.e. manifesting the licentiousness of the popular dogmas, and making them so palpably ridiculous as to ensure their final rejection.

Editorial Correspondence.

LETTER FROM BR. STACY.

We think no apology necessary to the writer or our readers, for publishing the following letter from our long tried and faithful brother, N. Stacy. We shall ever feel, and presume the most of our readers will also feel, the liveliest interest in his welfare and prosperity. We are always happy to hear from him. His letter will be read with interest.

Columbus, Warren co., Pa., April 5, 1831.

Brs. Skinner and Grosby—Inasmuch as days, weeks, and months have been swallowed up in oblivion since we had the pleasure of an interview—and we are separated by miles, which require considerable time to traverse, so that a meeting is not easily obtained—and we are also engaged in the same solemn and important profession, and must feel a reciprocal interest in each other's welfare, as well as a mutual zeal in the propagation of the pure doctrines of Christianity, and the holy triumph of truth: I am confident that the sentiments which I shall now express are wholly unacceptable. From you I hear with gladness weekly. Your excellent paper is refreshing to me, under my present separation from the brethren of Philadelphia, and the gentle shower upon the parched ground. It gives me the pleasing and reviving intelligence of error detected and successfully refuted—of the wane of bigotry, superstition—and the dear care converted to pure Christianity—of the triumph of faith in a dying hour—of ascensions to the laborers in the great vineyard of our common Lord, and the glorious fruits of their labors in the gathering and organizing of churches and societies. And when I reflect too, that a good portion of this word from me will reach the field where my earliest labors were bestowed, and my feeble energies exerted—where I toiled to youth and alone (yet not alone, for God was with me) the givings of the splendid habiliments of popularity, and shielded by the gilded armour of a pampered theology—and among a people whose interest and happiness are cultivated around the temporal bliss of your useful labors—continue not a little of my felicity, and soothes and calms the rough storms of the autumn of life.

I too have not been entirely inactive. Notwithstanding the temporal needs of my family, just arrived in a new country among strangers, has necessarily engrossed much of my time and care; still I have travelled many miles over the rugged roads, and delivered my little message to many listening congregations. I have preached several times each, in Jamestown, Carroll, Busti, Harmony and Clymer, in Chautauque co., N.Y., besides attending my regular appointments in Warren (court house) once a month, and in this town, with occasional lectures in other places.

And although opposition from the uncharitable gout of modern Orthodoxy must ever meet me, still my congregations have been decent as to numbers for a thinly populated country, have manifested some interest in the preached word, and in many instances, have given evidence that the word was not spoken in vain.

A society has been organized in this town by the appellation of the First Universalist Society, with a congregation of nearly thirty male members have subscribed. And indeed liberal sentiment are gaining as fast in proportion to the means employed, in this, as in any part of our common happy country. People are beginning to see the base hypocrisy of many of the over-zealous professed lovers of souls—to know the real enemy of their civil and religious freedom, and to understand his lurking place. And this is certainly necessary in order that they assert their rights, and take means to maintain them.

Br. Todd is laboring successfully, I believe, in Cattaraugus co. We have a new and well known Br. Stiles in Cattaraugus co. N.Y., so that I hope by the time of the session of the convention in 1832 you may see delegates from an association which has arisen from the dead. For the encouraging and useful periodical, which is publishing in Meadville. Its merits I cannot speak of, as I have not had the privilege of seeing it. I have read its prospectus—it is well written, and well composed. When I shall see you again, God only knows. I should be happy, un speakably so, to meet you at the convention at Clinton, but must be denied that privilege. All I can say is, I am most sincerely and affecting— Most affectionately yours, N. STACY.
POETRY.

[For the Magazine and Advocate.]

The following Acrostics were presented as a tribute to the memory of the departed brother whose name the first letters, by his sorrowing friends, whose name is recorded by the last.

Rejoiced from earth's toil, his spirit's flown
Of wings of love, to realms of joy unknown
Inexpressible griefs he felt above
W here countless myriads shout redeeming love!
Enough—its done—the mortal struggle's over.
Life—endless life's obtained—the God of grace adores
Let Resignation reign, nor ask from himught more.

dark, still she calls! well may the widow groan—
O friend, companion, lover, so bereft!
Lo! in the mom of life she stands alone—
M ickle her grief—which condolement can't wrest
Endure it yet a while, hereon your sorrow shall—
Soon in immortal realms you'll join your friend—

Nor can I meet the shock with stilled heart—
Such were the times that bound our hearts below—
True friendship, strengthened by the mystic art—
A last— in vain I'd check the tearful flow—
Come, when his worth, and hope points above—
Y e crowns, like his, our triumph in redeeming love.

[For the Magazine and Advocate.]

MEARS, E. W. Winchester's Farewell Hymin.

Farewell—dear friends, in Christ below—
I bid you all a short adieu—
My time is come, I long to go—
I trust soon my Lord shall view—
Thank you for your kindness shown—
My Jesus will reward you all—
I hope soon we shall meet with joy—
My heavily Fisher for me sends—
I go where nothing can annoy.

Adieu to you, mine enemies—
You that have sought to do me harm—
By slander, envy, rage, and lies—
But God uphold me with his arm.
I wish you all eternal life—
I love you not the least ill will—
My soul is free from wretch and strife—
Through you to hate, I love you still.

Adieu, thou enemy, and moon—
No longer shall I need thy light—
My God's my sun, he makes my noon—
My day shall never change to night.

Adieu to all things here below—
Vain world, I leave thy fey toys—
Anchored to my soul in life—
And welcome bright eternal joys.

Temples, trumports, griefs, adieu;—
Borrowed on my face no more—
I go to pleasures ever new—
Where toils, and strife, and waves, are o'er.

Now I have done with earthy things,
And all to come is boundless bliss—
My eager thoughts in regions glide—
Jesus says Come, I answer, yes.

Weep not, dear friends, I tell you all,
I go to dwell with Christ on high—
I hear my blessed Saviour's call,
And come, thy angels, sing a dirge.

Fisher, I come to thee, above;
All things below, I leave behind;
The fountain of eternal love
Is open to my joyful mind.

Eternity! transporting sound;
While God exists, my heaven remains;
Fisher, I come to thee, above;
Shall make my soul forever painless.

MARRIAGE.

At Bonvue, on the 2d last, by Lorin Miller, Esq., Mr. P. W. Rogers, to Miss Mygial Murray, all of that place.

DEATH.

At New-Berlin, Chennango co., on the 23d day of March last, Mrs. Martha Dorsett, of Capt. Alice Burtlingame, aged 37 years. Mrs. Burtlingame had, for more than a year, been under a painful pulmonary disease, which also bore with Christian fortune, patience, and resignation; and when the King of terrors came to claim her, she fell calm and composed, and, in the contemplation of her mental faculties, she received the grim messenger with equanimity and peace, as she passed into the valley of the shadow of death without the fear of evil, supported and comforted by the rod and staff of her Lord and Saviour, D. C. Kemppy, of New-Berlin, being her husband, comforted her in her last moments, in the triumphant rapture of his soul. That great and good man, who so nobly labored for the universal restoration, both in Europe and America, in despite of all the obloquy and reproach to which the doctrine was subject, in that early day of the dawn on America, has shown by his exemplary piety in life, and his dying words, that the doctrine is equally good and consoling to die as to live.

P. R. J.

Russia, N. Y., April, 1851.

E. WINCHESTER'S FAREWELL HYMN.

LETTERS CONTAINING REMITTANCES, RECEIVED AT THIS OFFICE DURING THE WEEK, ENDING APRIL 30.


THE CHRISTIAN PREACHER,

AND UNIVERSALIST REGISTER,

Is a Monthly publication of Original Sermons, by living Universalists of the United States, designed to spread before the public the best pulpit productions of Christ's dispensation, with a view to correct the misrepresentations of his sentiments, and to promote the cause of a rational faith and benevolent practice.

Each number will contain at least 18 octavo pages. On the last two pages of the papers will be published, under the title of Universalist Register, an account of events, interesting to the Universalist denomination, short expositions and reviews.

Terms—One dollar per year, payable in advance, or on delivery of the first number. New subscribers can be furnished with all the numbers at the commence of the year, January, 1831.

LETTER TO THE EDITOR.

For the work should be addressed (post paid) to William A. Drew, Augusta, Me., who will be very pleased to give any favorers our Universalist brethren may grant him towards extending its circulation.

FILIAL PIETY EXEMPLIFIED.

An officer, having remained some time at Kingston, in Surrey, for the purpose of raising recruits, received orders to rejoin his regiment. On the evening before his departure, a young man of the most engaging aspect made his appearance, and being requested to be engaged by his air at once indicated a well cultivated mind, and commanded instant attention. In a few moments the marks of perturbation, and was greatly embarrassed.

The officer asked the cause of his trouble, I tremble said he, lest you should deny my request. Still was left the tears rolled down his cheeks. "No," answered the officer, "I accept your offer, but why should you imagine a refusal?" Because the bounty which I expect, may, perhaps, be too high. How much, then, do you demand?" said the officer. "I am no worthy motive, but an urgent claim which compels me to ask ten guineas, and I shall be the most miserable of mankind if you refuse me." "Ten guineas," said the officer, "that indeed is very high, but I will give you ten guineas for the discharge of your duty, and will strike the baronet at once. Here are ten guineas; take my word for it." The youth, overwhelmed with joy, begged permission to return home, and was speedily enabled to do so, and promised to be back within an hour. The officer, impressed by the homely of his countenance, yielded to his request; but observing something melancholy in his manner, he was induced by curiosity, to follow him some distance. He was now seen to be a wretched, haggard man, with a hollow chest, and was admitted. The officer quickened his pace, and when he came near his place of the prison, he overheard the conversation between the wretched man, and his companion. "Here is the money for which my father is imprisoned," I put it into your hands, and I request you will deliver it to him immediately, that I may release him from his misery," the junior did as he was requested.

The officer delayed a few minutes, that the young man might have an opportunity of being alone with his father. He then followed him. When, &c. He saw the son in the arms of a venerable and aged father, who, without uttering a word, pressed him to his heart, and blessed him with tears. A few minutes passed before he observed the officer, who, deeply affected, approached them, and said to the old man, "Compose yourself, I will not deprive you of so noble a son. Permit me to restore him to you, as I love, and I may not refuse the money he has employed in so virtuous a manner." The officer and son fell upon their knees at his feet. The young man refused, at first, to accept of his proposed freedom, but the worthy officer insisted that he should return, and the old man blessing his son released the officer from the prison, and took his leave, with the pleasing reflection of having contributed to the happiness of a worthy son and an unfortunate father._-Bruce's Anecdotes._

The Magazine and Advocate, IS PUBLISHED ON SATURDAY.

BY DOLPHUS SKINNER, Proprietor.

TERMS.—To Mail and Office Subscribers, $1.50 per annum; $1.00 per quarter; and from the time of subscribing. No subscription received for less than one year, unless the money be paid in advance, or in the form of a remittance. The name and address are paid, except at the discretion of the Publisher. Agents required to pay five dollars per annum for each 100 copies of the seventh and each six months. All communications, by mail, to the Editor, must be post-paid, or free. To Village Subscribers, whose subscription is paid, a discount of 10 per centum payable half-yearly in advance.

A. B. A. & E. R. GROSH, Princes, Genesee-street, head of Semoa, nearly opposite the Universalist Church.
Communications.

[For the Magazine and Advocate.]

RELIGION...NO. II.

In this number we shall proceed to answer the two inquiries introduced at the close of the former, viz.: "What is religion? How can it be obtained?"

We give our opinion on this subject in positive terms, preferring, however, no claim to infallibility. By the word religion, we here mean true religion. Religion, then, as we define it, is that portion of knowledge which treats of the Christian's faith and duty. It is, therefore, both theoretical and practical. The theory of religion is comprised in a knowledge of God, of his conduct and designs towards us; the practice consists in obedience to the requirements of the gospel.

Theoretical religion may be obtained by making ourselves acquainted with the gospel, in which the character of God is described; what he has done for us, recorded, and his gracious designs towards us, revealed. Practical religion may become ours by an honest and constant endeavor to do our duty, so far as the same shall be made known to us.

Religion is mostly practical. It is useful so far, only, as it exerts a salutary influence upon the lives of its professors. And as the moral conduct of community, in general, is evidently influenced more or less by their religious belief; as it is manifest that if we make any considerable error in theory, we shall be the more likely to do so in practice; it seems desirable, by the philanthropist, that mankind should possess a correct system of religious faith.

It may be well to mention here, that, while treating this subject, I take it for granted that my reader is a Christian, and a believer in the divine mission of Jesus. The existence of the Deity, and the fact of our having a revelation from Him, are the two fundamental principles of religion; it is not my present object to prove; since it is more than probable that this treatise will fall into the hands of but few very many, if any, who do not possess, respecting these points, a strong, unswerving faith. This being premised, let us now examine the gospel, and draw from thence materials to complete our religious theory.

One article of faith which the gospel furnishes, and which we find expressed in clearest terms, is that of the divine paternity; which teaches that the Creator of the Universe, the God in whom we live, and move, and have our being, sustains the relation of father to all his intellectual creation, or that (to quote the language of revealed truth) "there is one God and Father of all."

Closely connected with this is the doctrine of remedial punishment; which teaches, that as a good parent corrects his children for their benefit, so those chastisements which our Father in Heaven sees fit to inflict upon his disobedient children are intended for the reformation and consequent good of those who suffer them; or, as expressed in the Scriptures, he chastens us "that our souls may be purged of his holiness." We learn, also, that such chastisement necessarily implies, that the love of our divine Parent extends to all his children, inasmuch as we read that God "loved the world," and therefore sent his Son to be "the Saviour of the world;" and we are moreover assured in the bold language of inspiration, that "God is love."

Again; the gospel teaches the doctrine of the resurrection; which assures us that the grave shall not be our final end, but that through a man die, he shall live again; that, (to use the words of revelation) "this corruptible shall put on incorruption, and this mortal put on immortality," and the saying be verified, "Death is swallowed up in victory."

These four particulars, the paternities of the divine Being, punishment for the good of the creature, the impartial love of God, and the doctrine of life beyond the grave, (connected of course with the belief of a God, and of the divine mission of Jesus Christ,) are considered by the writer of this article, as the outlines of a correct religious theory, and one, therefore, which lays the foundation for a correct religious practice. For unless it be denied that theory has any influence upon practice, it must be admitted that the possession of such an influence, in all that relates to religion, naturally tends to produce a correct practice.

But what is a correct religious practice? Or rather, what course of conduct is it our duty to pursue? Answer—we ought, as far as is in our power, to do all things as we would that they should do to us. We should be honest in our dealings, charitable to the needy, kind to the unfortunate. We should exercise a forgiving spirit toward those who may have injured us; we should endeavor to keep ourselves unspotted from the vices of the wicked; we should not wish evil to come to them. In short, we should take Jesus' example as our pattern, his precepts as our rule of life, and be what he commands without making any profession of religion, without even daring to think themselves Christians, honest, virtuous, and useful people.

Let us now take a view of the theory which we have advanced, and consider what kind of practice will be likely to result from the belief of it; what influence, if any, it may be expected to exert upon the moral and religious character of mankind. We think it will be not; but, on the contrary, dear reader, we are fully persuaded that if you and I can have faith to recognize the Divine Being as "the Father of our spirits," him from whom we have derived our existence, from whose beneficent hand all our enjoyments, and whose paternal care provides for us, and supplies our wants—if we can duly realize the fact of our being loved by the best of beings, it must operate to inspire our hearts with that filial love to God which lies at the very foundation of Christian obedience. We think also, that love to our fellow creatures will be much more likely to be produced in us by the belief of God's love to them, than by the reverse; and that if we really love them, we shall need no other inducement to do them good.

Some one, perhaps, would like to be informed whether, if he duly attends to the duties of religion, he shall be any more certain of happiness in the future state. In answer to such an inquiry, we would remark that the design of religion, according to our views of it, is not to purchase or secure the joys of a future state of existence, but to render us the happier in this. It indeed un folds the cheering and soul-satisfying prospect of a happy immortality, the belief of which will give rise to some of the most pleasing and inspiring ideas that can fill the mind of a rational being; but it teaches us to expect this, not as a reward, but solely as a free gift. And he who does not find in the performance of religious duties a sufficient compensation for so doing, may rest assured that he has not been governed by right motives.

Religion confers a fund of consolation in the bestowment of the hope of future life. But this, when viewed abstractly from its influence upon the conduct, and considered merely as a delightful theme for contemplation, is not the only, nor the principal means by which religion affects our happiness. The principal means by which religion enhances the happiness of its possessor, is, the art of making him better. By imparting right views of the character and government of God, and of the duty, interest, and
paper as a fiction, originating, not in a conception of the mere intellect, in a desire to be the greatest, it treats with contempt the opinions that they hold? Will not this have a natural tendency to sour the minds of others of the same opinion against the manner of conducting it, and lead them to join in what is pleased to denominate the fiction? If it means to be the vehicle in which one of those both opinions, why does it speak of "modern Universalists" (in general terms,) as rejecting the doctrine which one of these classes hold as sacred, thereby virtually denying the name of "modern Universalists" to those differing from its own opinions? Why, in speaking of Winchester, does it say, he "held to a long disciplinary punishment in the future state, &c.; but this is not the Universalism of the present age; nor is it essential to the doctrine of the presbyterian form of church government. It is regarded by one class as an essential part of the system." "What though it be proved that if men rise into the future state constitutionally imperfect, they must remain so forever; this does not affect the Universalist. There is no argument is good enough, but it does not apply. Universalists now know no condition for man beyond the grave but that in which he is "as the angels of God in Heaven."" Thus does this paper engross all the modern Universalism there is in the land to the particular system which it attacks, and denounces the name to those who entertain different views, though agreeing in the salvation of all men. Why not say, "he hold," or "those agreeing with us in opinion hold?" thus and so; instead of saying, "modern Universalists" (indiscriminately) thus believe? Is not such language calculated still more to widen the breach—still more to damage the disaffected?

On the other hand, why is it that the vehicle of the other party, (too closely following the example of the one which is beyond it) attacks personal character, instead of adding argument in favor of its opinions? Why is it that it calls those whose course has been above alluded to, by disgraceable names? Why does it term them ultras?—Why does it manifest a spirit of bitterness and retaliation? Why is it wounded by the praise bestowed on others? Why does it take offence at the slightest concomitant bestowed on one who entertains different views from itself, on this subject, even when the preface is bestowed, not on account of the abject, but on account of the difference, but on account of merits, notwithstanding that difference? Does it expect, by such a course, to conciliate the good will and good feelings of those who differ from its peculiarities? On the contrary, will it not have a direct tendency to provoke and still further to alienate them? And this charge of being malcontents, and having a desire to be the greatest?

Notwithstanding the general merits and usefulness of the two journals above alluded to, I cannot but regret these faults; for, and entirely the distance between the other. Why is it that, professing to regard he conductors and supporters of the other saying to any controversy, but with a sole view that they may have a salutary effect on those paper, do not shun the wholesome admonition to Universalists generally. I rejoice, and am truly thankful, that hitherto you have kept your columns perfectly free from every thing of this kind—from aught that could engender strife and bitterness, or give the least occasion of our Universalists advocating either side of this question. Universalists in this state are free from these bitter controversies among themselves, and I desire they may ever remain so. We have enemies enough without; and there is no occasion for making internal enemies by quarrelling among ourselves. Let us seek for those "things that make for peace, and things whereby one may edify another," "giving none occasion of offence to any, lest the adversary get an advantage over us." The Presbyterians are quarrelling among themselves—the Baptists are somewhat divided—a wide division has taken place among the Methodists—and the peace-loving Quakers are all by the ears—let us then, guard ourselves against these divisions. The great body of Universalists in this state are now united, prosperous and happy; and never before was our cause advancing forward with such rapidity. May our peace flow like a river and our righteousness as the waves of the sea.

PHilo-PACIFICUS.

[For the Magazine and Advocate.]

MR. FINNEY AT AUBURN.

"I have heard Finney three times. His first discourse I admired. He reasoned clearly, and exploded the absurdity of the doctrines of original sin and natural depravity. He said if those doctrines were true, the sinner had a good excuse which he might plead at the day of judgment, and it would place him in the right and God in the wrong, and that all convulsion under those doctrines would be unnecessary. I think now, that his object was to draw the liberal into his meetings, first gain their confidence, and afterwards doctrominate them into the dogmas of Calvinism. The second time I heard him, his discourse was a mixture of reason, sophistry and religious slang. He endeavored to prove the justice and propriety of endless punishments, and assumed that penalties should be proportioned to the dignity of the lawgiver, instead of being adapted to the condition of the governed. He made several faulty comparisons; one like this. He supposed a stranger, just moved into a country, to examine the laws to ascertain whether they furnished security for his person and property. He rejoiced to find that murder is prohibited, but in reading along finds the penalty is only a fine of fifty dollars, and hence he concludes the government cares little for the lives of the people. So, he said, if God should inflict but a small punishment on transgressors, it would show that he had but little dislike for sin, nor much regard for the welfare of his creatures. I could not avoid feeling in my mind any other comparison. I supposed an individual to move into a strange country with a large number of laws and regulations laid on him, and then he learned that the tax for not keeping a watch dog was fifty dollars, and that the punishment for allowing a dog to stray was only a fine of fifty dollars, and hence he concluded the government cared little for the lives of the people.
family, to examine the laws as before stated, and to find not only that murder was punished with great severity, but that for the slightest fault committed by any one of his children for a wrong done or misconception of the law, the delinquent would be put to death with the severest tortures. I ask whether an individual would feel as safe in such a country, than he would in one, even where there was no punishment for a wrong done. I said that infinite penalties displayed the infinite benevolence of Deity in doing his utmost to prevent sin, all transgression being hurtful to his creatures. Now it is as clearly demonstrable as any problem in mathematics, that if Deity ever inflicts endless tortures on a single poor soul, he will himself produce an incomparably greater amount of evil, than the whole of mankind could produce by a course of unreasoned crimes for six thousand years.

The third time I attended his meeting, his subject was the stoning. He made an intellectual attempt to prove that a wise law could be honored by the suffering of an innocent being. As usual, where he failed in argument, he had recourse to comparison. He supposed a king to have dominion over a great number of provinces, and to secure his government from being overturned, his laws denounced severe penalties against rebellion. One of his provinces revolted, and he and his son march against the insurgents with a large army. The king is victorious, and is about to exterminate all the rebel's pursuers to the law; but he and his son consider the matter and begin to relent, when they reflect on the amount of suffering that will result from destroying such a great number of people. But they conclude if they pardon the rebels merely on their repenting and returning to duty, other provinces may be emboldened to revolt, as they will suppose that they, too, if unsuccessful, will be pardoned by repenting and laying down their arms. It is therefore decided that the king must show the provinces that the king will either carry his laws into effect, or do something else; and the son being a person of great dignity, a little suffering on his part will be as valuable in the eye of the law, as a great deal of suffering of a great many "common people." It may be remarked that rebellion is a very serious matter and dangerous; the weakness as well as tyranny of human governments is the reason of the severity of their laws against rebellion. Disobedience of law is not necessarily rebellion. Literally, it is impossible for man to rebel against God. He cannot even extinguish the rays of the sun, or turn a planet from its course; how then can he affect the great source of all things? The cases, therefore, are not parallel. Again; in the supposed instance, it is impossible to see any use in the death of the king's son or provinces can infer nothing from it, only that he has threatened one thing and performed another very different. They may conclude, to be sure, that if they engage in unsuccessful rebellion, their king will not pardon without killing his son again, or perhaps himself; but they will have no more reason to suppose the law will be carried into effect, than if no sacrifice had been made. If the Emperor of Russia should kill one of his children in order to render it consistent for him to pardon the Poles, would not the common sense of mankind pronounce the act an unnecessary piece of cruelty? I should illustrate the Orthodox notion of punishment? A father, instead of adapting his laws to the condition and capacity of his children with a view to their gradual improvement, denounced a cruel death for the slightest fault. One of his children (say Adam) incurs the penalty. The denomination is so cruel, that the father is unwilling to inflict the punishment; but he thinks it necessary to do something for the sake of example, and to make an impression on his other children.

Well, he cuts off one of his fingers, breaks his furniture, or performs some other act (no matter what the high value he sets on a law, which was so cruel, and so adapted to the condition of his children, that he is unwilling to carry it into execution! Perhaps you may think that I trifle with sacred things, but I have no such intention. I love truth better than falsehood, and mean to seek it uninfluenced by hope or fear. I have not been converted by Finney, as you have been informed. Nor have I gone forward to be prayed over, like many of my good neighbors. Sooner than humbly myself thus under a fellow mortal, I would send to China, purchase a wooden god, and fall down and worship it.

Auburn, April 10, 1831. U. F. D.

[For the Magazine and Advocate.]

MISREPRESENTATION.

Accidentally, the Boston Recorder, a short time since, fell into my hands, containing the following article, which, from its style and language, purports to be the legitimate offspring of a Calvinistic Savage Doctor, in Grinnell, adjoining Vt. Two months ago there was not a praying man or a praying family in the village, or within two miles of it. Two pious females kept up a Sabbath School, in spite of discouragement, opposition and ridicule. Now there is a revival there, and a powerful one. I have preached there repeatedly, in turn with several ministers, and never saw people in any other place so eager to be instructed in the way of salvation. There is a wonderful change in the place.

Language cannot express, nor imagination conceive, a more wicked, false and corrupt calumny than the one published by this disciple of John Calvin against the good people of Grinnell, adjoining Vt. The people in the village! Worse off than Sodom.

Remarkably irreligious, and wholly destitute of one just lot.

When I call to mind the treatment shown the amiable Dr. Michael Servetus, the be-
The purport of Inquirer's communication is comprised in two questions—1. "Whether the word (judge) as found in Isaiah, has the same original with the word judge, as we find it rendered in St. John's Gospel, chap. viii.: 15, 26?" And 2. "Whether the original of this term, does not admit of an interpretation other than that given to it by the original translators?"

To the first, it is replied—That the original word is the same in all the passages he has quoted, both in the Greek of the Septuagint, and that of the New Testament.

To the second, we answer—That the word here rendered to judge, does admit of a number of different renderings—some of which, would no doubt, be more suitable to the scope of the passages above quoted.

The word krisis, as derived to us through the Latin, has a great variety of meanings, of which the following are the principal—to see, to know, to understand, to foresees, to separate, to distinguish, to determine, to appear, to choose, to debate, to reason, to set a price on, to value, to present, to blame, to accuse, to judge, to condemn, and to lay.

In one of the passages quoted by Inquirer, (Isa. i.: 23,) the word occurs as a noun (krisis) and is translated cause—"the cause of the widow, &c., and no doubt conveys the meaning of the passage with more propriety than the word judgment, by which it is commonly rendered.

The most natural, and evidently the most proper translation of the verb (krino) in Isa. iii.: 17, 23, is to favor, or take the part of the widow and fatherless. In Isa. iii.: 13, it is rendered plead and judge—"the Lord standeth up to plead, and standeth to judge the people;"—why it is not rendered the same in both cases, we presume not to determine; but it certainly means the same in both, whatever that may be. The probable meaning is, to judge, or determine respecting the people.

John viii.: 15, 26, cannot well be misunderstood. As in the 15th verse, the Saviour discourses judging, or condemning any one—and in the 26th verse, his judgment was confined to his disciples, and could have no relation to what is supposed to be a future judgment—and which does not appear to be a Scripture doctrine.

[For the Magazine and Advocate]

Universalism in Springwater.

Messrs. Editors—In compliance with sundry invitations, I preached yesterday in the town of Springwater, Livingston co., for the first time; and must confess the ineligency of the weather, and badness of the roads, the congregation was large. I am informed that Brs. Hallady and Roberta have preached here some two or three discourses each, some time ago, which is the only Universalist preaching they have ever had; yet I was gratified to find that we had "much people in this town."

The congregation was remarkably attentive, and the brethren manifested a determini—

say. This is called a powerful revival and a wonderful change, &c. Seven respectable families in the village have recently become subscribers and readers of the Magazine and Advocate. Their eagerness to be instructed in the way of salvation, has caused them to turn from the with disgust from election and reprobation for sin, and decrees, and John Calvin's Five Points, together with freewill, all snarled together.

"Two pious females"—liberal indeed, for a disciple of John Calvin. There were seven or eight virtuous females, all of whom lent their constant aid to teach and instruct the children in the Scriptures, without the least opposition from any person. There were some liberal minded people that expressed a wish that the school might not be a sectarian one, and that the Calvinistic tracts might be excluded from it, but nothing more.

"Not a praying man in the Village." How did this sage Divine know that the village of Caldwell and its vicinity was wholly destitute of the spirit of prayer! I have heard, in the village, repeatedly pray God to deliver them from all those who "creep into men's houses and lead captive silly women, &c. And now I feel it my privilege to pray. Great and Almighty God: I humbly pray and beseech thee, to pardon and forgive whatsoever thy pure and holy eye hath seen to be amiss in me, either in thought, word or deed. I pray, also, that partiality, hatred, enmity and strife may be banished from off the earth, that the gospel of Jesus may run and be glorified, that all men may know thee, whom to know is life eternal. I pray, also, that thou wouldst send forth faithful laborers into thy vineyard, who shall come forth proclaiming the good tidings of a world's salvation, through the medium of our blessed Saviour, Jesus Christ. Amen.

Bolton, April 10, 1831. J. B. P.
nation to be no longer scattered upon the mountains, like sheep without a shepherd, but to be known as a religious body, by forming themselves into a society, and by supporting a preached gospel a portion of the time. At the close of the exercises, the brethren remained, and measures were adopted for the formation of a religious society, and the 2d Saturday in April was appointed for the purpose of making the necessary arrangements. It was certain that a greater unity and harmony prevailed among any people, on any occasion.

Joy and peace were beaming in every eye, at the prospect of partaking together, of the "bread of life," under their own vine and fig tree. I never felt, so forcibly, the truth of the declaration of the sweet Psalmist of Israel, "Behold how good, and how pleasant it is for brethren to dwell together in unity." I have no doubt but a large and respectable society of Universalists will be formed, whose labors shall tend to advance the doctrine of our Saviour, by well ordered lives and a godly conversation.

Elder Spencer, a respectable preacher of the Christian order, met with us and took part in the exercises.

May God prosper the laudable endeavors of our Springwater brethren, and enable them, as a religious body, "to look forth as the morning, fair as the moon, clear as the sun, and terrible as an army with banners." I have agreed to make them another visit, and shall probably labor with them for a portion of the time through the coming year. Their kindness to myself on the above occasion, is acknowledged with unfeigned gratitude.

May the grace of our Lord Jesus Christ be with you.
A. H. CURTIS.
Howard, Steuben co., March 29th, 1831.

[For the Magazine and Advocate.]

In 1 Cor. xiv: 34, it is written, "Let your women keep silence in the churches, for it is not permitted unto them to speak," &c. At a meeting in this place, a short time since, I happened to be present, and the proceedings led me to consider the above text as one entirely applicable to the occasion. After a few preliminary observations by an Orthodox deacon, a prayer was made by him that each Christian should engage in the services about to commence, and their aim must be to invoke a blessing from God to descend upon every sinner in the house. He began the meeting by representing God to be "infinitely severe" in his chastisements upon the incorrigible, from which one might draw the conclusion, that if Orthodoxy is true, the "infinitely severe" Jehovah would continue eternally; for he is declared to be "without variability or shadow of turning"—also that he is of one mind, and who can turn him,—"the same yesterday, to day, and forever." But to proceed.

The next prayer was made by the deacon's daughter, whose affected sensibility seemed intended to move the passions of the hearers. Her desires—O how surprisingly heirothemantic!—the few expressions need to be cited in order to prove the above—such as these, "God, thou knowest my desires for these sinner—willingly would I take every one in this town, and with a sorrowful heart approach my Father, and my God." But why carry them to

him, who is so "infinitely severe," and who "saves the sinner with an eternal hatred"? Another expression by the same author: "O God, how these sinners mock at thee—they disregard thy entreaties, and spurn at thy threatenings—they sport with death and play with damnation." Although a considerable number of the congregation were men, yet the piety of the female part seemed to counterbalance that of the males, as much as their number of prayery exceeded those of the men.

A. C. B.

TO CORRESPONDENTS.

The several communications yet on hand, and not rejected, shall be attended to as soon as possible. Communications on the subject of the prevalent revivals, and on local subjects—unless containing something different from what has been published already—some new feature, or relating to particulars worthy of general notice, and calculated to interest the public—must necessarily be rejected by us. We have, in the hurry of business, the press of requests, and the desire of accommodating as many correspondents as possible, published much—almost too much on such subjects; and feel satisfied that more would be unnecessary, and therefore injurious, as it would occupy the place of better matter.

We would therefore request correspondents to lay aside merely local views and feelings, and turn their attention to subjects calculated for more general effect. The prosperity of our cause will always be such a subject.

G.

SEMINARY OF LEARNING FOR UNIVERSALISTS.

We have long been of the opinion, that a literary institution for the benefit of Universalists—more particularly designed for the instruction of youth, preparatory to the ministry of universal reconciliation—was much needed in this State; and that if such an one could be once established, and well endowed and regulated, it would be well sustained, and prove of immense advantage to the cause of truth, not only in this State, but throughout the Union. It is a well known fact, that nearly all the colleges, academies, and seminaries of learning in the country, are entirely under the control, and managed for the exclusive benefit of the Orthodox—that while most of the Orthodox sects have many supernumeraries in the ministry—many more than can find employ—there is a constant, increasing and unsatisfied call, from Maine to Louisiana, for preachers of universal salvation; and that we have not one-half preachers enough to answer this demand. Something, certainly, should be done, to meet these wants of the liberal part of society.

The Universalist public cannot be ignorant of the influence that is exerted upon the minds of youth, who get their education at an Orthodox seminary. Many who go to them with liberal views, whose parents are perhaps Universalists, after being there through a course of studies, for a term of years, associating with none but the Orthodox, reading none but Orthodox writers, being deprived of liberal associates and of Universalist authors, and at the same time under the supervision and care of Orthodox Professors and Tutors, become insensibly tainted with the dark and gloomy principles of the Institution, become by degrees familiarized with the Orthodox doctrines, and modes of illustrating (or perhaps we should say obscuring) the Scrip-
tours, and inveigled in the toils thus prepared for them, and become Orthodox preachers: or if not converted to Orthodoxy, they hear such invective and reproaches thrown out against Universalism and its adherents, as to cool their friendship for, and zeal in supporting it; and so they abandon their design of preaching it, and turn their attention to the study of the law, or medicine, or to some other secular pursuit.

Now, let the Universalists have a literary institution of their own, or one, at least, where Orthodoxers shall not have the control—where the mind shall be left free to examine and embrace the truth—where Universalist and other liberal professors and authors shall be had; and the Universalist public will be supplied with an educated ministry of its own.

Perhaps some will object again against this plan, that it is not necessary—that the apostles preached without an education, and were successful, and that the first preachers of Universalism in this country were successful, and so are many equally so now, while few of them ever had a classical education. But we beg such to remember that men are not now inspired (at least not in the same degree) as the apostles were, who received their instructions by express and direct revelations from God, and by the teachings of Jesus, and were, moreover, endowed with the power of working miracles in attestation of their divine commission. And if our fathers in the ministry—the first promulgators of Universalism in America, were successful preachers without a classical education, when the country was new, and the people generally illiterate, the present state of society is quite different. Science and knowledge are now so generally diffused among all classes of society, that nearly all youth, who calculate on a professional life, deem it expedient and desirable (if not absolutely necessary to success) to commence with a classical education, especially when it can be so easily had as in this country; and when, too, promotion, popularity and influence are generally given to educated men instead of uneducated. And we have seen above, what, in many cases, is the effect of sending our youth to an Orthodox seminary.

Perhaps some will say that a youth who is a real genius, of great parts and brilliant talents, whose mind is bent on the ministry, will acquire an education of himself, and prepare himself for the work, whether we have a literary institution or not. True, there are some such who have done it, and quit themselves nobly, and been eminently useful: but then we see there are not half enough of them—we still want ministers—and how many there are of no more than ordinary talents, who with a little help, or only the facilities that would be afforded them by an institution of this kind, would procure an education and be eminently useful as preachers of the gospel, that otherwise would not undertake it. And the establishment of a seminary would not prevent those brilliant geniuses from fulfilling their laudable purposes, but rather aid and facilitate their noble designs, besides being the means of calling many others from obscurity to light and usefulness.

How many motives there are, then, to prompt and encourage Universalists to establish a seminary of learning, and how great would be the advantages to our cause, if we had one well established and properly regulated! and how many Universalists there are, who have some that would be glad to send to such an institution—even if they did not design them for the ministry—where they would be free from the contagion and insults of the Orthodox, and allowed to pursue their studies in peace, and to feel themselves at home? If we ever wish to cope successfully with the Orthodox, and have our share of the influence which education is allowed to exert in society, let us forthwith establish such a seminary. The Universalists in Maine are about establishing one; and we cannot but believe there is strength and energy and zeal enough among Universalists in this state, to establish and support one within its boundaries.

But how shall funds be procured to establish and support it? There will be no difficulty in this if we have one half of the zeal and perseverance that our opponents have. An institution might have been established by Universalists, barely by the funds they have given to Orthodox institutions. Let them, henceforth, bestow their funds where they will reap some benefit from them themselves, instead of giving them into the hands of their religious enemies. Besides, an institution may be established and supported at much less expense, and education rendered much cheaper, than in the ordinary literary institutions in this country. The Orthodox have discovered and adopted the plan in the "Onedia Institution" at Whitestown, four miles from this village. Though we would by no means resort to the measures they have done in the establishment of it, (for there is no necessity for it,) yet the plan of economy in its management, is certainly admirable; and we cannot but hope Universalists will avail themselves of its advantages, and establish and support one on a similar plan. It is briefly this: a large farm is procured for the site, and the students perform labor enough in its cultivation, in gardening, &c. to pay for their board. The following extracts from the last report of the Trustees of this institution will serve to show our readers the advantages and economy of the plan:

"From the report of the teachers, it appears that 42 young men, upon an average, for 43 weeks of the year have earned by their daily labor a sum equal to the amount of their board, which must be a saving of $2000, upon a moderate calculation. If we suppose the whole sum hitherto expended in establishing this institution to be $10,000, then the nett proceeds in money from this amount when mingled with the labor of the students, is 20 per cent. The same amount will be realised according to plan now contemplated, in erecting buildings for the accommodation of one hundred students, and making other necessary expenditures to the amount of $35,000; that is, allowing that one hundred students can pay their board upon an average for the year, and the whole expense of the establishment is $25,000; there is a saving in money amounting to 20 per cent, on all the money thus expended. Where then, we would ask, can funds be applied that will accomplish so much in the business of education, regarded only in a pecuniary light?—But not all; for the whole expense will be saved by the habits of frugality and economy that will be fostered in a school like this. The whole expense here, of instruction, rooms, rent, fuel, and contingencies, with the exception of books and light, is only $25 a year.

"Here then is accomplished what Legislatures, with all their munificence and zeal on this subject, have failed in doing, viz. the cheapening of education so as to bring it to a level with the means of the great mass of the community. Most happily does this plan of education operate upon the present exigencies and future prospects of the church. Here, every young man, who desires the work of the ministry, may, with very little or no aid, qualify himself for a work that so far as literature is concerned; and qualify himself in the best manner, by invigoring and disciplining his body as well as his mind. Nor will the system have a less favorable influence upon his habits and his health. On this subject we are not left to conjecture; the fact is before us. The readiness with which these young men engage in business of any kind is a fact which the trustees have had the pleasure of witnessing repeatedly. Their contentment, cheerfulness, and kind affection towards each other, give it the strongest appearance upon the firm foundation of a Christian community. A great proportion of these young men, it appears from the teachers' report, are sustaining themselves without aid from any; and but for this institution, they must have relinquished the hope of an education, or have theory themselves upon the charity of the church.

"Another consideration worthy of special notice is, that this instruction opens the door to a numerous class, and that one of the best classes of youth in our country, who have been considered as excluded from the means of a classical education. It is that class whose parents have not sufficient wealth to educate them in the usual way at college, and are not so indigent as to come within the scope of funds raised by charitable contributions. Many of this class, too, are made up of men of independent, which will not readily bend to terms that they have been accustomed to consider humiliating. Those views, however, erroneous they might be considered by some, have still the effect of preventing many farmers and mechanics, from educating their
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sons, and the youth of such families from seeking an education. But if clothing and tuition only are required, these they can ea-

cily and will readily furnish.

"The trustees attended the last annual ex-
amination, and they are free to state, that they have seldom attended any examination with greater interest. The exhibitions of speaking, although they were prepared to expect considerable from former specimens, far transcended what had been anticipated. There was a strength of voice, an energy of action, and healthfulness of aspect—which showed that the muscular powers had not been paralysed, nor their spirits wasted, by confined postures and sedentary habits."

Let Universalists think of these things and grow wise while they may.

ILLUSTRATION OF SCRIPTURE.

"Let your women keep silence in the churches; for it is not permitted unto them to speak—but they are com-
manded to be under obedience, as also with the law." I. Cor. xiv. 34.

Some diversity of opinion and of practice ex-
ists among the different denominations of Chris-
tians, respecting the propriety of females preach-
ing, exhorting, or praying in public or social wor-
shiping assemblies. While many plead St. Paul's language literally, "Let your women keep silence in the churches;" others think it is explained by what follows in the same verse and the whole of the 35th verse—"for it is not permitted unto them to speak"—that is, as hav-
ing rule or authority to do so—"but to be under obedience"—that is, subject to the rules of the elders, or those having the rule in the church, in the same manner as are those named from the 27th to the 32d verses. (In our quotation we have left out the words in italic which are added by the translators.) "And if they will [or desire to] learn any thing, relating to what is, or has been taught, let them ask their hus-
band at home; and not interrupt their author-
rised speakers; for it is a shame for women to speak [with the authority which asking ques-
tions or interrupting a discourse requires] in the church." There appears also to have been ap-
proved female speakers in the Christian church in early days, Romans xvi. We give this ex-
planation as we received it, from one who had been a speaker among the Friends, who have
many female speakers among them, hoping it will at least create a greater spirit of charity among those who would censure them for this practice.

QUERY.

Some of our Limabritian brethren are begin-
ing to see the force of the arguments which may be derived from the acknowledgement that God is the Father of all men, and are beginning to contend that he is the Father of saints only, and not of sinners. Of such we would humbly ask:—Who are required to pray the Lord's prayer? If sinners, are they not required to say "Our Father"? If saints, are they not requir-
ed to pray "forgive us our sins"? Now, ei-
ther saints are also sinners, and if so, God is the Father of sinners; or, sinners only, are entitled to say the prayer and call God their Father; or, either saints, or sinners, or both are required to approach the throne of Grace with a lie in their mouths!

Will some Limitarian please to attempt the explanation of the above difficulty? We shall be welcome to the use of our columns on this sub-
ject.

One Hundred Arguments in favor of Universal-
ism, by Thomas Whitamar. Boston: Pub-
lished at the Trumpet office.

This is the title of a small pamphlet of 18 pages 18 mo. a copy of which we have been favored with, by the politeness of the author. We have perused it with pleasure, and return him our thanks.

G.

READING, P.

A friend in this place has forwarded us a small pamphlet, entitled, "Constitution of the First Universalist Society of Berks county, Pa."—for which we return him our thanks. The fol-
lowing is the preamble and statement of princi-
2les on which the society have united in their organization.

"In the name of God over all, blessed for-
ever. Amen. Whereas, the moral well being of the hu-
man family is an object, the advancement of which every philanthropist must desire and most earnestly endeavour to promote, and Whereas, for the purpose of effecting a unity of action in the organization of a So-
ciety, whose guide of conduct teaches, to do unto others, as we would have them do unto us, we, the undersigned, availing our selves of the privilege guaranteed by the con-
stitution of our happy country, have agreed to form an association to be known by the style and title of "The First Universal-
ist Society of Berks County, Penn., and do hereby declare the following to be the leading principles and foundation upon which we build our Church.

1. The existence of one uncreated and su-
preme Intelligence, whose nature is love, whose attributes are all modifications of infinite and adorable benevolence, and whose designs are therefore invariably directed to the greatest happiness of all his rational off-
spring.

2. That God has created all men equal as to the privileges of enjoying their own sen-
timents in matters of faith, and that never-
theless, we acknowledge the precepts and example of the promised Messiah as work-
ing the restoration of all mankind from the thraldom of their iniquities, a consummation corroboreted not only by revelation, but by the reason and judgment of every cultivated and self-inquiring mind."

The tenth article of their constitution mani-
fests their liberality and freedom from sectarian prejudices, and gives evidence of their deter-
mination to maintain their Christian liberty.

"That our duty teaches us, kindly to re-
spect the opinions of others, however we may differ with them in sentiment, and that the worship of Almighty God may be safe and unbridled as far as we welcome every one of proper deportment, disposed to address us, provided he or she shall first have obtained the consent of a majority of the Trustees."

This society, it will be remembered, are now engaged in building a very commodious brick meeting house in the borough of Reading.

G.

The Christian Preacher for April, has been re-
ceived—it contains two excellent sermons by H. Ballou, 2d, of Roxbury, Mass., and W. L. Reese, late of Portland, Me. Texts, John vi; 35, and James i; 27.

EDITORIAL CORRESPONDENCE.

The following from Br. W. S. Fuller, will, we believe, be perused with much pleasure by our friends.

Boonville, April 12, 1851.

"Our holy faith is still in progress in this vi-
cinity, and the spirit of inquiry continues to move against the chilling dogma of endless misery. The independent and right-forward course which our friends have pursued, and still pursue, is, I think, highly commendable, and certainly very successful, in opposing the brow-bating measures so generally adopted by our opponents. None of us feel ashamed of the Lord that bought us; but we are determined to speak boldly and earnestly in defence of the faith, and affirm constantly, that the grace of God which brought salvation to all men hath appeared—and we will let no man despise us. The measures taken by our opponents, "to put us down" as they speak it, we despise—and what sincere Christian would not? When pro-
gressing Christians descend to the degrading course of circulating little pretty falsehoods, (as has been done by some in this vicinity,) with the manifest intention of injuring their neigh-

bors—we are determined to meet them with open rebukes.

Our meetings still continue to be as well at-
tended, as the state of travelling justifies us in expecting. Quite a proportion (more than or-
dinary,) of our congregation is of young peo-
ple—this circumstance cheers my heart. I am very much gratified, to see so many active and respectable young men and ladies, leaving the creeds of men and heartily embracing the glorious gospel of universal immortality beyond the grave. God speed them!"

In Leyden, our friends are active in their pre-
parations to build a house of worship. The subscription is, already, pretty nearly made out, and I presume they will commence work soon. We hope it will be completed soon to be dedi-
cated early in October next. I think they will build a neat and convenient house—though it is contemplated to build a cheap one. The site is an excellent one, and as advantageous and pleasant, none more so in town. Our friends intend organi-
zings themselves into a society, in that town, soon, that they may legally own property.

In Purin, where you know I exert my feeble efforts—of the time, to spread the truth, our cause is equally prosperous. Our friends there, have, however, determined to postpone build-
ing a church till another summer. I think they will undoubtedly build one and a good one, then,
POETRY.

LETTERS CONTAINING REMINISCENCES,

RECEIVED AT THIS OFFICE during the week, ending April 27.


As we desire that Christianity may flourish, that its delay may never do, we can the object to preserve Christianity from all mixture of doctrine, which would prove a stumbling block to the honest and kind.

We believe that our religion, as Jesus caved it, was simple and moral, and that the truths by which it has been taken on account of its abuses. This has been and is still the case; and wherever Christianity has been most corrupted, there is Invisibility most. Thus has it in Catholic countries, and even in Protestant lands, the case is too new to be suspected. Many persons have declared that they were too hard to be understood. Other doctrines too are presented, appearing, at first on the first view, to be repulsive and degrading to the human race. Such are the tenets of unregenerate and revolution, as taught in the Confession of Faith of the Presbyterian Church. These doctrines, in many cases, have led to the most reflecting to reject the whole system: but in cases, vastly modified, they induced the belief of the gospel, amazed at the scene of misery and difficulty before him, and the condition of those who had more patience or greater opportunities for understanding it, and abandoning the supposition of religion, to conspire with a moral life, those deprived of the strongest motives, the best encouragement to morality, which religion only, can afford.

WE AKAKER GOING TO WAR.

About the commencement of our revolution, and so soon as it was overtaken that Nathaniel Greene, afterwards General Greene, intended to join our army, in de- fense of his wife and children. Nathaniel Greene, the su- cessor to his son, and who was to be your, and while they play in the infinite atmosphere.

It is an hour when the heart is bound—

When sickness gathers in heavy clouds,

sickens the bow, and abounds the brain;

To a cloud when the spirit can drink no rain;

There is but one smile can its spirit illumine.

A light which can scatter the darkest gloom.

Heaven, and earth, and sky is poured abroad—

To the light of heaven—the smile of God!

DEATH.

In Guilford, on the 4th inst., Mrs. Agnes Lauder, aged 11 years, only daughter of William Martin, Esq. In the lime of Providence, the parents have been bereft of a lovely and affectionate daughter, whose amiable de-

Prof. (VL) Messenger.

A correspondent of the Luncheon recommends the use of

The final end of all science, of all instruction, of all learning, is the knowledge of God. This is the end of all, the beginning of all existence. And then, learner, you must examine your profession, devote all to its thread.

ANECDOCTE.

Two persons in conversation, the one a believer in the salvation of all men, and the other in the opposite doc- trine, the matter was fully discussed, with much patience and many proofs. At length a wheel (the necessity of suffering on the part of his friends. What do you think will become of a man that dies, being deceased, in another world, with much patience and every proof? I do not see but he must be dead eternally.

DOCTORS, AND THE TAILOR.

A short time since, a medical man, residing in a neighboring town, ordered a coat of a tailor, which was made and sent home. On being tried on, the tailor declared that it fitted admirably, and that he had been much surprised at the fine figure of the wearer. The medical man, on examining, declared that he fitted the gentleman alluded to, as it was, and addressed him with, "Ah, Doctor, you are a manly man." Why so?" says the tailor. "Why so?" replies the medical man, "because you never have any of your work returned to your house, but you have it a standing order at the same time to the grave."—Dramatic Courier.

A misguided, uncharitable zeal has done immense mis-

church in the Christian church. It's, and ever has been the immediate concern of all orthodox and liberal men, to work and persuade the world. We know, it has been the source of most bloody persecutions, and or- dered numerous sects and parties, which have rent and remorsefully wounded the body of the church. Met and purify is too apt to claim the exclusive privileges of the word, and to be a character, and to demand out liberal and an- thofize against all who differ from these.

DEGREES OF GLORY.

The Lord is over all his works: he makes his stars to burn, but distinguishes them all: in nature he bides his pensil in the cloud, and has given an insect of a wing, or points a sunbeam; and in grace he bestows the same spirit, whether it goes in the richness of a saved individual, or in the display of the infinite gift of grace to the whole world, in the person of Christ. We may deem it prudent to appear in our actions.

The fountain of content must spring up in the mind, and he who has so little knowledge of human nature as to seek happiness by changing this thing or that, will find happiness will have no effect in improving himself; and will give the life of fruitfulness, and multi- ply the griefs, which he purposes to remove.

There is a false wisdom, which is vanity, a false glory, which is folly; a false greatness, which is mean; a false power, which is hypocrisy; and a false modesty, which is prudence.

Nothing alleviates grief so much as the liberty of con- clusing; nothing makes one more sensible of joy than the delight of expressing it.

THE CHRISTIAN PREACHER,

AND UNIVERSALIST REGISTER.

Is a Monthly publication of Original Sermons, by living Universalist Ministers. The design of the work is to promote the objects of the Universalist denomination, by enlightening the Universalist denomination, and to promote the cause of a rational faith and of practical goodness.

Each number contains at least 16 octavo pages. On the last pages of the covers will be published, under the title of Universalist Register, an account of the events interesting to the Universalist denomination, short expo- sitions of Science, &c.

Terms.—One dollar per year, payable in advance, or on delivery of the first number. New subscribers can furnish with all the numbers of the volume, commencing in January, 1851.

The Magazine and Advocate, is PUBLISHED EVERY SATURDAY.

BY DOLPH INGERSOLL.

TERMS.—To Mail and Office Subscribers, 81.50 per annum, in advance, or $1, if not paid within twelve months from the publication; book-sellers, and all others, 82.50, unless the money be paid in advance, and no paper discontinued until the money is paid. The Editor, or his and Company, owning for copies, are entitled to the same; All communications to the Editor, must be post-paid, or free. $17 To Village Subscribers, who receive their papers by a carrier, $1 per annum, payable half yearly.


Geneseo—Street, facing Geneseo, nearly opposite to the Universalist Church.
THE PREACHER.

ORIGINL SERMON....NO. X.
BY A. WOOD, OF ANSTOEP, N. Y.

"We note you, Scribes and Pharisees, hypocrites:
For 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."—Matt. XII. 15.

Perusing the severe reproofs and awful
denunciations, comprised in this and the
two subsequent chapters; and considering
them to have proceeded from the sacred lips
of the blessed Saviour and most divinely af-
fectionate friend of the human family; we
are induced to look with earnest solicitude
for the cause, which renders it imperiously
necessary for him so severely to reprope,
and so solemnly to forewarn and threaten
the most zealous and pious persons of his
own nation.

And in order to prosecute our inquiry suc-
cessfully, and to arrive at a satisfactory con-
clusion, it will be necessary to consider—
First, The character and conduct of the
persons addressed; and, Second, How it
was possible for them to make proselytes
two-fold more the children of hell than
themselves.

1. They were a class of men, who were
very frequent and very long in external de-
vo
tional exercises; they even loved to pray
standing in the synagogues, and at the cor-
ers of the streets; and, through preten-
tice (of uncommon piety) made long prayers;
thankful that they were not so vicious, pro-
fane, heretical or negligent as their wicked
neighbors.

2. They fasted often, even twice in a
week, and to evince their sincerity in fast-
ing, disfigured their faces, so that instead of
a serenely placid countenance, the certain
index of innocence, and of joyful confidence
in the Father of all mercies, they assumed
a grave, sour, and an artificially long face.

3. They contributed largely to the Lord's
treasury; (even if they had to rob widow's
houses, hire maids or little children, of their
innocent comforts to obtain the pious offer-
ings,) giving titles of all they (thus) pos-
sess.

4. They even converted their garments
into those of pious instructions, admoni-
tions and examples, making broad their phy-
leactery, &c.

5. Piously and devotedly anxious to pro-
mote the holy cause, they seized with avidity
every favorable opportunity of availing
themselves of their authority to punish heres-
tics and all others, who refused to reverence
them, or to follow their religious customs
and traditions; depriving such, not only of
all civil and religious privileges, but deny-
ing to them the common civilities of hu-
manity.

6. They were tenaciously and proverb-
ally strict in the observance of the Sabbath,
not even allowing to sick and afflicted per-
tons the necessary restoratives or the salu-
tary consolations of friendly alleviations on
that holy day; they were highly incensed at
the Son of God and his followers for travel-
ing on that day; denouncing him as a vile
Sabbath-breaker.

7. Theirs were remarkably sealed in their
unprecedented exertions to save souls, (such
as would submit to be saved in their way,
not willing that the Great Jehovah should
save them in any other way,) even compass-
ing sea and land to make one proselyte;
(perhaps they robbed the poor widow of her
few mites for the benevolent purpose of de-
fraying the expenses of their pious journeys
and voyages to convert souls,) and when
they had made him, they made him two-
fold more the child of hell than themselves.

II. But how was it possible to make a
convert two-fold more the child of hell than
was the preacher who converted him? We
can hardly bring our reason to believe that
the convert can be a worse member of so-
ciety than the instrument of his conversion.
Indeed, we can scarcely conceive it possible
for any one in a religious community to ex-
ceed in abominable hypocrisy and unfriendly
domination, the persons addressed in our
text.

How then were the proselytes or converts
of those Pharisees two-fold more the chil-
dren of hell than their teachers? Answer—
Suppose the Pharisees represented the Di-
vine Being as a vindictive, partial sovereign;
they must then, of necessity, make use of
the tortures of an eternal hell, to induce any
one to submit to his service; and of course
the pooralarmed wretch must only believe
in a future endless hell, and feel all the ter-
rendor fear of that hell, before he can be
prevailed on to yield up all that he conceives
desirable or gratifying. Is he not then,
with the strictest propriety, denominated a
child of hell? being begotten, or awakened,
born again or made over, by the energetic
influence of hell, or at least the fear of hell.

Those happy souls who are converted from
the error of their ways through the preach-
ing of that gospel which was preached to
Abraham; who become steadfast believ-
ers thereof, and whose lives are influen-
ted by its light and power, are the children of
Abraham. Even so the person who is deter-
ced from sin, who prays and performs oth-
er religious duties, and who leads a
sober life, solely through the full belief in,
and awful terrors of, infinite wrath or end-
less hell, by the analogy of reasoning and

In a large cistern sit two rats: one is
sitting on top of the cistern, the other
sitting in the bottom. The one on top
screams to the other, 'Are you going to

The cistern is a metaphor for the
game of hide and seek. The player who
is "it" must find the other player and
"tag" them before they can escape. The
person who is "it" must use their wits
and quick reflexes to stay one step ahead
of the other player.

St. Paul.

A GENERAL PROFESSION OF FAITH,
Together with the Declaration, Covenant, and
Constitution of the First Universalist Church
in Utica, N. Y.

Article 1.-Concerning God.

We believe in one, only, living, and true
God; that he is a pure spirit, self-existent,
immutable, eternal, infinite in wisdom, pow-
er, and goodness, and possesses every na-
tural and moral perfection which can render
his character amiable, lovely, reverend, and
admirable.—That he is the Creator, Uphold-
er, Benefactor, and moral Governor of the
universe; that he stands in the relation of
Father to all mankind; that, as he hath made
of one blood all nations of men to dwell on
all the face of the earth, we are his offsping;
all have one Father, one God hath created
us; so that the thoughtry that there be gods,
whether in heaven or 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; that God is Love,
good unto all, and his tender mercies are
over all his works; that he loveth all the
children of men, and that there is nothing
that his hands have made, for he never would
have erected any thing to have hated it;
that he is a just God and a Saviour, who
will have all men to be saved, and come to
the knowledge of the truth; that he work-
eth all things after the counsel of his own
will; that all his attributes harmonize; that
DECLARATION.

We believe that Jesus of Nazareth is the Christ, the Son of the living God, and the Saviour of the world.

COVENANT.

We, whose names are hereunto subscribed, feeling a devout and religious desire to unite with a regular Church of Christians for the promotion of religion, morality and good order in society; and also for our own mutual edification and the participation of the benefits of fellowship, social communion and Christian watch-care; having duly deliberated and seriously reflected on the subject, do consider it our solemn duty and high privilege to make this public confession of our faith in Christ, and hope of salvation through him, both before men and in the presence of our heavenly Father, by subscribing our names in testimony of our sincerity and fidelity. And we solemnly covenant and promise, so far as divine assistance shall be given us, to walk uprightly before God and men, according to the precepts of the gospel, as children of light; to cause, advise, watch over each other in the Lord for good, and, if necessary, admonish one another in brotherly love and friendship, as children of one common Parent, redeemed by one Saviour, and destined to one and the same happy end, viz.: to glorify God and enjoy him forever; and humbly pray Almighty God to assist us, that we may walk as becometh the gospel of Christ, doing good to all men at every opportunity, especially to the household of faith, and thus adorn the doctrine of God our Saviour, in all things. We further engage that we will not reject or disfellowship any brother or sister, merely on account of a difference of opinion on any particular points of doctrine; but will affectionately invite all believers in Christ, to their fellowship and communion, who lead a pious and godly life, and feel a desire to unite with us in showing forth the Lord's death by visible symbols; that we may thus be built up together on the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone, in whom we believingly pray that the whole building, fitly framed together, may grow into an holy temple in the Lord; and we be thus enabled to keep the unity of the spirit in the bond of peace. - Amen.

CONSTITUTION.

ARTICLE I. This Church shall have full power, in its own body, to choose its own officers, and govern itself in all cases whatever. Provided, always, that it do not infringe the prerogative of the Association to which it belongs.

ART. II. The officers of this Church shall consist of—First, a Moderator, which office shall be filled, at all church meetings, by the officiating minister, when present; but in case of his absence, by some other member who shall be chosen pro tempore. Second, a Clerk, whose duty it shall be to keep a true and complete record of the proceedings of the Church, to record the additions or diminishions of its members, and such other transactions as require to be recorded. Third, two Deacons, whose duty it shall be to provide for, and assist the Minister in serving the table on Communion days, and in the necessary business of the poor; the expenses of which shall be defrayed by the voluntary contributions of the members; and Fourth, a standing Committee of Discipline, consisting of the officiating Minister and Deacons, who shall receive and lay before the Church, all requests for membership, and all complaints that shall be made against members, if any, and attend to such other duties as belong to those in their station.

ART. III. Any person wishing to become a member of this Church must make application to one or more of the aforesaid Standing Committee, which application must be laid before the Church, at least one week, before such person can be admitted as a member, and must be received by a unanimous vote of the Church, or of the members present: though such person may be admitted to the Communion at any time previous to membership, provided no member present objects.

ART. IV. In case of any complaint against any member for immoral or unchristian conduct, the Committee of Discipline shall take cognizance of the same, if the charge appear well substantiated, and, to reclaim such offending brother or sister, shall pursue the measures pointed out by our Saviour, and rejected by men who would be other wise 15, 16, 17. But if a member feeling aggrieved or injured by a private offence, shall enter a complaint to the Church, or make the same public, until he or she shall have first sought in vain for satisfaction from the offender, according to the direction given in the above verse, and pass on to the Church to give them further sentence or judgment, against any irreclaimable member, than merely withdrawing the hand of fellowship.

ART. V. Any member wishing to withdraw from this Church, can have that liberty at any time, by applying to the Clerk, and such person shall be expelled from the certificate of moral character, if desired; or to a letter of recommendation to any other Christian church, provided nothing is known to exist against his or her moral character which ought to debar him or her from Communion.

ART. VI. This Church, while they continue to have constant preaching by a regularly ordained minister of the gospel, shall attend to the administration of the Eucharist, or Lord's Supper, as often, at least, as once in three months, (the days of Communion to be the first Sunday in every third month,) and on such other times and occasions as the pastor and members may deem proper and necessary to edification, and growth in grace and in the knowledge of our Lord Jesus Christ.

ART. VII. The foregoing articles of this Constitution shall be subject to any amendments or alterations that shall be deemed necessary at any time hereafter, provided two-thirds of the members agree to such alterations.

[For the Magazine and Advocate.]

THEOLOGICAL DISCUSSION.

Messrs. Engraves—Though by no means versed in writing for the press, I would take the liberty to inform you, and your readers, that we have recently been favored with, what we never had anticipated, a theological discussion between a Presbyterian and a Universalist clergyman. On the evening of the 10th March, according to previous arrangement, the Rev. N. E. Johnson, a Presbyterian, of Genoa, Cayuga county, and Rev. J. Chase, of the same place, met; and after the question for discussion was agreed on, (which was, "Is the punishment of the unrighteous a pleasure to God?""); the necessary arrangements made, which gave each fifteen minutes uninterrupted by his opponent; Mr. J. took the affirmative, and Mr. C. followed him on the negative, for about three hours. Mr. C., by the permission of Mr. J., made the closing address, in which, summing up the testimony adduced by Mr. J., he showed conclusively that Mr. J. had fallen infinitely short of sustaining his position. I can truly say I was highly gratified, not only in discovering the pitiful situation to which the popular doctrine of endless misery was reduced in the mind of the enlightened and candid, for want of Scripture testimony, but also in discovering throughout the debate, the utmost apparent friend ship and fairness between the parties, which seemed to be honest admirers of truth and civility. On the morning of the 17th, the following polite note was received by Mr. A. Cole, and handed to Mr. Chase:

"Dear Sir—From the manner in which the debate was conducted last evening, I feel encouraged to solicit another friendly interview with Mr. Chase, for the purpose of discussing the question, "Do the Scriptures teach that all men will finally be holy and happy?" If he consents to such an interview, it is desirable that those who were present last evening should be present again. If I am obliged to leave home next Tuesday to be gone a fortnight, I would propose next Monday evening as the time for meeting. Should this proposal be acceptable, I should be happy to meet at your house. I would request you to send me notice accordingly. Yours respectfully, E. Johnson."

The following is the answer returned by Mr. Chase:

"Mr. Cole, Dear Sir,—You may inform Mr. Johnson that I shall never object to discuss any point of theology with him. If, however, Mr. J. is not willing to give up the proposition, I have prepared a reply, which I count on having ready for you, when we first met, I should think it more advisable to continue the debate and finish that question before entering upon a new one. I pre-
and dogmatizing, preserving the traditions of men. Jesus, likewise, taught few doctrines, but all of morality. Morality, indeed, was his object, and doctrines were only taught by him as subserving to morality. The doctrines of Jesus were not abstract and subtle, astonishing the vulgar and confounding the wise, but they were rather leading principles upon which the whole fabric of religion was based. Doctrines, as described by synods and churches, are merely the objects of assent and belief; but the doctrines of Christianity are of vital importance, and are a kind of moral cement to the temple of virtue. And thus the leading doctrines of Christianity, in guarding the Divine unity, in exhibiting the Divine goodness, in proclaiming human responsibility, and in asserting the retributive justice of God, furnish principles of action, operating on our hopes and fears, which are of the greatest beneficial tendency. But while the doctrines of Christianity are clearly defined in the Christian Scriptures, they are not proclaimed as the tests by which the future condition of man is to be determined; they are important as supplying principles of action, not motives to virtue; but it is to virtue only that reward is promised, and to vice only that punishment is threatened. The New Testament threat is not, Depart from me, ye disbelievers of doctrines, butDepart from me ye workers of iniquity. And thus, as there is nothing absurd or ridiculous in these views, but as, on the contrary, they are quite consonant to the best convictions of the mind and deductions of philosophy, and as, if I may be allowed the term, they are a complete condensation of the Christian system, it is quite clear that Christianity is calculated to make men virtuous without making them fools, and that it does not impose the belief of things impossible, contradictory, injurious to the Deity, and pernicious to mankind, and which does not take on itself to threaten with eternal damnation all who have concern for sense. And again, as Christianity has no unintelligible sophisms, nor yet articles, it is quite impossible that it should arm the executioner, or deluge the earth with blood for their delivered. But as Christianity teaches us to love our neighbors as ourselves, to do unto others as we would have others do unto us, to render mercy in order that we may obtain mercy, to visit the sick, to succour the fatherless, and to aid the widow; to worship God, who is a spirit, in spirit and in truth, and to be perfect even as our Father who is in heaven is perfect, it is clear and evident that the Christian system teaches the adoration of one God, justice, forbearance, and humanity.

When certain persons conspire us, and abuse us, let us not ourselves what description of character it is that they admire, we shall often find this a very consoling question.

There are only two things, in which all anti-religious denominations have agreed, viz., to persecute all other sects, and plunder their own.

DOLPHUS SKINNER, Editor and Proprietor.
AARON B. GROSII, Associate Editor.
Otica, Saturday, May 7, 1832.

RELIGIOUS NOTICES.
Br. W. BULLARD will preach at De Reuter, on Tuesday next, at 5 o'clock, P. M.—at Valley, (Oswege,) near Gasper's, on the fourth Sunday inst., in the day, and at Fulton, at 5 P. M.—at Oswege village, on the Tuesday following at early candle-lighting—at Union Square, on the Thursday following, at early candle-lighting—and at Fulton, on the fifth Sunday inst., during the day, and at Valley at 5 P. M. of same day.
Br. J. CHASE, jr. will preach at the Schoolhouse, near Capt. J. Wells', in Van Buren, Onondaga co., on the fifth Sunday inst., morning and afternoon, and at the Schoolhouse near J. Earls, Esq. at 5 o'clock, P. M.
Br. S. W. FULLEN will preach at Nancy's, on the third Sunday in May. Also, at Lima, in the Universalist meeting-house, near North Bloomfield, on the fourth Sunday, 22d of May.
Br. WARRIOR SKINNER of Cazenovia, Vt., will preach at Oswege village, on the fourth Sunday (22d day) of May.
Br. T. J. WARRIOR of Hudson, will preach at Little Falls, on the third Sunday (15th day) of May.
Br. A. B. GROSS will preach at Sullivan, on the third Sunday in May.
Br. W. BULLARD will preach in the Union church in Floyd, on the third Sunday, 15th of May.

THE UNIVERSALIST CONVENTION of the State of New-York, will meet in annual session, at Clinton, Oneida county, on the second Wednesday (11th day) of May next.

A LECTURE will be delivered by one of the ministering brethren on the evening previous, (Tuesday,) and services will be performed, on the day of the convention, in the forenoon, afternoon and evening.

FIRE!
Reports are in circulation that our office was destroyed by the fire which broke out on the 28th ult. on Genesee-street. Though we are sorry to state that six fine buildings were destroyed, yet our friends are notified, with gratefulness to our Heavenly Parent, that the fire took place in the block of buildings next to that which contains our office. No printing office was destroyed, though it was deemed necessary to remove the materials out of the Baptist Register office, lest that might take fire—where fear was not realized. We are also happy in stating that Messrs. Bennett & Bright, the owners, have suffered no material damage by the removal.

NO. 2, WANTED.
As we are nearly out of No. 2, of the present volume, we would request all Postmasters, Agents, and subscribers who may have that number on hand, and do not particularly wish to retain it, to forward their copies directed to this office. Unless this is done we shall not be able in future to supply the new calls for numbers from the commencement, with the second number.

Postmasters, who have that number lying dead in their offices, can particularly favor us by complying with this request.

NEW-YORK CONVENTION.

We have been requested to state that services will be performed at Clinton, on the second day of the session of this body—that is, on Thursday, the 12th inst, provided the business before the council does not prevent—in which case notice will be given on the afternoon of Wednesday, the 11th inst.

DEDICATIONS.
The Union Meeting House, erected at Sallisbury Four Corners, by the Universalists and Baptists, will be dedicated to the worship of Almighty God on Wednesday, the 25th May next. Dedication sermon, on the part of the Universalists, by Br. B. R. Smith, of Clinton—the speaker on the part of the Baptists not yet known. Ministering brethren are generally invited to attend.

The Universalist Meeting House lately erected at Cedarville, will be dedicated to the worship of God, on Thursday 26th inst. Sermon by D. Skinner. Ministering brethren generally invited to attend.

ASSOCIATIONS.
The New-York and Philadelphia Association of Universalists will meet in West Chester, Chester co., Penna. on the fourth Saturday and Sunday in May inst. Ministering brethren from the east and north are earnestly invited to attend, if they can possibly make it convenient to do so.

There are some interesting circumstances connected with the appointment of this meeting at West Chester, which we cannot with justice to our feelings avoid noticing in this place. The doctrine of impartal grace has never been preached in, or near the borough of West Chester—there is no known friend to Universalism residing there—nor is it known whether a house can be procured in which to hold the services. But the determination of this infant association is made up—if no house can be had, they will hold their meetings by daylight in a woods or orchard—and if no friends are ready to receive them, (though of this we have no fears,) they will take board and lodging in a hotel. In the language of Br. A. C. Thomas on the subject, they are determined to hold their meetings
wherever the darkness of partialism is most visible." Thus did they in their actions, and succeeded wonderfully—and thus may they do at West Chester, and may Heaven prosper the experiment according to its most holy will. 

G.

Messrs. Marsh, Capen and Lyon, of Boston, have now in press (which will soon be out) a new edition of the life of Murray, and of Ballou's Notes on the Parables. They likewise intend shortly to publish a uniform and complete edition of Ballou's works, and such other works as may be suitable for a Universalist Library. The demand for Universalist works is rapidly increasing throughout the country, and augurs well for the cause of liberal principles.

S.

CHURCH AND STATE. Monroe County, as.

Samuel C. Church appeared before me, Daniel Kelsey, Esq., one of the Justices of the Peace of said county, and being duly sworn, deposes and says, that on the 5th inst., Daniel Hall, (of the town of Riga, at the town-meeting in said town,) in conversation with the deponent, observed that "it would be but a few years before church and state will be united, and that every man elected to office will be a religious man.

S. C. CHURCH.

Subscribed and sworn the 11th April, 1827, before me,

D. KELLY, J. Peace.

The cause that elicited the above observations from Mr. Hall, was the unanimous success of a particular ticket in the town of Riga, that ticket was composed totally of men belonging to the Presbyterian church, (of which Daniel Hall is an elder,) with some very few exceptions, and those exceptions were such men as had always given their voices and influence in support of that religious denomination. Verily, Dr. Elly is a prophet; the golden days foretold by him are not realized; the "religious in politics" have made their appearance, and none but sound Presbyterians are to be elected, from the President to the constable. Already the party begin to exult in anticipation of the day when ecclesiastical dominance shall crush the civil and social liberties of our country.

Some remarks from the Editors of the Magazine would be pleasing.

LIBERTAS.

REMARKS.

The above is evidence strong as holy writ that the Presbyterians in this country are determined to act according to Dr. Elly's directions, in selecting for every civil office none but "sound Presbyterians." This case however, is not a single one—there are many such cases in the different parts of the country, particularly in this state. And each succeeding year serves more fully to develop their dark designs against the civil and religious liberties of our country. They endeavor to take advantage of all political parties, excitement and prejudices; and, truly to the watchword of Dr. Elly, select out of each political party such candidates for office, and such only, as are known to be either professors of, or friendly to, their religious principles; and then vote at the polls, and endeavor to persuade all other persons who can influence, to vote for none others than those religious politicians.

A great rushing and struggling for supreme power over the nation is now being made by this denomination. They have failed in their petitions to Congress, to accomplish their designs, and have turned all their forces into another channel, but to the same end; and no truth is more obvious to our minds than this—that they are determined to accomplish by circumvention, what they failed of doing by petitions—that their extraordinary movements throughout the country in getting up fanatical excitement, falsely called Revivals of Religion; their attempts to take the kingdom of heaven by storm; (or rather the kingdoms of this world— the government of the United States;) their general crusade against the whole community, to bring every man, woman and child into vassalage to the sectarism of their church, and compel all, both small and great, to receive the mark of the beast and the number of his name; all tend, and are designed, to lead to one and the same end, viz., the accomplishment of power.

It is but a few weeks since a distinguished Presbyterian preacher in this vicinity stated publicly in a full assembly, that God (what a profanation of the name of the Deity!) was now doing such wonders in this country by revivals—so many souls were converted—the work was progressing with such rapidity—that we might hope and confidently expect we should soon have "religious rulers" in the land—men who would rule in the fear of the Lord—men who loved the cause of religion, &c. which in the vocabulary of the preacher could signify nothing but a "sound Presbyterian government." Indeed so fully confident of success in this undertaking, have many of that denomination become, that they boldly proclaim their object, (as in the case concerning which the above affidavit was given,) and act openly at the polls with a sole reference to sectarian principles, determined to give their support to "sound Presbyterians" only. Verily it is time for the people to awake out of their sleep and shake themselves from the dust. When a particular sect undertake to exclude all others from civil office, to engross all public favor and trust to themselves, and the leading members of that sect boldly declare it their belief and desire that church and state will be united, and those of their party alone hold all the civil offices of the country, then we think it is high time for all denominations to grow jealous of their liberties, and set their faces as a flint, alike against the artful and secret aspirant, and the open and declared enemy of that freedom so dearly bought by our forefathers.

S.

DR. ELY'S SLANDER.

In a bitter and merciless article on Gibbs the pirate, Dr. Elly has taken occasion to disgorge some of the bitterest Calvinistic venom we have ever seen in print, against those who differ from him in opinion, and among the rest the Universalists as a body, and the editor of the Reformer, T. R. Gates, of Philadelphia, are represented as being much worse than even Gibbs, and as more richly deserving the direst and deepest damnation of hell than God can possibly accord to them. In his article is a charge against Mr. Gates of adultery, incest, and even rape, with the daughter of Mrs. Gates' sister! clothed in all the disgusting, malicious minutiae of which the Dr. is master.

We well know that Mr. Gates was charged with the crime—that he was arrested and cast into prison, and bailed out to stand his trial for the same, but we as well know that not one individual acquainted with the pleas, gentle, and inoffensive character of T. R. Gates, ever, for one moment, believed him guilty of the charge. All believed it a foul machination to extort money from him, to ruin his character and the influence of his Reformer, which has been deadly to all the anti-christian cooned schemes and political designs of Orthodoxy. To add to all this we have heard, from credible authority, that the Grand Jury unanimously ignored the bill against Mr. Gates—thus proving that, even without bearing any defence of Mr. G., there was not even the shadow of legal evidence to prove him guilty.

This is not the first time that Dr. Ely and his confederates have been guilty of uttering libels against Mr. Gates—that they have tampered on the mild and heavenly forbearance which he has ever exhibited toward their attempts to ruin his character and destroy his influence in community. But we hope T. R. Gates will now, after this diabolical scheme to ruin him forever, resort to the law of his country for protection against the envenomed fangs of Orthodox slanderers—and by obtaining a libel, if not heavy damages, from Dr. Ely, prove that he respects himself and the claims community have on his usefulness and character. That the spirit which animates the Orthodox to attack T. R. Gates' character is a sarmsal, earthly, devilish one, must be evident to all who remember the request of the Presbyterian Telegraph, of Richmond, Va., in August, 1829, that Dr. Ely and the brethren (mobile fratrum) should "search out somewhat against the moral character of Gates, as his paper was doing them incalculable injury!" Such is the spirit which opposes T. R. Gates—what must that spirit be in him which elicits such opposition? They hate light because they are of darkness and their deeds are evil.

The hurry of moving causes us to defer a further notice of the Dr.'s venom until next week. This much we have written to announce that Gibbs is innocent—was unanimously cleared by
a Grand Jury who had heard nothing but the evidence against him. Let the people rejoice, for God reigneth, righteousness prevaileth, and the way of the wicked is turned upside down.

G.

The second society of Universalists in Western, Me. has recently been organized, and consists of about ninety members.

Editorial Correspondence.

Valuable Hints.

We sincerely thank the writer of the following letter to the senior Editor of this paper, for the wholesome advice and valuable hints it contains. We know not that it was intended for publication; but we esteem the suggestions of so much importance, that we cannot withhold them from our readers.

The letter was addressed to the editor of the Village Friend, and we know was dictated by the best of motives; and we fervently hope that both ourselves and our correspondents will profit by its perusal.

We are desirous and indeed determined that our columns shall assume a more elevated and dignified tone. And should any of our correspondents (whom we count as among our best friends, and whose communications may contain many valuable things) be rejected, we hope they will consider it is not for want of friendship to them on our part, but because we have other matters on hand, either selected or original, that is (at least in the estimation of the Editors) preferable to theirs.

Dear Sir,—Will you permit a friend to make a few plain remarks on the character of your valuable paper, and to suggest what he thinks would be some improvement, or rather what would render its columns less exceptionable to some of its readers. The general character of the Magazine and Advocate, and the acknowledged superiority of its editorial department, places it in high estimation with every believer in liberal Christianity, and with every well-informed supporter of religious liberty. It is an invaluable publication in these times of conflict between religious tolerationists and anti-toleran-
tists—it manfully sustains a cause in opposition to the craft and subtilties of an unholy combination, of a priesthood whose profession and employment it is to play upon the feelings and passions of men—to excite their fears, confound their hopes, pervert their minds—making them sectarian dupes, and leading them from all truth, in order to obtain that influence which would ultimately bestow on them civil power, and enable them to establish a hierarchy which would prostrate the liberties of our happy country.

The Magazine fearlessly exposes these daring attempts of Orthodoxy, and regards, as it deserves, the meed of praise. Liberal minded men who see its columns admit its general excellence.

In conducting a publication of such high interest and importance, there cannot be too much discretion used in selections for its columns. Such a work is not expected to be free from objections; yet it is desirable that it be rendered as much so as possible. The task of its Editor is arduous beyond that of ordinary publications; because he is bound to furnish to his readers an intellectual treat, rather than the mere "passing tidings of the times." Therefore, its general high standing should not be lost sight of—a branch of the subject of which is not found in its pages—it should command the respect as well as excite the fears of its opponents; and care should be taken not to render its enemies too zealous in their denunciation. In the midst of a stormy period, in the midst of a war, they may, on the contrary, become degraded on the field of victory. The great cause of truth can be pleaded in sober earnest. Let it be the part of its opponents alone to indulge in invective—it is essentially a thing insipid and contemptible; they need not be fought with their own weapons—let them be met with those that are plainly wrought, sound, strong, and sharp as a two-edged sword, such as will divide them, joint and marrow. Thus repelled and subdued, they cannot renew the conflict to their advantage.—But if followed only with weapons similar to their own, they will play the wits of the insinuating; and in the end, instead of repulsing them—let them be met with those that are plainly wrought, sound, strong, and sharp as a two-edged sword, such as will divide them, joint and marrow.

We have been led to these remarks from the latitude taken by your correspondents, both in manner and matter; and when I commenced writing, I intended to have particularized some of the communications which have found places in your pages; but on further reflection have concluded that a general allusion to them would answer every purpose and be less exceptionable. I will therefore only say, that, occasionally, productions come from the pens of some, zealous to do good, which, though talented, contain expressions that often require, and sometimes receive an editorial apology for retaining the offensive expression, instead of receiving the more discreet act of striking it out—and other communications are too much made up of trifling details allowable only in private correspondence, and with which your readers can be neither interested or instructed. Many of the communications intended for the Magazine, and which find a place there, occupy room which might be devoted to matters of more importance.

I have thus, my dear sir, thrown together a few hints, which though abruptly done, I beg you to receive in a friendly spirit, in which they have been given—regard for the cause which interests us all is not the best friendship for yourself, are the only reasons I have to assign for the liberty I have thus taken.

Believe me sincerely and truly yours,

Herkimer ca. April 26, 1851.

N. F.

The following joyful tidings of the prosperity of our heart cheering cause in Tioga and Onondaga counties, we have received in a private letter from Br. J. Chase. We presume it will give as much pleasure to others, as it did to us.

Br. Skinner and Grosb, I cannot resist the present desire which I feel, of briefly stating to you, that our cause in this region is flourishing beyond the expectations of its most devoted friends. I have never witnessed one-half the missionary operations that are carried on in this region, and the universal grace that now prevails among us. I have, for some time past, preached from two to five lectures per week, in different places, to crowds of people, and I am confident, that many, very many, and very valuable converts might be organized in a few months, in this region, if preachers could be obtained. I am engaged one-half the time at Berkshire, one-fourth at Skaneateles, Elbridge and Jordan, and one-fourth at Onondaga South Hollow, for the year ensuing.

Since my engagements, however, I have received at least five other calls, where a liberal support would cheerfully be given.

What is to be done? Can you not render us some assistance? There is one way in which you can—encourage the present religious inquiring, and if we cannot obtain preachers, we shall be blessed with an overwhelming number of members, who will manifest a zeal which is according to knowledge.

New Meeting Houses and Societies in Indiana.

Extract of a letter from the senior Editor from Br. William Course, Esq., dated

Leavenworth, Ia., March 26, 1851.

"We have erected a brick meeting-house in this place, which is nearly finished. This house has been built by about twenty-five subscribers, together with the voluntary labour of a few individuals. In Greenville a house for public worship has also been erected, owned partly by Universalists. This house has been built by about twenty subscribers, with the voluntary labour of two or three other men. In each of these counties, the truth is spreading. Edmund B. Mann has, for the last year, preached to us here, and in ten or twelve adjacent counties. I think we shall soon be able to do something other than resort to non-Reformed Orthodoxy at present—and what is better than all the rest, is, that those who have come out as Universalists, are generally men of good understanding, and almost universally of good moral characters. We have it in contemplation to form an Association in this and the surrounding counties, to meet at this place in October next. If we can carry this into effect, it will be the means of strengthening our cause in this part of the country much more than is probable, in proportion to what is weekly advanced in our columns, to show the necessity of having more laborers in the ministry of the reconciliation.

"We have not, as yet, had any regular preaching in this town, but are now making arrangements to have preaching hereafter, at least once a month; and if all our friends remain, we soon shall have another denomination. We could pay a man for one-half of the time. We expect to have Br. Sadler to labor with us this summer, and if we cannot get him, we shall certainly hire some other man.

"Our cause in this place would gain fast, if we could have a good and faithful minister of the everlasting gospel, to preach to us; and I think we could collect a society of fifty or sixty members, which would embrace the most respectable and influential part of our citizens."

Respectfully Yours,

N. S.

Medina, April 7, 1851.

"A little more than a year ago, there were but two or three individuals who dared openly vin-
dicate the doctrine of universal salvation. So far as I can learn, there are now two or three hundred numbers who earnestly contend for the faith which they once destroyed. Elder Whitmell has preached here every fourth week, for six months past, and we are making arrangements to have preaching every fourth Sunday, for the year ensuing.—Nothing withheld us are branded with the names heretic and infidel, by the professed Orthodoxy, I feel no disposition to give up the cause, however arduous it may be, and I am confident, that it will finally prevail and cover the whole earth, as the waters do the sea. I would exhort every one who professes to believe a truth so glorious, to be zealous in every good work, and by a well ordered life and godly conversation we shall be enabled to put gainers to silence."

Kempville, April 10, 1851.

J. D. C.
DEATH.

By W. B. B. PEABODY.

The curtained door was slowly closing as I entered the room, thinking to myself, "I would not that my heart grow cold, before its better years begin.—Tis well, at such an hour, from the house of friends, a little rest and smiling sky should shine into the heart with power to drive its darker thoughts away!"

The bright, young looking... early days... Staid pulchris... Not the latter care..."}

Near, O'er, whose kindness long ago, And still unsworn away by years, Hath made my weary eye- like flow, To them I say, my visions!..."

I go—but let no plaintive tone The moment's grief of friendship toll, And let no proud and grave stone Say where the weary slumberers lie?..."

In the village of Coughnarow, Montgomery county, on the 21st day of April, Mrs. Deborah Brown, wife of William H. Brown, of 67 years. Mrs. Brown died last year for more than a year, laboured under an intractable disease, which, while she trusted in and submitted to the Christian revelation, especially for the last six months of her duration. She exhibited a mind filled with the most amiable and excellent features..."

In Ebrington, on the 31st day of December, Miss Mary Ann Cook, in the 5th year of her age. The consciences of the gospel were the object of her affection, as demonstrated by her death, the kindness and..."

Marriage.

At Madison, on Sunday, the 1st inst., by Rev. W. Bushard, Miss H. Jones, of Morristown, to Miss J. H. Smith, of the former place.

CURE FOR CONSUMPTION.

We give place to the following communication with much pleasure.—Mr. E. White, the gentleman whose life is saved from the jaws of death, owing to his Christian profession, and the utmost reliance can be placed upon any statement made by him concerning his recovery, if after being..."

To the Editors of the Commercial Advertiser.

Seeing it stated in your paper a few weeks since, that the life of the Editor, of the Palladium, had been saved to his life, the same at once occurred to me. In your article at the time, new..."

The Union Association of Universalists will meet in Cincinnali, Ohio, on the fourth Saturday and Sunday in May next. The Southern Association of Universalists will hold its annual session at Hartford, Conn., on the third Wednesday and Thursday in this month. The New-Hampshire Association of Universalists will hold its annual session at..."
Communications.

[For the Magazine and Advocate.]

APOCALYPSE.

Messrs. Editors—The opinion, that the book of Revelation refers to the Jewish church and polity, and was all fulfilled in the apostolic age, appears to be gaining ground in our denomination. Several have expressed their opinions to this effect.—They think that it cannot be applied to the Catholics, as they are no more the subjects of this doctrine than the Protestants. But we should not hastily embrace any new theory, in religion, without carefully examining its various parts, and comparing them with the sacred text. In avoiding the errors and extremes of Orthodoxy, there is danger that we run into the extremes of Heterodoxy.

In No. 31, vol. i., new series, of the Magazine and Advocate, I read a long communication from the pen of J. W. H. on the above subject. His method of interpreting the book, by paralleling it with the gospels, appears possible; but, nevertheless, it is attended with insuperable difficulties and objections.

The writer attaches much importance to the phrases, "behold I come quickly," "To shew unto his servants the things which must shortly come to pass," &c., in determining the time when the whole book was to be fulfilled. He says, "it related solely to events then near at hand." Again, "this revelation was all to be accomplished during the apostolic age." Again, "that all the succeeding predictions were also to be accomplished immediately, we shall now proceed to show." Again, "we shall not attempt to point out the historical accomplishment of these predictions, but merely to show that they are to be accomplished in the apostolic age, by parallel predictions in the Evangelists." Here the reader is requested to keep in mind the statement, that all the predictions in the book of Revelation, were to be fulfilled while the apostles were on earth, or, at least, in that generation. We shall show that the writer repeatedly contradicts these statements, in his subsequent remarks; and, also, that it is utterly impossible that the whole book could be fulfilled at that time. The writer supposes that the book was written before the destruction of Jerusalem. So does Dr. Newton. But is that any proof that it was all fulfilled in that generation? Bishop Newton did not so consider it; neither does it necessarily follow. Indeed, the same Hebrews it contains, and the frequent allusions to the Jewish temple, are no proof that the temple was then standing; as John wrote his book on the isle of Patmos, and must have referred to things he had seen, not that he did then see. Hence, if he designed to represent the kingdom of Christ and of anti-christ, he could as well lay the scene in the Hebrew temple, after it was destroyed as before. Who can suppose that the souls of the apostles lay literally slain under an altar in the temple? Paul, in his epistle to the Hebrews, makes the land of Canaan, and the Jewish temple, sacrifices, &c., a type of the spiritual Jerusalem, Canaan, this world, the body of Christ, the woman, and the free woman. Now, if the revelator made the Hebrew temple, in any sense, a type of Christ's spiritual kingdom, then, the book cannot be fulfilled until Christ's kingdom closes the earth, or is delivered up to God the Father. See Rev. chap. v. But when was the book written? The writer will, doubtless, admit that it was written shortly before the destruction of the temple. Br. T. W. says, "it probably was written immediately before the destruction of Jerusalem." Bishop Newton has the same opinion. Now it is possible that all the book could have been fulfilled, during a six months' siege; or in seven years of famine, which are compared to one week, in the midst of which, every thought and action, of every person in the land, did cease? Or could it all be fulfilled in the short period of 40 years? Who could crowd all the events, revolvements, periods and times, spoken of in the book, into such a narrow compass? Has there been no pain, nor sorrow, norany, nor any death, since that awful catastrophe? It may be replied, that it is not contended that the spiritual part of the prophecy was all then fulfilled. Why then state that the whole book was fulfilled, in that generation, or dispute about words without meaning?

In chap. i. 10, the revelator is instructed to "write the things which he had seen, and the things which are, and things which shall be hereafter." Here are three periods of time, past, present and future. They refer to what John had seen, while in John's presence; to what John had seen then taking place, while he was on the isle of Patmos; and to what was to take place after that period. Hence, after John had described, at large, the apocalyptic of the seven churches of Asia, and spoken of the things which he had seen, in the three first chapters, we read, after this, I looked, and behold a door was opened in heaven: and the first voice which I heard, was as the sound of a trumpet talking with me; which said, Come up hither, and I will shew thee things which must be hereafter.

Now the words, after which we read that the revelator was predicting a series of events that were to take place. The heaven, must mean Christ's kingdom; and the door, that was opened, the Gospel; and the things, hereafter, the events connected with his mediatorial reign. Observe, these things were to take place after the door was opened; and this door was not opened until Jerusalem was destroyed. The law is not called a door. Christ says, "I am the door." Again, "I have set before thee an open door." Indeed, it is evident that John is predicting events; in the 4th chapter, and onward, which are immediately connected with his mediatorial dispensation; and which take place after the close of the legal dispensation; and after the door was opened in heaven. Now, if the Apocalypse was written by John, in an advanced age, just before the destruction of the temple, and after nearly all the apostles were put to death, can we suppose that all the things that were to be hereafter, could take place in the apostolic age, and during the few remaining days of his natural life?

Again, the writer, whose remarks we are commenting upon, attempts to show the correctness of his application, by paralleling a few texts from the gospels, with many passages in the Apocalypse. I say a few; for he had to parallel them many times over, in order to make a show of resemblance between the books. But is this resemblance, between ten or twenty verses in the gospels, and as many in the Revelation, any evidence that they both relate to the same events? Certainly not.

Allow me the privilege of thus paralleling Scripture, and I will prove that all the prophesies, gospels, and the revelations were fulfilled, when the first temple was destroyed, and the Jews carried into captivity: or I will show that the writings of all the prophets referred solely to the second captivity. Take the following texts, which speak of heaven. "How art thou fallen from heaven, O Lucifer! sun of the morning."—"All the bright lights of heaven will I put out."—"The sun shall be darkened, and the moon shall not give her light," &c. Now, if this be true, it might apply them to the same time and events than which, nothing would be more absurd. The prophets, Christ, and the apostles, make use of the same metaphors, tropes and figures, drawn from the sun, moon and stars; the clouds, winds, earthquakes and tempests; fire, earth and water, to illustrate their subjects. Did they all refer to only one event?

To quote and examine all the texts which the writer has paralleled, and adduce all the important passages that present themselves, by paralleling these texts, we refer the whole book of Revelation to the Jews.
would swell this communication to an enormous length. It is for a season, I shall, therefore, content myself with adducing from the Revelation, one of the most prominent objections to his method of interpreting the same. The writer commences his remarks on the separate chapters by saying, that the three first 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 be accomplished till after the age of the apostles. What, not till after the age of the apostles? How does this agree with the sentence that immediately precedes it? "The revelation was all to be accomplished during the apostolic age." He adds, "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 collisions which precede the destruction of Jerusalem." Could the writer find no texts in the 4th and 5th chapters which, like those in the 6th, commit them to Christ's kingdom and the restitution of all things, notwithstanding all the book was fulfilled in that generation? After admitting so much, the writer comes back to Jerusalem, and explains the six seals, in chap. vi., by paralleling them with three or four verses in Math. xxiv.—All the rest of the chapters contain only "pictures, or visible representations of the same subject." This is certainly an easy method of interpreting Scripture; as we can select and parallel only those texts which suit our subject, and leap over, or carefully avoid, all that will not tend to our purpose.

Why did not the writer descend to explain to us these seals, trumpets, vials, etc., and to show how they were all fulfilled in that generation? He could have made them pictures, applicable to the Jews, and left us to guess out their meaning.

The writer applies chap. vii. to the sealing of the Christians, as the first fruits to God and the Lamb. 144,000 were sealed or fed to the mountains. But what will he do with the verse that follows? "After this, I looked, and beheld a great multitude, which no man could number, stood before the throne, of all nations, and kindreds, and people, and tongues, etc. These were Christians. But were there so many first fruits in the apostolic day?"

The writer next parallels chap. viii. : 5, 7, with Luke xxi: 25; and but one verse in chap. ix., with one in Luke. And after making one or two passing remarks, he adds, "then follows a further description of the commotions of those days. And chap. x. brings us to the time when these things were to be fulfilled." This is a short method indeed of explaining the Scriptures. Why did he not explain the bottomless pit, the locusts, which were in number, two hundred and forty, and be free to us? Did the locusts worship idols of gold, and silver, and brass, and stone, and wood? No, they were not idolators. See chap. ix. Were the locusts, that came out of the smoke upon the earth, confined to the "land of Judah,"? The chapter evidently refers to Gentiles, who were idolators. The bottomless pit was, doubtless, opened in the 6th century, when Mahometanism and popery arose.—See Bishop Newton, and others, on this subject. The 10th chap. the writer does not attempt to explain; but asserts that it was all fulfilled in that generation.

He next parallels two verses, in chap. xi., with two in Matt.; and considers the temple, that was measured, to be Jerusalem. But did its dimensions agree with those described in another place? He considers the "great city" to be Jerusalem, and the land of Juden, e. g. "the earth," literally the land. But I shall show, hereafter, that in this he is mistaken. Let us look at the chapter. Did the Gentiles tread the Gentile court under foot only forty and two months? That is, in that generation. Have they not trodden it under foot to this day? Why did he not tell us what these forty-two months mean? And what the thousand two hundred and three score days of Revelation xiii: 5, mean? And what about the three years and a half, after they were killed by the beast that came out of the bottomless pit? Did the Jews, that dwell on the earth, (Juden) rejoice over the Christians, and send gifts to one another, because they had tormented them that dwell upon the earth, that is, the "land of Juden?" Could they do this in the seige, or after they were destroyed? Now it is evident, that, as Christ compared Jerusalem to Sodom, so the revelator compares the heathen persecutors to Sodom, who put to death millions of Christians, and rejected the two witnesses, (the Old and New Testaments.) These events could only be accomplished during the long reign of popery, and not in that generation.

The writer says, chap. xii., and xiii., in silence, because he could not, by his far-fetched constructions, apply them to the Jews. We will, however, propose a few questions upon them. Are we to understand by the term heaven, the Jewish heaven; and by the reign in heaven, the Jewish war? If so, did the Romans over-come the Jews by the blood of the land? &c. Neither the Jews, nor the Christians did overcome the Romans in that day. Was the woman, Mary; the dragon, Herod; and the earth, Juden? If so, did the land of Juden swallow up the flood? Now it is evident that this woman is the church; the man-child, Christ; the heaven, the powers of light and darkness; the contest, between Christ and anti-christ; and the earth, the whole theatre of their actions.

The 13th chap. commences with the vision of a beast, arising out of the sea, having seven heads, and ten horns. By the contest it will be seen, that Daniel's four beasts, that arose out of the sea, are immersed in this beast; and that they are all explained by Daniel's interpretation of Nebuchadnezzar's golden image. Power was given to this beast over all kindreds, and nations, and tongues; and all that dwell upon the earth were to worship this beast, and to say, "who is like unto the beast? who is able to make war with him?" Now the Jews never possessed this power.—They were never a universal monarchy. All the world never wondered after them, nor worshipped them. Indeed, they were, in general, tributary to other nations; persecuted and despised by them.

No part of the chapter can be applied to that generation; but the whole is applicable to Rome, as a conquering, warlike nation, Who could make war with Rome? Who could overcome her? The beast, doubtless, means Rome; political; and the image of the beast, Rome, ecclesiastical.

In chap. 17, we have an explanation of this beast. A woman (anti-christ, or the Roman church) is seen sitting on a scarlet coloured beast, having seven heads and ten horns. These horns are seven hills. The ten horns, ten kings. "And the woman, which thou sawest, is that great city, which reigneth over the kings of the earth." Now Rome was built upon seven hills; divided into ten provinces, or dukedoms; and littered over with seven churches.

But did Jerusalem ever reign over the kings of the earth? Certainly not. The writer calls Jerusalem the "great city." He also calls the earth "the land of Juden." Let us paraphrase it, as he would interpret it. "Now Jerusalem is that great city, that reigneth over the kings of the (earth) land of Juden." What, the city reign over her kings?

Rome was called the beautiful city; the nati city, &c. Mr. Mann, the learned master of the charter-house, says, "Jerusalem in this book is four times called the holy city." The "great city" is twelve times repeated only of Babylon, i.e. Rome.

Now, if (as the writer supposes) Jerusalem is MYSTICAL BABYLON, THE MOTHER OF ALL THE ABBOMINATIONS OF THE EARTH, (i.e. Juden,) who are her daughters? Are they the Gentiles, or the Pharisees? But, if the beast is the Roman empire; the "great city," Rom; and the "woman" that rides the beast, the church, or antichrist; then, the daughters are those sects which sprung out of Rome, and retain her doctrines and practices. That this view is correct, see chap. xviii. and xix., where the same subject is continued. We there read, that, "the kings of the earth have committed fornication with her." —This can only be said of Rome; they embraced the Catholic religion. How inconsistent is it, then, to state that the "woman" means the Jews, or their city, after which all the world wondered. He says, the earth always means Juden, and the world, the Roman Empire. If so, then the world was able to make war with the beast, that is, the Jews; and with the woman that was the great city, one that was Jerusalem, and to overcome them. The fact is, the word earth is, in general, used to mean secular power and authority, and is applied to the Jews and Gentiles; and
frequently to those nations, who were in subjection to the Romans. They constituted her oracles, and foretold events which were to come to pass, with her, by acknowledging her religion, supremacy, and infallibility. But they never did commit fornication with the Jewish heavens or earth; that is, church or state. Again, "all nations have drunk of the wine of the wrath of her fornication;" and "the merchants who were decked with fine linen, and purple, and scarlet, and gold, stand afar off weeping at the fall of Babylon." The writer supposes that these merchants are the rich men, and elderly Jews of the Jewish priesthood trade with themselves or commit fornication with the "holy city." We read, "thy merchants were the great men of the earth, (does this mean Jedaes?)" for thy sorceries were all men made rich." Now Jerusalem was a metropolis, a commercial city. The nations of the earth (not Judea) did not become rich by her delicacies, nor weep and lament her fall. (To be continued.)

(RELIGION. NO. III.

ESSAY ON PRAYER.

That the exercise of prayer is a duty, is believed, perhaps, by all who acknowledge the authority of the Scriptures. The labor, therefore, of proving this fact, might be spared; but as it is not the general practice of liberal Christians to take things for granted, I shall just glance at some of the evidences thereon.

1. The Scriptures recommend the practice, and exhort us to the performance of it. Thus Jesus gave directions respecting the proper manner of praying, furnished his disciples with a sample of prayer, and even uttered a parable to convey the idea that men ought always to pray, and not to faint. Says James to his brethren, "Is any among you afflicted? let him pray." Says Paul, "I will....that men pray everywhere." Again; "In every thing by prayer and supplication with thanksgiving let your requests be made known unto God." Then Jesus directed his disciples to pray, "thy will be done." And if we realize that it is an infinitely good, wise, and powerful Being who holds the government of the universe, one who is both willing and able to do for us incomparably better than we can even conceive, if we reflect how short-sighted we actually are respecting what is for our good—so much so, "that did not God sometimes withhold in mercy what we ask; We should be rated at our own requests?"

2. We have the example of good men, in all ages, for this practice. Witness Abraham, Moses, David, Daniel, and many others, in the Old Testament, and Jesus and his followers in the New. It is recorded of Jesus, that previous to his choosing the twelve apostles, "he departed into a mountain to pray, and continued all night in prayer to God." It was just after he had been "praying in a certain place," that one of his disciples requested him to teach them to pray. After he had risen from the dead, had given his disciples orders to remain in Jerusalem till they were endued with power from on high, and had ascended into heaven, we are informed that the disciples gathered themselves together, and for some time, probably till the day of Pentecost, "continued with one accord in prayer and supplication." But passing over numerous examples of prayer offered by the apostles and primitive Christians on particular occasions, we only add that Paul, in a number of his epistles, assures his brethren that he frequently made mention of them in his prayers.

The inquiry now arises, What is the use of prayer? We answer, The use of prayer is, as some have supposed, to render the Divine Being more favorably disposed to us; not to prevail upon the God of heaven to grant us blessings which he has not previously determined to bestow; since He is, as he ever has been, the Friend and Father of his creatures, and it was always his unalterable determination to do the best for us that infinite love could dictate. In short, the use of prayer is not to produce a change in the mind of that Being "who is without variability or shadow of turning," but rather to effect a change in us, whereby we are prepared to receive with more thankfulness, and a higher degree of enjoyment, those blessings which are constantly flowing from his beneficent hand. And it seems scarcely possible that the offering up of our sincere devotions to the Supreme Being, from a principle of love, founded in a knowledge of his glorious character, should not exert a salutary influence upon our moral conduct. Habitually calling to mind our dependence upon our heavenly Father, and recounting the numerous expressions of his paternal love, certainly tends to produce a more lively sense in us of our obligations to him; consequently, is calculated to lead us into the path of obedience, where alone dwells true happiness. The practice, also, of reviewing our conduct, imploring for forgiveness for our faults, and asking divine assistance in resisting vice, can hardly fail of leaving upon our minds such impressions as will naturally operate to strengthen our resolutions of amendment, sustain our virtue amidst temptation, and inspire our hearts with that firm! faith which, saith the wise man, is "to hate evil." The next inquiry is, In what manner should we pray? Answer—We should pray in submission to the will of God. Thus Jesus directed his disciples to pray, "thy will be done." And if we realize that it is an infinitely good, wise, and powerful Being who holds the government of the universe, one who is both willing and able to do for us incomparably better than we can even conceive, if we reflect how short-sighted we actually are respecting what is for our good—so much so, "that did not God sometimes withhold in mercy what we ask; We should be rated at our own requests?"

The propriety of this direction will appear obvious. But Jesus did not teach by precept alone: he enforced his instructions by example. He gave the most striking exemplification of a mind devoted to the will of God, that was ever witnessed. When the time drew near for his ascension, he delivered into the hands of his murderous enemies, to be mocked, scourged, insulted, and abused, and at last to suffer an ignominious death as a malefactor. Jesus knowing all things that should come upon him, having a clear fore-
strangely disapprobated this practice, and directed his disciples to retire into some private place for individual prayer.—

We are not to suppose that it is contrary to his directions for Christians to meet together for social worship, and join with one of their number in prayer, for the New Testament furnishes abundant examples of the like; for instance, that which he gave his disciples was evidently intended to express the joint petitions of two or more. Thus it says, "Our Father," "forgive us our sins," &c. From all which we gather that although prayers offered in public may, under certain circumstances, be of little utility, may, even of a pernicious tendency, still they may be so conducted as to prove highly beneficial.

Again; we should pray in few words.—"When ye pray, use not vain repetitions as the heathen do; for they think they shall be heard for their much speaking. Be not ye therefore like unto them, for your Father knoweth what things ye have need of before ye ask him. After this manner therefore, pray ye; "Our Father," &c. — Here it is remarked that Jesus said not any, "when ye pray, always use this form which I am about to give you;" that is, repeat these words at all times; but "after this manner pray ye:" that is, pray short, and use simplicity of speech.

It is not unfrequently happens that prayers offered in a public assembly are spun out to so unreasonable a length, as to be exceedingly tiresome. We think it would be well for religious teachers to take this matter into serious consideration. "A word to the wise," &c. JASON.

[For the Magazine and Advocate]

FOUR DAYS MEETING AT AMSTERDAM.

Messrs. Editors.—In a communication published a short time since, I stated that a four days' meeting was about to be held by the Presbyterians in this place. This meeting occurred at the appointed time, and, I am happy to inform you, passed away without being marred with any very serious consequences.

[Here the writer proceeds to describe the efforts of the attending clergy, as in other places practiced, to frighten the people by belittling forth horrible descriptions of a vindictive God, "suld Clotie" and his brimstone territories, &c. &c. after all which ado and labor, they succeeded in "bringing forth"—two souls, that were thus "born into" Calvinism. But as we have, thus far in this volume, occupied so large a share of our columns in similar descriptions, we have omitted the insertion of that part of his communication, and subjoin only his closing remarks, which we recommend to the serious consideration of all, more especially Calvinistic revivalists.]

S.

I will not comment upon the propriety or impropriety of holding four days' of prayer. This you have so frequently done as to render it unnecessary. But I would that men would say less about the devil, an endless hell and a vindictive God, even though they believe such absurdities. Perhaps it will be better in the end for the cause of truth, that these things frighten the weak and credulous out of their senses by puffing fire and brimstone. But, it seems to me, that it would be far more to the advancement of human happiness, if they would endeavor to enforce the love of God, the love of man, the love of society; and let the old satan alone. Why meddle with him? It is only to make the hearers more pleased with his appearance, and the more easily deceived by his arthritic wiles.—

Frightful though he, at first, appear, yet familiarize, and tender even the horrid and disgusting sometimes delightful.

"Vice is a monster o' frow'ly frightful men, As to be hateless but to be seen;" But too of frow'ly, familiars with the line, We first endure, then pity, then embrace."

And so it is with the devil. Frequently associated in the mind, even as an object of abhorrence and just dread, he too, often appears to change. The obious and frightful, the seen and familiar, and the sublime and enchanting; these captivate the heart, and soon transform the whole soul. Thus, by frequent and animated descriptions of the devil, the horrific image of his majesty, which, in itself, changes not, so changes the mind, and feelings of the hearer, as to make him, at once, dibological and hellish. And too true it is that vicious and devilish associations produce vicious and devilish practices. The diabolical spirit, imbied by hearing descriptions of the devil, in the sanctuary, soon shows itself in the conduct. If, therefore, those who preach so much about the old satan do not wish to make their hearers hellish, why don't they let him alone! or at least say as little about him as possible. And why talk about a vindictive God, and declaim so mightily upon the vengeance, the wrath and terror of heaven! This, too, has the same effect. It creates in the minds of the hearers—even the very elect, a vindictive spirit. It makes them revengeful and malicious towards all, except their own party, and even towards one another. Why not preach such notions as these? Why not preach the unbounded love of God. This, and this only, can inspire devotional feelings and make men godlike. Let it be preached in its purity, and the world would be renovated, spiritualized, and mankind made happy. Acceptingly yours, R. O. W.

Amsterdam, April, 1831.

[From the Religious Inquirer]

CONVERSION OF ANOTHER PARISH.

We have the satisfaction to announce to the Universalist public, says the editor of the Trumpet, the conversion of the "First Parish in Saugus, Mass." to the doctrine of Universalism. This parish is possessed of a meetinghouse, parsonage, &c. At the last meeting a vote passed almost unanimously, appointing a Universalist committee, and authorizing them to obtain Universalist preaching for the year ensuing. Br. Sylvanus Cobb, of Malden, has preached there of late; and we trust they will obtain for the future, the ministrations of some person, who shall preach the gospel of Jesus Christ, in simplicity and with power.

"Can ye not discern the signs of the times?" Is it not evident that the great body of the community are advancing into the broad light of eternal truth?

NEW SOCIETY.

We learn from the Trumpet that a Universalist Society has recently been organized in Medford, Mass. The warrant for the first meeting issued by L. S. Cushion, Esq. of Cambridgeport, and the society was formed agreeably to the laws.—

From the Christian Intelligencer.

FAITH AND PRACTICE.

Universalism, we say, is more calculated than any other doctrine to cause men to admire, reverence, love and obey Almighty God—the unchanging Father, Friend and Saviour of all intelligent beings. It cannot be otherwise. All Universalists believe and contend for this. Suffer, then, brethren, the word of exhortation. Press your faith by your works. Let the world see the fruits of your doctrine in your hearts and lives. Of all men in the world, Universalists are under the highest obligations—as they have the strongest motives—to love and serve the Father of Spirits. "Let your light so shine before men, that they may see your good works, and glorify your Father who is in heaven."

MAGAZINE AND ADVOCATE.

DOLPHUS SKINNER, Editor and Proprietor.

AARON B. GROSSO, Assistant Editor.

Utica, Saturday, May 14, 1831.

BINDING FINISHED.

The books received at this office, for binding, are now ready for delivery to the owners, or their orders. A few copies of the 1st volume of the Magazine and Advocate, bound and lettered, for sale—also, a few copies of the Evangelical Magazine, volumes 1, 2, and 3, bound in like manner.

THE DEFENDER OF OUR RELIGIOUS RIGHTS AND LIBERTIES.

This is the title of a new paper which is to be published in the city of Albany, by J. Bunce, late editor of the Salina Herald, aided by several gentlemen of talent and ability. Mr. Bunce is, we believe, a Presbyterian, who has been driven into this course by the intolerance of some of his brethren, who could not brook his opposition to their monied aristocracies, revivals, and domination schemes. The Defender will be forwarded weekly, at $1.50, payable in advance, to companies of eight or ten persons—at $2, to city subscribers, delivered at their doors.

The increase of this order of periodicals has been very considerable within a few years past—particularly since the "religious party in po-
CALVINISTS versus CALVINISM.

The doctrine of particular election and reprobation, as laid down by Calvin, and heretofore uniformly maintained by Calvinists, is fast becoming unpopular, and going down to the shade of things forgotten. It cannot withstand the present age of deep research and thorough investigation. It is not only rejected and justly abhorred by all benevolent and enlightened people who have never professed to believe it; but its own most zealous advocates, conscious of its odiousness and abhorrent characteristics, are striving in every possible way, to trim, new-model, and reform its ugly features—to lop off branch after branch, and even girdle the trunk, and dig up many of its roots and insert new scions, in order to make it, if possible, a new tree, clothed with entirely different foliage, and retaining nothing but the name of the original.

Calvinism, now, is not what Calvinism was, thirty, or even fifteen years ago: and though we are neither a prophet nor the son of a prophet, yet we predict that, if it cannot retain the name, and like Proteus change its shape, or like the chameleon, its color, it will, at least in this country, entirely abandon even the name, and assume some other, within thirty years from this date. Calvinists, even now, are ashamed of their doctrine when undisguised. And no marvel that they are—for what enlightened mind would not shrink, with almost instinctive abhorrence, from the avowal of such blasphemous and dreadful dogmas as naked Calvinism exhibits? It is well that it is so; it augurs well for the result of the bold and uncompromising spirit of investigation that distinguishes the present age. It shows that the day has past when the bare dictum of a priest was a sufficient sanction to the truth of the most monstrous doctrines, in the minds of the people—that the day has gone by, when doctrines were received and swallowed with avidity, principally because they were mysterious, inexplicable, and opposed to reason and common sense.

We have been led to these reflections and remarks, by the perusal of a Treat, entitled "The Doctrine of Election illustrated and explained." Published by the Doctrinal Book and Tract Society. Perkins and Marvin, Agents, Depository, 114 Washington-street, Boston." pp. 24.

The Tract, it seems, belongs to, or is owned by Dr. Lansing, of this place; and was, by him, lent to a Universalist, for the purpose of showing him that the doctrine of Election is entirely a different thing from what it is supposed to be—that it is free from those dreadful features usually ascribed to it, and in fact, one of the most lovely doctrines in the world, when rightly explained, (which he doubtless thought was done in the Tract.)

The writer undertakes, 1. "To illustrate the doctrine; 2. To prove the truth of it; and 3. To vindicate it from objections." Had he not, in the main part of the Tract, strenuously labored to prove the doctrine of Election (in the Calvinistic sense) both true and scriptural, and to remove all objections against it, we should certainly conclude by the perusal of the first part, (in which he undertakes to show what constitutes no part of the doctrine,) and of the concluding paragraph, (in which reproaches are urgently exhorted to believe and love the doctrine,) that it was intended as a mere burlesque on the doctrine of Election and Reprobation, and the manner in which its advocates exhibit and defend it. But as it is published by a Calvinistic Tract Society, and sent out to the world in their name, we suppose it must be received, not as a burlesque, but as the sincere and honest views of the writer, and publishers. But the amount of it is to prove that Calvinism is not Calvinism—Election is not Election, and Reprobation is not Reprobation—The thing is, and is not, at the same time. The writer abides by no rules or principles—bo directly contradicts all Ortho-
dox Calvinists, in order to establish Calvinism; and agrees not with himself, lest his opinions should prove objectionable.

To illustrate these remarks, we will now quote from our Treat writer's distinct statements contained in his preliminary observations, and then follow up each respective statement with quotations from the standard works on Election, and confessions of faith held sacred by all Calvinists. Our principal quotations will be made from the Presbyterian "Confession of Faith, as amended and ratified by the General Assembly, at their session in May, (so late as) 1821."

The writer of the Tract observes: "1. That it is no part of the doctrine of Election, that God created a part of mankind merely to damn them."

2. "By the decree of God, for the manifestation of his glory, some men and angels were predestinated unto everlasting life, and others foreordained to everlasting death. These angels and men, thus predestinated and foreordained, are particularly and unchangeably designed: and their number is so certain and definite, that it cannot be either increased or diminished."—Conf. of Faith chap. iii. § 3 and 4.

We acknowledge this to be my doctrine: that not merely by the permission of God, but by his secret counsel, Adam fell, and by his fall drew all his posterity into eternal ruin."—Cal-
vin, Res. ad calumniarum notabilis, Tract. Thel.

Again, Calvin says, "a man is blind-
ed by the will and commandment of God."

"Reprobates are absolutely ordained to this two-fold end: to undergo everlasting punishment, necessitated, as a sin against God, before to sin that they might be justly punished."—Fisc.
cator. (a zealous Calvinist.)

TRACT.—2. It is no part of the doctrine of Election that Christ died exclusively for the Elect.

CONTRAST.—"Neither are any other redeemed by Christ, effectually called, justified, adopted, sanctified, and saved, but the elect only. The rest of mankind God was pleased—to pass by, and to ordain them to dishonor and wrath off their filthiness and communicate the same."—Conf. chap. iii. § 6, 7.

"We are made partakers of the redemption purchased by Christ, by the effectual application of his Holy Spirit to our hearts, effectually to call, effectually to convert, effectually to call, and effectually to convert, the elect only, and not others; not at any rate outwardly, or by the ministry of the word, and have some common operations of the Spirit; who for their willful neglect and contempt of the grace offered them, [God having foreordained whatsoever comes to pass, and absolutely ordained the reprobate to this two-fold end of sinning necessarily and being damned for it] being justly left in their unbelief, do never truly come to Jesus Christ."—Larger Catechism, Ans. to Q. 68.

TRACT.—3. It is no part of the doctrine of Election, that the Elect will be saved at last do them what they will.

CONTRAST.—"To all those for whom Christ purchased redemption, he doth certainly and of a truth come to, and give himself to, and redeem them from sin, and from death, and from the wrath of God; and shall certainly perse-
vere therein to the end and be eternally saved. The perseverance of the saints depends not up on their own free will, but upon the imputa-
tions of the decree of God." &c. "Never-
theless, they may through the temptations of Satan and of the world, the prevalence of cor-
ruption remaining in them—fall into grievous sin; whereby their hearts are hardened, and their con-
sciences wounded; hurt and scandalize others, and bring temporal judgment upon themselves."—Conf. chap. viii. §§ 8 and chap. xviii. §§ 1, 2, 3.

TRACT.—4. It is no part of Election, that the non-elect will not be saved if they do as well as they can.

5. It is no part of the doctrine of Elec-

TRACT.—5. It is no part of Election, that the non-elect cannot comply with the terms of the gospel.

CONTRAST.—"All those whom God hath predestinated unto life, and those only, he is pleased to call; effectually to call, by his word and spirit, out of that state of sin and death, in which they are by nature, to grace and salvation by Jesus Christ, &c. Others not elected, although they may be called by the ministry of the word, and may have some common operations of the spirit, yet they never truly come to Christ, and therefore cannot be saved: much less can men, not pro-
fessing the Christian religion, be saved in any other way whatsoever, be they ever so diligent.
to frame their lives according to the light of nature, and the law of that religion they do profess; and the being that they are very servile and to be detested."—
"Their ability to do good works, is not at all of themselves, but wholly from the spirit of Christ."—
"We cannot by our own works merit pardon of sin or eternal life, at the hand of God."—
"Works done by unregenerate men, although for the matter of them, they may be things which God commands, and are good works, both to themselves and others; yet because they proceed not from a heart purified by faith—they are therefore sinful, and cannot please God, or make a man meet to receive grace from God: And yet their neglect of them is more sinful and displeasing unto God."—Confession, chap. x. § 1, 4. chap. xvi. § 3, 5, 7.

The above extracts from the Tract and from approved confessions and writers on election, exhibit so striking a contrast to each other, that no remarks of ours can make the contradiction more apparent. They show, conclusively, the truth of our remark, that modern Calvinists are ashamed of their own doctrine, and wish to trim and modify it, so as to render it acceptable to enlightened people of the present day. But it is all in vain. For the writer goes on, to the body of the Tract, to argue the doctrine of Election very nearly in the same manner of his predecessors, and maintains, in opposition to his own declarations above quoted, that God has from all eternity elected a definite number of the human family, who will certainly be saved, and that the rest will as certainly be damned. We demur entirely unnecessary to follow him through in detail. His arguments are stale and uninteresting. We cannot, however, resist the temptation of inserting his closing paragraph, in which he scolds the poor reprobate, most mercilessly, for not loving the doctrine of Election and being willing to be damned for the glory of God and the good of the elect. Here it follows:

"Impenitent men! you must bow to this holy dominion. What do you hope to gain by your opposition to discriminating grace? Unfriendly as these unhumbled hearts may be to its searching influence, this hostility must cease. This doctrine must be loved. To hate it, is to take the side of the wicked against the righteous. To hate it, is to take the side of the adversary against God. To hate it, is to take the side of hell against heaven. To hate it, is to be forever miserable.

"Do you say, 'I would love it, if I were one of the elect?' Has it then come to this? What if you are not one of the elect? Have you a right to hate it? Have you a right to hate God, because in the final recompense, he treats you as you deserve? Have you a right to hate God for saving others, merely because he does not save you? [Indeed! Why does he not ask, 'Is thine eye evil because God is evil?'] Do you cherish affections so selfish and malignant, that you can rejoice in no felicity incompatible with your own?—Because you are not saved, would you have a world of sinners perish? Because you have not obtained that grace which you desire, will you murmur that you cannot hear the myriads of the redeemed mingling their sighs and monos with yours? Because you will sink to hell, will you complain that you cannot behold the throne of God sinking by the side of the sinner? O sinners! O sinners! What spirit is this? And what is this spirit fit for, but fuel for the unquenchable flame?"

Thus closes this modern Calvinistic Tract.—The closing paragraph might be taken as a severe burlesque, a pointed sarcasm, on the doctrine of Election and Reprobation, did it not come from a Calvinistic writer, and was published by an orthodox Calvinistic Tract Society. What next the advocates of this horrid system of mock divinity will resort to, to sustain their tottering fabric, time must determine. But one thing is pretty evident—either the doctrine, or the name, or both, must soon be abandoned. S.

[For the Magazine and Advocate.]


Springfield, Richland co., O. March 21st, 1831.

Messrs. Editors—By illustrating the following passage of Scripture, you will confer a great favor on a reader of your valuable paper. The text referred to is in Genesis, chap. iii. 22-24, and reads as follows:

"And the Lord God said, Behold the man is become as one of us to know good and evil. And now, lest he put forth his hand, and take also of the tree of life, and eat, and live for ever: therefore the Lord God sent him forth from the garden of Eden, to till the ground from whence he was taken. So he drove out the man: and he placed at the east of the garden of Eden cherubims, and a flaming sword which turned every way, to keep the way of the tree of life."

Now sirs, does not this, in its literal signification, prove the word spoken by the serpent true, which is recorded in the 4th and 5th verses of the same chapter, and the word of our heavenly Father, false, which is recorded in the 17th verse of the succeeding chapter? It undoubtedly proves it to me. And as I am of opinion your superior wisdom can extract the scales from my eyes, I trust you will have the goodness to comply with my request.

Respectfully yours,

JOSHUA MARTIN.

ANSWER.

In replying to the above communication we would observe, in the first place, that we are entirely unable to see how the writer can so view the subject, as to make God the liar, and the serpent the truth teller, unless he take the Orthodox view of it, and deny that the threatening was executed at the time specified.

God had said, (chap. ii: 17,) "In the day that thou eat thereof thou shalt surely die." The serpent contradicted God, (chap. iii: 4,) and said "ye shall not surely die." Having uttered this falsehood, in order to make the pill so palatable that it be swallowed, the serpent then rolls it up in the bread of truth, and adds, (verse 6th,) "For God doth know that in the day ye eat thereof, then your eyes shall be opened: and ye shall be as gods, knowing good and evil. (the same in import, as the 22d verse.)—The serpent well knew that falsehood alone would not go down; so he utters truth enough in the 5th verse, to hide or cover over the falsehood in the 4th, and the woman swallowing down the pill of falsehood so artfully enveloped in truth. But the declaration of God was verified, "The day thou eatest thereof thou shalt surely die." Man ate—he died, that very day, the death that was threatened. He became "dead in trespasses and sins"—dead to spiritual life and happiness, innocence and peace.—"The wages of sin is death." "To be carnally minded is death;" but "to be spiritually minded is life and peace"—he lost that spiritual mindedness, which is life and peace, the very day of his transgression—he shunned the presence and converse of his Maker, and felt the sting of guilt and moral death in his soul. Nor was the tree of life longer accessible. Cherubims and a flaming sword seemed to guard it, and stop up every avenue to his approach.

The whole of this account is undoubtedly to be understood in a figurative sense—the language is highly metaphorical, and represents the just judgment of God upon Adam, for his sin, in cutting off those sources of happiness and enjoyment that were accessible to him while innocent.

It is not improbable that one particular difficulty with our correspondent is, the manner of understanding the declaration, (ver. 22,) "Behold, the man is become as one of us, to know good and evil," &c. How can this be true, if Adam died the day he ate of the forbidden fruit? We will answer this by a similitude.

The sons of Africa, while ranging their native soil, in the liberty of nature amid the torrid zone, are truly ignorant, both of liberty and slavery. That is, they are ignorant of the true nature and value of liberty, because they have never known its opposite, and learned to appreciate it by comparison. But when these simple and innocent sons of nature, are seized by the slave merchant, dragged from their kindred and their homes, carried in chains to other and distant climes, and there made to drag out a miserable life, or rather an age of death, in all dreary horrors of slavery, then will they know, and truly and experimentally too, both liberty and slavery, both good and evil—the former lost, the latter gained or endured. So man, when he had sinned and been deprived of innocence and peace, and began to endure the stings of guilt, and the remorse of conscience justly incurred, actually knew more than he did before. He then knew the good he had lost, and the evil he endured.

S.
Editorial Correspondence.

Merrickville, U. C., April 25, 1851.

Rev. and dear sir—I wrote to you last Fall from Fairfield, requesting you to send your paper to my brother, Dr. Basil R. Church; and some time afterwards ordered the paper in several other places, and Mr. Cole, formerly of Fairfield, now in or near Utica. I can only say, that he has received two numbers, which were received in October. He is still anxious about getting your paper, with many others in this country. You will therefore confer a favor on him and me, if you will state the reason why the papers were discontinued; and at all events, send the papers. He furthermore tenders his services to you, to act as your agent in this country.

Direct to Dr. B. R. Church, Merrickville, U. C., via Ogdensburg.

Yours, &c.

P. H. CHURCH.

ANSWER.

In reply to the above, I can only say, that the order and money mentioned, were duly received at the time, the name of Dr. Church entered on our book, and the paper sent on according to orders. After we had sent three numbers, we received a letter from the Postmaster at Merrickville, ordering the paper to be stopped, and stating that Dr. Church had left the place. We pretend not to determine what the Postmaster's motive could have been for giving this mal-information. Perhaps our subscriber can better judge of that than we can. At all events, it seems by the letter now received, that he gave wrong information, and that without any cause.

S.

NEW SOCIETY.

The good Fruits of an Orthodox Revival.

Cooperstown, April 30, 1851.

Brs. Skinner and Gough—In this village and vicinity, since last Fall, there has been really a moral tempest. The clouds of superstition and darkness have gathered thick, and a reign of terror proclaimed. The moral atmosphere seemed to gather blackness, and the distant thunders of wrath, were heard in the believer among; and it was announced that "the Lord was about to visit this place." All this proceeded from the Presbyterians, who assume to know where the Lord will be at a given time. A fast was proclaimed; not such an one as the Lord commanded, but of long faces and distorted visages. "Is it such a fast that I have chosen? a day for a man to afflict his soul? Is it to bow down his head as a bulrush, and to spread sackcloth and ashes under him? Wilt thou call this a fast, an acceptable day of the Lord? Is not this the fast that I have chosen? to loose the bands of wickedness, to undo the heavy burdens, and let the oppressed go free? Is it not to deal bread to the hungry, and that thou bring the poor that are cast out of thy house? when thou seest the naked that thou cover him; and that thou hide not thyself from thine own flesh?" Is it not that? Then why do you not immediately act? For if you wait a moment longer, you will be driven to do it in a way you will not like.

Next, a three days' meeting was called, and the Rev. Mr. Aikin, from Utica, appeared, who attempted to tread in the steps of the Pharisées of old, not by the sound of a trumpet when he prayed, but by the deep tones of the village bell announcing that prayers were offered by the church early in the morning. On the first of March, the Rev. Mr. Kirk, of Albany, was obtained, and a few days' meeting was got up—

Amid the warning of the moral elements, God has appointed to favor Zion and to advance the cause of liberal Christianity; and may be speeded by the prayers of divine grace until all shall know him in truth, and the honor and praise be chanted by all the intelligent universe.

Yours in the bonds of the gospel,

JOE. POTTER.

ANOTHER NEW SOCIETY.

"I have the pleasure of informing you that a new society of Universalists was formed in Cambria, Niagara county, N. Y., on the 16th ultimo, and bade fair to be a large and beautiful flower in Zion. I have labored with them one-fourth of my time, since last Fall, and found them a third of my time the rest of the year. The rest of my time I expect to spend in Bethany and Rebuilding.

This notwithstanding we have to contend with at least fifty preachers of endless misery to one of us, yet the cause flourishes, and our hearts are made joyful while we behold the march of improvement and the growth of our Zion. May God speed the downfall of error, and the upbuilding of our Saviour's kingdom.

May your success be equal to your exertions in the service of your fellow-mortals.

Royalton, May 3, 1851.

C. HAMMOND.

Mr. Thompson's renunciation is read with very great interest in this part of the country. In one instance, I have understood that it was to be read, and another, that it was not to be read. The world, however, knows not, but it is possible he may yet be enrolled among the saints, and his renunciation appended to the book of Revelation. At all events, our Universalists appear to take a great deal of pains to slander Universalists; and in the eyes of sober men, it seems to be unaccountable, they should do so. A sober impartial man would naturally inquire of them, "Why do you treat them so? They believe in—Jesus Christ, whom God has sent—by every word which God has spoken by the mouth of all his holy prophets and apostles, since the world began. They do not expect to receive any greater favors from the hand of their Creator than others receive.

And yet the Orthodox continue to render us evil for good. I think there is very little of the Christian in such conduct.

J. S. F.

"What is the cause of all this stir now, about Mr. Thompson? It is almost three years since in a fit of wrath, he forsaken our connection because, forsooth, Universalist societies had not confidence enough in him to employ him any longer. However, any thing will do for the Orthodox, if they can only raise a cry against Universalists. They will yet learn however—and Dr. Ely has already learned—that they have no reason to boast of Mr. T., for he is yet far from being Orthodox; or even if he were, the association can be of no service to them.

Lebanon, Madison co., May, 1851.

"I have reason to thank God that the veil of superstition is rent, and the shackles are loosened from the minds of some of my neighbors, and the members of this little community. Fifty-six of whom are heads of families, the remaining fifteen are single men. They have elected Esek Bradford, Stephen Gregory, Abram Van Horne, Seth Dubleband, Jr. and Lyman Alt. Freeport, Trustees; and H. Pierce, Trusteeship; and J. Clerkh. The society is composed of a very respectable portion of community, and are engaged to procure a place for public worship.

Amid the warning of the moral elements, God has appointed to favor Zion and to advance the
POETRY.

[For the Magazine and Advocate.]

THE DRUNKARD'S WIFE.

I saw her by her cottage stand,
In evening's silent hour;
A drunkard's monstrous wife, she was,
A drunkard's monstrous wife.

Her forehead then was wreathed with browns,
And hazy, with the fumes of harm;
And, in the light of evening's eye,
I saw her fall before my sense.

My eye was startled by the sight
Of her, with spirit overcome;
And, as I gazed upon her face,
I thought of her woe, her grief.

I saw her weep, in vain she prayed,
That her husband would be true;
And, as she cried, the fang of time
Would have its way on her, and on her.

The wretched man, that night, had stayed
Far away from home; and long
And with a band of ruffians full,
More dreadful than the fiends of hell,
Drunk deep of the poisoned bowl,
And held with vice to the yoke of sin.

She watched him for the hour of midnight, passed by,
And, when she thought that he'd come home,
She gave a rapt sigh; for there was no stay
From her, until another day.

She straitway to her bed did go,
And only slept to dream of work.

The morning dawned, and with it came
The scene of woe, the time of woe.
A tale of woe, of guilt and shame,
I told her husband's fate.

She read—her boom thro'ed with woe—
A sad and sadder scene.
She knew the gallows and the tomb,
Must shortly be her husband's doom.

She fell—and that scene of woe,
Now makes my blood run chill—
He died, from morning till a.m.,
To Him who claimed her as his own.

Verona, April, 1831.

J. S.

DEATHS.

At the residence of her grandnephew, Geo. R. Earl, in Butler county, on the 17th of this month, of consumption, Mrs. Ursula A. Allen, in the 21st year of her age.

Mrs. A. M. Williams, of our city, enjoyed an excellence of health for nearly two years. She possessed a serene, steady, and inquiring mind—she was benevolent in her feelings, and affable in her manners; her mind being much better informed than many of her age and sex. She had been in a declining state of health, for four or five years, but was not considered in danger, until September last. Throughout her illness, however, she remained steady in the faith of God's unchangeable counsels, and calmly expired in the full confidence of enjoying a happy immortality, to be conferred on all innocents, in the fruitful source of consolation to her extended circle of relatives and friends.

A young lady, a female convert in the doctrines of contemporary Orthodoxy, called upon her, and, at once, sat down beside her; the faithful converts of the sick and dying got, (she being then unable to speak above her breath's), with much affectionate emotion her seat beside the bed, and with eyes and hands raised in token of exalted sanctity and astonishment at her awful condition, commenced an extended address in the favour of death, and that there was no terror of death, telling the deceased if she did not immediately repent and make her peace with God, she must forthwith be knotted over the drunkard's monstrous wife words to the effect. The afflicted girl being not able nor willing to hear the character beised and more solemnly resolved, seated her hand as a notice to those who attended her, of her desire to have her grandnephew come.

The Union Association of Universalists will meet in Cincinnati, Ohio, on the fourth Saturday and Sunday in May last.

The Southern Association of Universalists will hold its annual session at Hartford, Conn., on the 23d Wednesday and Thursday in this month.

The New Hampshire Association of Universalists will hold its annual session at Newport, N. H., on the last Wednesday and Thursday (28th and 29th) in May.

The Central Association of Universalists of the State of New-York, will be held at Cedarville, Herkimer co., on the first Wednesday and Thursday in June next.

The New York and Philadelphia Association of Universalists will meet at Wlliamsport, in the county of Susquehanna, Pa., on the 29th and 30th of May instant. Ministering brethren from the East and North are earnestly invited to attend, if they possibly can make it convenient.

The friends of, and believers in the gospel of universal reconciliation, will meet at the Schoolhouse, near Gen. R. Earl's, Skaneateles, on Monday, the 8th day of June, next, for the purpose of organizing themselves into a religious society, according to law. It is hoped that as many will attend as can make it convenient. By request.

J. CHASE, Jr.

The Union Meetinghouse, erected at Salisbury Four Corners, by the Universalists and Baptists, will be dedicated to the service of Almighty God, on Wednesday, May 25th, at 3 o'clock, P. M.—at Salisbury village, will be dedicated to the worship of God, on Thursday, the 26th inst. Sermon by Br. D. Skinner. Ministering brethren generally invited to attend.

Br. W. Ballard will preach at Wolsey, (Osawago,) near the frontier, on the fourth Sunday inst., to the day, and at Fulton, at 5 o'clock, P. M.—at Osawago village, on the Tuesday following, at early candlelighting—at Union Square, on the Thursday following, at early candlelighting—and at Fulton, on the fifth Sunday inst., during the day, and at Veloury, at 5 o'clock, P. M., of same day.

Br. J. Chase, jr. will preach at the Schoolhouse, near Capt. J. Wells', in Van Buren, Onondaga county, on the 5th Sunday inst., morning and afternoon, and at the Schoolhouse, near J. Earl, Esq., at 5 o'clock, P. M.

Br. S. F. Fuller will preach at Lima, in the Universalist Meetinghouse, near North Bloomfield, on the fourth Sunday, the 28th of May.

Br. J. Chase, jr. will preach at Canadah, Vt., will preach at Osawago village, on the fourth Sunday (28th) of May. Also, in Coloma, Osawago county, on Monday, the 22d inst., at 3 o'clock, P. M.

LETTERS CONTAINING REMINISCENCES. Received at this office during the week ending May 11.


The enthusiasm has just been compared to a man waiting in a fog; every thing immediately around him, or in contact with his face, appears distinctly clear and luminous, but beyond the line of his circle of himself in the supposed centre, all is mist, and error, and confusion and distance; and when he is equally as much in the fog as his neighbors, he is the greatest en remedial and constant companion in a misfortune. Friendship often ends in love; but love in friendship never.

Br. E. a young man of 18, murder in Rochester, May 9th, at 4 o'clock in the evening.

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S. M.

Associations, Notices, etc.

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J. CHASE, JR.
EVANGELICAL MAGAZINE
AND GOSPEL ADVOCATE.

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


THE PREACHER.

ORIGINAL SERMON....NO. XI. Delivered in Portland, Maine, before The Female Samaritan Society, of that town.

BY W. L. REEB.

"She stretcheth out her hand to the poor; yea, she reacheth forth her hands to the needy."—Prov. xxxi: 20.

This world, at best, is a world of trial. It is a scene of many enjoyment, and also of many sorrows, and pains. The nations and tribes of the earth, present all the varieties of civilization and barbarism—learning and ignorance—refinement and rusticity—wealth and poverty—wisdom and folly—virtue and vice—happiness and misery.

But, in all these diversities, we discover only one nature; and by digging deep, we find all these multiplied changes capable of being reduced, or resolved into the single, desirable state of mental bliss. This is obvious, not only from an universal aspiration after happiness, under some form or other, but from the visible effects of civilization and science, the harbingers of national glory and individual worth, wherever they have extended their influence over the rude features of savage life. But, in the common business, and humane, and charitable interchange of life, kingdoms are properly indented to kingdoms, nations to nations, churches to churches, societies to societies, and individuals to individuals. This graduated arrangement will appear jas, in general, although there have been many departures from it, for the want of an organized system of means. A society may be defined an association of individuals formed for the purpose of uniting, concentrating and directing their means to the attainment of a definite object. And though in such a compact, individuals act on individuals, their union is their strength, and their consolidated means are rendered more efficient, and more extensively useful, than those of a single person could be.

When national calamities occur, the Almighty Ruler of the universe, to whom belong the earth and the fulness thereof, has deposited in the store-houses of other nations, the means of their own recovery; which are too big to be removed by individual bounty, or by the munificence of a single church or society, or of many united.

When churches and societies sustain losses, or become involved by their truly benevolent exertions to advance the cause of righteousness, which frequently occurs in the changing affairs of this world, they should never look to the treasury of the state for reparation, but to sister churches and societies, and the voluntary donations and free will offerings of charitable and humane individuals.

The line of distinction here laid down is one which has been too often violated, and every instance of leaving its bounds has marred the public safety and the rights of individuals. For all will grant, that public or national bounty bestowed for exclusively religious purposes, would be a dangerous precedent; and it is well known, that such a precedent has only been sought in this country by the most influential, rich and monopolizing sect of professors.

This age has witnessed mighty movements in politics, but especially in the religious world. And many of the changes that have been wrought, are of a truly noble and interesting character. Numerous societies have been formed of the most benevolent description, for the purpose of meliorating the moral and temporal condition of mankind, and their humane exertions have not been in vain. Our municipal laws make certain provisions for individual sufferers; but those laws, though highly useful, and eminently creditable to any people, are, and from their nature must be, of general, and not of particular application. And after all which can consistently be effected by them, conducted by the wisdom and benevolence of the choicest spirits of this philanthropic age, there will still be a large amount of suffering left for more particular rules to search out and discriminate, and for a safer hand to remove. This truth is so clear to every benevolent observer, as to require only to be stated for their consideration, in order to engage their attention.

The liberal and distinguished patronage which every institution, formed for the avowed and ostensible purpose of increasing the amount of human happiness, has uniformly received at the hands of our citizens, is not among the least of those virtues which distinguish an enlightened population. But the consciousness of benevolence of heart has erred in contributing too freely, while the end of its bounty has been concealed, induces the conviction, that present suffering, and unassuming worth, will not be neglected, where there is an opportunity to render. Benevolence is never more godlike, and enabling attribute, than that of benevolence, nor one whose operations can bring more good to the wretched, or inward peace to its possessor. Like the remaining traces of the former worship of one God, which are to be seen among all nations, whether civilized or savage, benevolence, in some of its forms and manifestations, is every where to be found, and appears to have been the image in which man was created. This divine principle has been cherished in all worlds and ages. It has been cherished in the preaching and writings of the prophets and other ancient servants of God, and has added a fragrance to the memory of all who could feel, and sought to remove, another's woe.

The Israelites were forbidden to vex a stranger—to affright any widow or fatherless child, or in anywise to oppress the poor.—Ex. xxii: 21-25. A suitable part of the avails of their harvests, and vineyards, and oliveyards, was appointed to feed the poor and needy, and similar provisions were made for us at the last supper, through the care for the poor and the sick, which is evident in Ex. xxi, 22, and Lev. xix, 10. It was an established custom among the ancient Jews, to send gifts to the poor. Esther ix: 22. And while the world was comparatively in a rude and uncultivated state, there were those who cared for the welfare of the poor, and who were ready to perish, came upon me; and I caused the widow's heart to sing for joy—I was eyes to the blind, and feet was I to the lame. I was a father to the poor, and the cause which I knew not I searched out." Job xxix: 15-18. This same eminent servant of God could "weep for him that was in trouble," and grieved at the misery of the poor. And O, for the return, the full return of that more than mortal mercy, that could raise the arm towards heaven, and exclaim, "if I have with held from my poor aught that I had, when my help was near, I have caused the eyes of the widow to fail; or have eaten my morsel myself alone, and the fatherless have not eaten thereof; if I have seen any peradvent for want of clothing, or any poor without covering; if his loins have not blessed me, and if he were not warmed with the fleece of my sheep: if I have lifted up my hand against the fatherless, when I saw my help in the gate; then let mine arm fall from my shoulder, and mine arm be broken from the bone." Job xxxi: 16-22. This was the powerful appeal of the prince of men, to his three friends; and it shows the goodness of his heart, and the manner in which he applied his substance.

Hospitality was a distinguishing virtue of the ancients, and their attention to the poor and needy is worthy of our imitation. But while we are so much in the habit of giving, and institutions would not suffer by a comparison with many which now abound in our land, let not the refinement and philanthropy of the age, and the softening influences of the religion of Jesus, pass idly...
before us, without affecting our hearts, and enabling us to improve upon our predecessors. It is to be expected, that, in all expensive institutions and enterprises, the male part of the community should be foremost, and furnish and apply the means intended to accomplish the purposes of their wisdom and liberality. Hence, they enact laws and enforce them; levy taxes and appropriate them to public benefit, and make them visible as exemplars from which no exception is but after the brightest displays of genius and wisdom to devise the best plan of general or particular governments, that have ever graced the floors of our national and state legislatures; and after all that has ever been done by the most perfect execution of the most benevolent municipal proceedings in town or city, a faithful gleaner will find almost innumerable instances of suffering, which modesty would never disclose, and where refined benevolence of soul may do her perfect work.

But where may we find the persons who will engage in such a work as this? May we expect, that the same persons who make provisions for the poor and needy, in general, by public bounty, or those who are appointed to make the appropriation of that bounty, or any of their sex, can, consistently, take upon themselves the responsibility of searching out and meeting those cases of want and suffering to which the humane and highly commendable provisions, made by our laws, cannot extend? Not, we can expect no such thing: it would be a phenomenon in charity. A man might intend well, but he could rarely do well, in matters so nice and delicate as those must be, which remain untouched by public munificence, and unembarrassed by public provisions. The thing is perfectly clear in itself, and scarcely requires an illustration to make it more so, to the minds of any reflecting individuals. For all will perceive, that public provisions, naturally and properly, belong, and are applied, to public cases, because the appropriate regulations for public cases; and when those cases are met, what remain, are generally of a more private character, and of course are to be attended to by different persons, and in quite a different manner.

And when sickening poverty, or the sudden storm of misfortune has consumed the means of subsistence, and blighted every cheering prospect of the family, who have once seen better days and fairer hopes, the fond and affectionate wife, the tender and endearing mother, is still the chord and the anchor, and the tempest can part her line or beat her from her moorings. She then left the stay and the staff of the desponding heart of her husband, and the comforter of her children.

Before us, without affecting our hearts, and enabling us to improve upon our predecessors. It is to be expected, that, in all expensive institutions and enterprises, the male part of the community should be foremost, and furnish and apply the means intended to accomplish the purposes of their wisdom and liberality. Hence, they enact laws and enforce them; levy taxes and appropriate them to public benefit, and make them visible as exemplars from which no exception is but after the brightest displays of genius and wisdom to devise the best plan of general or particular governments, that have ever graced the floors of our national and state legislatures; and after all that has ever been done by the most perfect execution of the most benevolent municipal proceedings in town or city, a faithful gleaner will find almost innumerable instances of suffering, which modesty would never disclose, and where refined benevolence of soul may do her perfect work.

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* Propitious power: when ranking cares amoont, enjoy the year. When dooms to Poverty's sequtten del, Enjoy your wealth. The joys we prize, United by the world, unknown to fame. Their value, their wiseness, and their honor the same! There's a charm that is not without its wither, And chase the page that worth should never know. But as hope deferred maketh the heart sick, who, in a case like this, is to administer consolation? The husband, the father, whose ears, and eyes, and hearts, stand as sentinels to hear, and pity, and relieve.

An institution, called 'The Female Society for the Relief of the Poor,' was founded on the 4th of March 1828, then consisting of sixty-seven members, all females, who at their organization, made the following declaration of their motives and design:—

We, the subscribers, being impressed with a sense of the drooping necessities of many of our fellow-creatures, being about to try to alleviate the sorrows, and (like pious Dorsas of old) prepare garments for the destitute, the sick, and the indigent part of our suffering fellow-creatures; feeling a desire also to comply with the precepts, and imitate the example of the compassionate favour of mankind, 'who went about continually doing good;' remembering, that we have the most powerful encouragement in the divine assurance, that 'God loveth the cheerful giver,' and that 'he who giveth to the poor lendeth to the Lord;' also being further urged by the consideration, that we are the children of one Almighty Parent, are all redeemed by the same 'precious blood,' and shall all ultimately be made partakers of the same grace, and are therefore bound to assist and comfort, all whose necessities and sufferings demand our sympathies and labors of love—have voluntarily and cheerfully formed ourselves into a society, for the purpose of accomplishing, as far as our means and abilities will admit, the duties aforementioned; earnestly hoping, and humbly trusting, that, through the blessings of the Most High, our desires and exertions will be crowned with success."

The tax of membership was, and still is, one dollar, to be paid annually. You will perceive by the date of this organization, that they have had but one annual meeting, and that their funds have, therefore, been renewed only once since they formed. But owing to unavoidable changes and causes, their treasury has never been fully replenished, since the payment of the first tax of the society. Nevertheless, they have sustained, and humbly trusting, that, through the blessings of the Most High, their desires and exertions will be crowned with success."

But as hope deferred maketh the heart sick, who, in a case like this, is to administer consolation? The husband, the father, whose ears, and eyes, and hearts, stand as sentinels to hear, and pity, and relieve.
yearly gift, have induced them to take such measures to supply the wants of the poor and needy who may apply to them, as shall enable them to continue their work of benevolence without interruption till the period comes for them to bring in their regular offerings.

This society, I can assure you, is not sectarian in its character, nor exclusive in its benefactions. The name imports its benevolence, but great and good names have been for a long time used in the commonwealth, and (as it were) engrafted in the character of the present society, in the present case. The managers of this society, who act in perfect unison with the feeling of all the members, meet once in three months, and often if necessary, and appoint a prudential committee to attend to all calls made between meetings of the Board. This committee, consisting of females, have encountered wind and storm, and traversed the streets of this town when many of the reputed finer sex would have shrunk from the task. Like the good Samaritan in the parable, they aim to relieve the wants of any regard to sect or party. And when they see, or hear of a destitute, sick and unhappy fellow creature, they do not "pass by on the other side" to avoid the scene, but fly to his or her relief, binding up the wounds, both mental and corporal, as far as possible, of all who come under their notice.

But must their operations cease, or be stinted for the want of means to continue them? Shall the wretched call in vain, and shall the hearts of the members of this society bleed at the sight of woe, which they cannot remove for the want of auxiliary aid? Shall widows be left to pine in sickness and in solitude, with no soft hand to press their aching temples, and assuage the deep anguish of their hearts? Shall the unaffected tears glisten in the grief-dimmed eye of the orphan child, without friend, or home, or shelter, to protect and defend it? We are well persuaded, that the appeal we now make to your judgment, your sympathies, and your affections, will not be in vain. But rather the more increased, and the more woe, with a famished and exhausted treasury. "The Female Samaritan Society," who now address you through me, their organ, would raise an extra fund from their own resources. But, my dear friends, have you mothers? They may not need the charities we now solicit in your hands, for a more unfortunate part of community. Yet the recollection of that dear name, and that more than common kindness, will awaken emotions big with affection, and over flowing with gratitude. In your years of maturity and experience, you can profitably, though not fully, appreciate the love, and tenderness, and care of a mother. The desolating hand of disease, and the wasting pestilence, may visit the maternal dwelling, and make her the wretched companion of poverty and sickness, who cradled your infancy, who sat up many watchful and inarticulate calls of nature, and ministered to your health and happiness—who was grieved with your grief, and paired with your distress—who the softest cry would wake to your relief, and who supplied you with food at the slightest symptoms of want—who has spent restless days, and sleepless nights on your account, and worn out her precious health for your good—who guided your footsteps when they became uncertain, and listened with joy to the prattling of your artless tongue—who made your comfort her chief care, without in the least relaxing her interest, or her ar

dor, to rear you to virtue and honor. This is a faint description of an affectionate mother's heart. When that heart becomes extinct, it is necessary, she would have taken her food from her own mouth, though emaciated with hunger, and given it to you.

"There would a mother deal her scanty store,
To friendless babes, and weep to give so more." But we appeal to you in the language of parental love. The winds of each day, and the chilling storms of night, wait to our ears the groans and sighs of mourning and wretched mothers. Each dreary tempest comes to us as a messenger from heaven, to publish their wants, and remind us of our duty. "Are there no petitioners? Are there no Poor in your land? Is not your mother nor mine, yet she is a mother! Her voice is that of a mother.—Her love is the love of a mother, and her entreaties, and her wants, and her woes are those of a mother. And shall her voice not be heard? Shall her love not meet a kindred feeling? Shall her entreaties not melt our hearts and engage our affections, her wants share of our bounty, and her woes yield to the consolations we can bestow? Should we neglect to strengthen the weak hands, and to support the desponding hearts of those interesting sufferers, there are those who will not, because they have not. Woman can feel for a woman, a mother can feel for a mother, and "she will stretch out her hand to the poor; yes, she will reach forth her hands to the needy."

Have you fathers? They may now have bread enough, and to spare; and they may open their hands liberally for the relief of their suffering fellow-creatures. But the voice of unhappy fathers is heard in eulogies of wretchedness, and calls for the aid of their children, thus to deal to them a portion of the staff of life, to comfort them in their declining years when miseries thickly crowd them, to console and minister to them in their sickness, and close their eyes in death. Widows and orphans have been the chief objects of charity with this society, but there have been exceptions, and there may be more. And as they send none away empty, who cannot be better supplied in some other way, this class of sufferers have called on their bounty, which has been dispensed to them with a generous, though prudent hand. I would therefore, affectionately lay their cause before you, who cannot be insensible to the pressing cries and petitions of a father's love.

Have you children! Imagine them reduced to poverty, and sending up their pierced and trembling hands, "Father, forgive me!" Imagine a mother's heart with anguish at their calls for bread, which she cannot give! Imagine them racked with pains or burning with fever, destitute of those services and conveniences which a mother only can prescribe and render; or see them darting from the gaze of a stranger, in some dark recess to hide the tatters of their nakedness. These little objects, who now seem doomed to perpetual ignorance and suffering shall appeal to a parent's heart, for refuge and support.—They make their petitions to those whose paternal affections can feel, and appreciate their condition. You cannot but be aware, that soon your children may be orphans and neglected, if not sought at your hands, and in many instances require that tender and feminine care which public provisions and benefactions know nothing of, and cannot reach. Your wisdom and reflections will enable you to estimate the sufferings that must be endured, often in silence, and the great amount of good that may be done by the benevolent exertions of those females who have voluntarily become the benefactresses of those persons, whose cases ought not to be exhibited before the public.

Have you brothers and sisters? These tender ties, not the least in the connexion of life, also make their address to you. Nature has spread a kindred feeling through all the grades of human society, and a brother, or sister, in poverty and distress, though silent, appeals to the affections of a brother, or sister. And it is not in vain, or in vain, that we can sufficiently honor the endowments which we inherit from nature, without manifesting that fraternal compassion, for which we were formed. Then let a brother's voice be heard, and let a sister's tears move us to contribute to their relief.

Do we possess the feelings of a citizen or of a neighbor? These feelings are sacred, and should prompt us to take those measures which will bring the next generation under obligations to us, for such a system of benevolence as will unite citizens, in the most liberal and self-sacrificing exertion, under the charge of this society, and thus diffuse the spirit of philanthropy. We have not the means of doing all that might be done, but we can, and we will do something; and this at least is true, that we can and we will do something for the relief of the poor. Let us do this; let us begin now; and let us do it, for the sake of our own immortal souls, and for the sake of the immortal souls of the poor.'
PROCEEDINGS
OF THE UNIVERSALIST CONVENTION
OF THE STATE OF NEW-YORK, A. D. 1831.

The ministers and delegates from the several Associations comprising the Universalist Convention of the State of New-York, met at the house of Br. R. O. Williams, in Utica, Oneida county, on Wednesday, May 11th, 1831, agreed to adjourn, and accordingly adjourned in prayer with Br. J. Potter, proceeded to organize the council.

2. Met on Thursday morning, in the Free Church, and united in prayer with Br. J. Free- 
man.
3. Invited Br. W. Skinner to a seat in the Council, as a Committee from the General Convention of the N. E. States, and others.
4. Chose Brs. D. Skinner, P. Morse, and J. Wallace, a committee to receive requests for letters of fellowship and ordination: who reported, before the close of the session, in favor of con- 
ferring ordination on Br. R. O. Williams, and granting letters of fellowship to Brs. S. W. Pul- 
ley and B. H. Fuller—which report was ac- 
hcepted.
5. Whereas, we learn that Geo. W. Brooks, 
formerly a preacher in our connection, is about to apply for a letter of fellowship, and a know- 
lingledge of his previous general character, 

Resolved, unaniomously, That we thus apprize 
our brethren generally of our decided disap-
proval of his conduct and character, and our 
sense of his unworthiness to enter the Christian 
ministry; and we earnestly recommend a care-
ful inquiry into this subject, and the character of 
said Brooks, by all the Associations of our reli-
gious order to whom he may apply for fellow-
ship.
6. Heard the report of the committee of 
discipline for the last year, which was, that no 
complaints had been presented to them.
7. Chose Brs. P. Morse, D. Skinner, and J. 
Wallace, a Committee of Discipline for the en-
suing year.
8. Whereas, the "General Convention of the New-England states, and others," appointed a committee, at its last session, to visit this Conven- 
tion, "for the purpose of ascertaining the re- 
lation subjoined" us, therefore, 

Resolved, That this Convention acknow-
ledges with pleasure its regard for said General Convention, as a sister ecclesiastical body—that we have ever expresed a Christian fellowship 
for that body, and that we regard each as in- 
dependent of the other, so far as is consistent with 
strict and mutual fellowship.
9. Chose Brs. J. Wallace, D. Skinner, and 
C. F. Le Fèvre, as a committee to visit the Ge-
neral Convention of the New-England states, and- 
others, at its next session, for the purpose of 
expressing to it the Christian fellowship of 
this Convention.
10. Chose Brs. S. R. Smith, D. Skinner, and 
A. B. Grosh, as a committee to collect impor-
tant facts, and prepare an address to the several Associations, and to the Universalist and Liberal Association, and the Institution of estab-
ishing a literary institution in this state, not only 
for general purposes of science and literature, 
but with a particular view of furnishing, with an educational young men designed for the minis-
try of reconciliation.
11. Proposed for the consideration and deci-
sion of this Convention, at its next session, the 
following: 

Resolved, That the Constitution of this Con-
vention be so amended, that the annual meet-
ing shall commence on the last, instead of the 
second Wednesday in May.
12. Voted, That Brs. D. Skinner and A. B. 
Grosh, prepare and publish these minutes in 
the Magazine and Advocate, accompanied by a 
circular letter.
13. Adjoined, after uniting in prayer with 
Br. R. O. Williams, to meet again in Utica, on 
the second Wednesday in May, 1832.

Geo. Messinger, Clerk.

PUBLIC SERVICES.

WEDNESDAY MORNING.
1. Prayer by Br. T. J. Whitcomb—2. Ser-
mon by Br. I. D. Williamson, John iv: 13, 14, 

AFTERNOON.
1. Prayer by Br. D. Skinner—2. Sermon by 
by Br. W. Underwood.

EVENING.
by Br. P. Morse.

ORDINATION SERVICES.

THURSDAY MORNING.
1. Prayer by Br. W. I. Reese—2. Sermon by 
Br. P. Morse, 1 Tim. iv: 16—3. Ordaining 
Prayer by Br. S. R. Smith—4. Delivery of the 
Scriptures and charge by Br. W. Skinner—5. 
Right Hand of Fellowship by Br. I. D. Wil-

LAY DELEGATES PRESENT.
Brs. Adam Frink, Russia; Eli Tarbell, Smith-
ville; Oliver Sabin, Marshall; Thomas Biddle-
com, Deerfield; and Stephen Von Schack, Al-
bany.

MINISTERING BRETHREN PRESENT.
Brs. S. R. Smith, Clinton; Pum Morse, Wa-
tertown; D. Skinner, A. B. Grosh, and W. 
Underwood, Utica; Jonathan Wallace and Ben-
jamin H. Fuller, Poesten, Wm. R. Ives, late of 
Portland, Maine; Warren Skinner, Cavendish, 
Vt.; Thomas J. Whitcomb, Hudson; Stephen 
Miles, Lee; Savillion W. Fuller, Boonville; 
Allen Fuller, Middletown, Mass.; Rufus O. 
Williams, Amsterdum; Henry Peck, Peck, Shes-
wick, Jas. H. M. Williams, Albany; Job 
Potter, Cooperstown; George Messinger, Sal-
isbury; John Freeman, Hamilton; Walter Bul-
lard, Saugus.

CIRCULAR.

To the Associations, Churches, and Societies of 
believers in this State, as also to those abroad, 
and to all for whom our common Lord gave 
himself a ransom, to be testified in due time; 
the ministers and delegates of the New-York 
Universalist Convention, sendeth greetings of 
peace and good will.

Never was the Convention favored with a 
greater attendance of ministering brethren, more 
visible manifestations of divine goodness, or a 
more active operation of our holy faith in produ-
ings peace, joy, and other fruits among the saints.
Nor was this spirit confined to our council only, but in the public services a 
weighty and joyful solemnity prevailed—all 
seemed to feel, to hear, and to breathe from the 
same fountain of living wa-
ters—from the same noble motive of love 
supreme and divine—and to the production of the 
same happy effects on ourselves and others.
Long may such a cheerful zeal and heavenly 
spirit animate and protect our spreading Zion.
A young brother received ordination at the hands of the council, and was welcomed with the usual congratulations and anticipation of the labors of the great Teacher of Truth; while two others received tokens of our confidence in their talents, zeal and integrity, in the shape of letters in which their consecration was blessed in usefulness and faith, until summoned to experience that perfect day of immortal knowledge which shall enlighten all intelligences when God shall be all in all.

Our cause at large is still prospering and to prosper, and, through the blessing of God, the way of the wicked has been frequently turned upside down, and revivals of sectarianism been made to promote the extension of the pure gospel, by opening the eyes of the blind, and bowing down, beyond endurance, the indolent and careless. Thus has the wrath of man been made to praise God, and to promote the welfare of those who trust in him as the Saviour of all men.

The great want of ministers to break the bread of life to our destitute societies, has caused the Convention to pass a resolution, and appoint a committee, on the subject of erecting a suitable seminary in this state for literary, scientific and theological pursuits. To the forthcoming report of that committee, we refer you for further particulars, commending the subject to your especial consideration and fostering care.

The other business of the Council in general is equally though perhaps not so immediately important. As it engaged the particular attention, and full and free deliberation of the council, and was settled by their harmonious concurrence, we hope you will give to each article our candid attention, and, after mature conviction of its justice, your hearty assent and co-operation. And may He whose we are, and whom we have endeavored earnestly to follow, lead us into a path of peace, and cause all our portion, as well as our pleasure shall be accomplished respecting our race, and his whole will be performed in heaven and earth, by our salvation from sin, and restoration to immortal purity and unending bliss. Amen. Per ord. A. B. GROSH.

Communications.
[For the Magazine and Advocate.]

APOCALYPSE.

(Concluded.)

In the 19th chap. we have an account of the supper of the fowls. This the writer applies to the Jews, and parallels the following text with it. "Wheresoever the cæssis is, there will the eagles be gathered together. But the chapter is a continuation of the same subject, the destruction of the Roman hierarchy. That I do not misrepresent the writer by saying, that he considers Jerusalem, Babylon, I will quote his own word. "I know that in calling Babylon, Jerusalem, I am departing from all orthodoxy. Let it be so—when those who say that it refers to Rome spiritual, can prove that the Protestant church is any purer than the Catholic, we will reflect upon this exposition." Thus the writer confounds all distinctions between the beast, the great sisy, and the great woman, or Babylon, that was seen sitting on the beast, by applying them all to Jerusalem; whereas, they do not refer to the same thing. The beast is the Roman empire; the great woman, or Babylon, the Church. This beast arose out of the sea, like Daniel's four beasts. But the writer show that this language is every applied to Jerusalem, unless it be by his forced and unnatural "exposition" of the beast. Babylon is always called the earth, and Rome, the world. If, so, his beast should arise out of the earth, not the sea. In his remarks on the seven vials, described in the 16th chapter, he says, they were all poured out upon the earth, i.e. the land of Judah. Now if they were all poured out upon that earth or land, why is only one said to be poured out upon the earth, while the others were poured out elsewhere? The third angel poured out his vial on the rivers and fountains of water; and these are, in another place, explained to be nations, and people, and tongues. Were these nations the Jews only, or the Gentiles? If the Gentiles, how did they fall a prey to the wrath of God at that time? Indeed, the fact is directly the reverse of this. The Jews were given up a prey to the Romans. We refer the reader back to the seventh vial poured out his vial into the air; a voice said "it is done." That is, as the writer tells us, the destruction of the temple is completed.—Let us read a little farther. "And the great city was divided into three parts; and the cities of the nations fell; and great Babylon came in remembrance before God," &c. These three parts he calls the three factions in the city. But did these factions arise after Jerusalem was destroyed, or, it was done? And did the cities of other nations fall at that time? The language is too general and indefinite to be restricted to the Jews. The writer applies the phrase, all nations, to all the Roman dependencies. He parallels Rev. xiv: 6, which speaks of preaching the Gospel to every nation, and Rev. xxi. xxvii: 14—"This gospel must first be preached in all the world," &c. That is, "all parts of the Roman empire." Now did all the nations, subject to Rome, receive one of the vials of God's wrath on their devoted heads when Jerusalem was destroyed? Another angel followed this preacher, saying, "Babylon is fallen," &c. That is, Jerusalem is destroyed. And a third angel, saying, "if any man worship the beast and his image," &c. That is, assist the Jews, or embrace Judaism; the same shall drink of the wine, &c. and shall be tormented day and night, forever and ever. That is, (as the writer tells us) for ages of ages. What a sublime and consistent illustration of the sacred text! Punished for ages of ages, in what the writer calls the apostolic age; or, in that generation. The reader is requested to bear in mind, that this is the same "beast, that reigneth over the kings of the earth." (not Judea.)

Again, the thousand years that Satan was chained in the bottomless pit—the thousand years of the first resurrection after which, Satan is to be loosed a little season, &c.—the writer considers indefinite numbers, or periods of time, that is, of no importance. This is certainly a new, when, the change is not so great; great difficulty in this connection, in which stand the thesis of his way of his "exposition," and yet he attempts an explanation of these numbers or periods. See his remarks on chap. xx. He supposes that Satan was bound in the pit in the year thirty-seven, when the change is not so great; great difficulty in this connection. Indeed he supposes that Satan was loosed out Judea. Thus he reduces the one thousand years to only thirty, and then allows four years for Satan to be let loose—when an angel declares, "it is done"; and the city, the temple, and the Jews, (i.e., satan,) are all destroyed. Now did not this Satan persecute the Christians during this thirty years?

He adds, "in the year 66, Cestius raised the siege of Jerusalem, at which time it is supposed that the Christians made their escape." During this time, the martyrs and those who were slain for the testimony of Jesus, prior to A. D. 37, lived again with Jesus, &c. Now to which period does he apply the resurrection? To the year 37, or 66? In either case the time they lived is in the short. He says that this is in such a way that Satan was loosed for a little season, and went out and deceived nations in the four corners of the earth, (see &c.)—How many nations were there in the four corners of Judea? Did this Satan deceive the Gentiles? In his concluding remarks, he applies the term Satan to the Jews, who persecuted the Christians. But the term means an accuser or adversary, it is applicable to the Gentiles, who have imitated millions of Christians. He also supposes that Satan was loosed "just prior to the raising of the siege of Jerusalem." Thus he binds and looses Satan in the short period between A. D. 37 and 66. Surely, this is heretical and trimming the Scriptures with an unscrupulous hand.

For the want of texts in the gospels to parallel the history of Jerusalem, and parallels two or three chapters with it now. This now, is best, but a vague and sophistical mode of explaining the Scriptures; as we might as well apply them to the history of any great and dreadful wars, earthquakes, or famines in the world. See his remarks on Rev. xx: 12, 15. Then he applies the sea, the death, death and hell, the lake of fire and brimstone, and the second death, all to the destruction of the Jewish temple. Thus the second death takes place almost simultaneously with the first resurrection.

Now it is consistent or justifiable, to explain the Scriptures, in this wholesale manner, without any due regard to the dates, numbers, and periods of time, therein mentioned? Would it not be better to seek some explanation more in accordance with the literal meaning of these terms? Thus, the first resurrection commenced with the Christian era, and extended to the tenth century. All those who believed on the Lord Jesus, during that period, were spiritually raised, and lived and reigned with Christ. They were not left to worship the beast and his
image; that is, mystical Babylon or anti-
christ, which embraces all false doctrines in
christendom. Those were truly blessed,
who lived, and believed on Christ, in those
days; for on such the second death, which
was then spread, could have no power.

The second death is the apostacy of the
Christian church. It is true that it com-
enced in the apostolic age; but it did not
attain its height until the end of the thou-
sand years. Then was the greatest period
of darkness in the Christian church. Then
the worshippers of images, &c. Then the
Pope claimed infallibility, and supremacy
over the kings of the earth; and all the
world wondered after the beast. And then,
the two witnesses were slain; and Satan
was let loose, who had been measurably
bound for a thousand years; and he went
out to deceive the whole earth. As the apos-
tacy commenced in the first century, and
attained its height in the tenth, so it will
continue until A. D. 2000, or, perhaps,
twelve hundred and sixty days, (years,)
when is the utter reign of sin by beasts.
In this second death, or the kingdom of anti-
christ, are, the sea, the dead, death and hell,
and indeed, all false worshippers. Here
are "liars," "unbelievers," "idolaters," &c.
All these are judged, (tormented,) and
and be cast into the lake of fire and
brimstone, which, (exceptively,) is the
second death. Here are day and night, and
ages of ages.
In this view, I do not follow Newton and
others, who refer this death to the future
state. See Bishop Newton's remarks upon
the above text; who says, that temporal
death is converted into eternal death.

Finally, "he that hath ears to hear, let
him hear what the spirit saith unto the
churches." And, who so readeth, let
him understand."

K. H.

[For the Magazine and Advocate.]

PRAYER.

Prayer, we are told, comes from a word
in the Hebrew, which signifies appeal,
intercession; whereas he that prays for
our own cause, and that of others, unto
God as Judge, calling upon him, appealing
to him for right, presenting ourselves
and our cause unto him. Or in other words, it
is the sincere desire of the heart for those
things which are lawful and needful. This
is an orthodox definition and we consider it
a good one.

Under this view of the subject, however,
how is it possible for Limitarians to pray
for the salvation of all men; which, most
certainly, is agreeable to the apostolic in-
junction?

Do they consider it "lawful" that all men
should eventually be saved, when they are
constantly telling us that the justice of God's
law requires the endless damnation of every
individual of Adam's posterity, and that all
who are saved, are saved in direct violation
of Divine justice?

Again, why do they pray for the salvation
of any, unless they consider it "needful"
that the requirements of God's infinite law
should be disregarded? And if, through the
efficacy of their prayers, a part can be
exonerated from the penalty of the divine law,
and saved in open violation of justice, why
cannot all be? Unless they do believe that
all can be saved contrary to the demands
of infinite justice, how can they pray for the
salvation of all or even any, and at the
same time pray in faith, without wrath and
doubting? Can the faith and practice of
these numerous sticklers for ceaseless tor-
ture, be made to harmonize on this moment-
ous subject? I fearlessly answer, it is
impossible.

But by believing that divine justice re-
quires the ultimate reconciliation and obedi-
ence of every intelligent being, instead of
their endless damnation; as well as that
they should suffer the consequences of un-
reconciliation and disobedience while re-
maining in that state of mind—and that the
requirements of the infinite and immutable
law of God will be answered—both in re-
spect to the chasements and the reconcilia-
tion, and final salvation of all, through the
mediation or reign of Jesus Christ—mercy,
justice, and the prayers of Christ, the
apostles, and all Christians will perfectly
harmonize—God be honored—and man
enlightened.

J. C. Jr.

Berkshire, May 1, 1831.

MAGAZINE AND ADVOCATE.

DOLPHUS SKINNER, Editor and Proprietor.
AARON B. GROSH, Associate Editor.

Utica, Saturday, May 21, 1831.

INFANT SCHOOLS.

These institutions are rapidly increasing
in our land, and were not for their abuse
and perversion to sectarian purposes, we could
hail their increase with all the joy philanthropy should
feel. The education of youth is certainly im-
portant, and the expansion of the youthful intel-
lect into the full exercise of thought and reason,
is worthy of the interest it is beginning to excite
in the breasts of a nation of freemen. But if
important on the one hand, so the abuse of the
means is equally important on the other—and
this abuse is perpetrated whenever the means
of education are used to instil misery, darkness
and mental bondage into the mind.

From an Infant School Manual, now before
us, we shall endeavor briefly to show how,
and in what manner this abuse is perpetrated.

The directions given to the teacher for his
personal conduct towards the children, are so
excellent, that, if the spirit of them were carried
out into all the lessons taught, we are satisfied
no Infant School could be made sectarian. In
proof of this, we will quote and refer to a few
passages.

To the teacher it says, "You must never at-
tempt to teach an infant what you do not thoro-
roughly understand yourself." p. 10. "He
must bear constantly in mind that it is his duty
to instruct, and not to puzzle or surprise the little
company before him."

Contrast the above with the following: "It
is God only who can work a miracle. But they
(pupils) hear that Christ wrought miracles
when he was on earth. Their conceptions of
the nature of the Saviour begin to assume a defi-
nite character. They begin to attach the idea
of infinity to him; infinite wisdom, infinite com-
passion, power, goodness. They are not, in-
deed, able to reason on the subject. It may, at
present, only awaken wonder and astonishment
in their minds; but the foundation has thus been
laid, and on this the superstructure may be gradu-
ally raised, as education proceeds." pp. 161, 162.

Again, "Children may be brought to under-
stand their natural inclination to do what is wrong,
which, without the use of the term in which
it is done as a doctrine of the church, is, in
other words, the consequence of the fall,
and the corruption of their nature. They
may be brought to know that Christ died in
order that their sins might be forgiven, which
will be to them the doctrine of the stone-
epistle, of which they have not been deprived
themselves without the gracious aid of God's
Spirit, which is the foundation of the doc-
trine of the Holy Ghost; that there is but
one God; that Christ did the works and
spake the words, and put forth all the attri-
butes of God; that the Holy Ghost is ac-
knowledged in the Bible as God, which
will prepare their minds for the doctrine of the
Holy Trinity. These and many other
truths of the word of God may be thus taught
to the meariest infant, who will learn them
effectually, long before he is able to learn
them perfectly."

We give one more of the lessons which will
not "puzzle or surprise" a child; i. e. no more
than it does the D. D.'s who confess themse-
vels unable to understand or explain it.

"Jesus Christ was born a little child like
you, flesh and bone like you, that was able
to feel and understand, and to communicate
which could feel and be sad and yours. And
we read that they laid him at first, when he
was a little babe, in a manger, because
he was poor—poorer than any of your pa-
nents. And afterwards, when he grew up,
he had not where to lay his head;—no
house! no home! If you pray to him, then,
he can hear you, because he is God, and he
can feel for you because he is man."

To offer comments for the purpose of showing
the difference between profession and prac-
tice, and proving the deleterious consequences to
the stuifed and bewildered minds of our children,
raising from such instruction, were to insult the
discernment and good sense of our readers.—
We therefore forbear. In our next we shall
present a more horrid and alarming picture of
the present instructions given in Infant Schools,
if time and health permit. We quote from a
"A Manual of Instruction for Infant Schools, &c.
by William Wilson, B. D. Adapted for Infant
Schools in the United States, by H. William
Edwards. Published by C. & G. & H. Carvel,
EVANGELICAL MAGAZINE AND GOSPEL ADVOCATE.

To those who can procure a copy, we recomend its perusal for the many good things contained in it, and that they may see we have to lose much of its evil untouched for want of time and room. After having done this, they may be able to decide whether they will support such institutions by sending their children to them for instruction, and making their own offspring slaves to Orthodoxy, and victims to that worst of all fears—the fear of endless torment.

G.

Mr. D. Skinner—Sir, if you will answer the following questions in the affirmative, and send me your paper, I will hand you the price of it on my return from New York. Some people say that our Saviour and his apostles did not teach the doctrine of future, nor eternal punishment: and every body knows that it has been very generally preached for many hundred years. Now if the doctrine of punishment is a heresy, and when, and by whom, was it introduced? All other heresies can be traced to their origin; and so can this if it had an origin since our Saviour's time. If I do not hear from you, I shall think Universalism is all a humbug.


The above communication is inserted, not for the purpose of procuring a new subscriber, (for we do not expect the writer will like our sects as it is well enough to become a patron,) but for the purpose of showing what confused notions people often have of the subject of religion; or at least, if their ideas are not confused, that they express them in a very confused manner. Now suppose we were to answer the above questions (as the writer seems to desire) in the affirmative, with an unqualified yes; would he understand our meaning? or would he consider the questions answered at all? We presume not. In regard to the question whether the doctrine of punishment is a heresy, or not, we confess we do not understand him for the doctrine of punishment is held by all denominations of Christians (unless we except the Orthodox, who hold that the sins of the elect will all be forgiven without any punishment, and whose views of the misery of the reprobate may be supposed to favor the notion that their torments are not properly punishment, but pre-determined misery flowing from the partiality and malice of God). Universalists in a special manner hold strictly to the doctrine of punishment—a just and equitable, though not an endless punishment—for endless punishment is a solecism, an idea which would defeat the very object for which we suppose punishment to be inflicted, viz., the emendation of the sinner. It is somewhat singular that our correspondent should determine to consider Universalism a humbug if he did not hear from us. For what could our answering or not answering his question prove about the truth or untruth of Universalism? Nothing. Yet there are some people in the world who seem to pin their faith so much on the sleeve of others, that they determine to believe, or disbelieve a doctrine because a particular individual pursues this or that course.

For evidence of the existence and prevalence of Universalism in the days of Christ and his apostles, we refer our correspondent to the New Testament. For evidence of its prevalence in the days of the early fathers of the church, and of the subsequent introduction and prevalence of its opposite, viz., endless misery, we refer him to Mr. Ballois's "Ancient History of Universalism," as the subject is quite too large and important to allow of our doing justice to it in this brief article.

S.

Editorial Correspondence.

UNIVERSALISM IN THE HOUR OF DANGER.

The following extract from a letter recently received by the Senior Editor, from Sister Tirzah Hendoo, of New-Haven, Vt., we think cannot be otherwise than interesting to our readers.

Mrs. H., we believe, was the daughter of Br. Caleb Rich, one of the earliest promulgators of Universalism in America, and has long been an unwavering believer in that doctrine, and her life a practical comment on its salutary influence. Her letter describes the terrors and dreadful ravages of the great flood that occurred in that place, in July last, and goes to show the calmness and composure of mind which Universalism can impart, in the midst of danger and death. After describing the loss of property they had sustained, and the breaking up of the fountains of heaven, and the pouring down in sheets of the drowning element, she thus proceeds:

"Mr. Hendoo was from home—the severity of the weather and loss of bridges prevented his returning that night, not knowing the dangerous situation his family was in. The water rose so high, and the destruction was so great, we thought we had found ourselves surrounded on every side, without the means of escape. The water soon came into the house—we had a few minutes to carry some of our worldly substance to the chamber, hoping it had risen nearly to its height; but our hopes were soon lost, for the water continued to rise, the flood-wood soon broke in the windows, and rushed through the house with great rapidity. The night was gloomy and dark, and only illuminated by occasional flashes of lightning, which served but to render the danger and darkness more visible. While we could see almost all of our property, but on the surface of the water, our house began to settle, and we found it was undermining. We made our escape to the wood-house, though we expected every moment that must go soon. The dwelling went off almost as soon as we had left it, and broke down with a noise I cannot describe.

The wood-house was left with one end open, and torn in pieces, and undermining at both ends, and seemed ready to start every moment. We were beyond the reach and power of human assistance. There were eight of us in this situation. Among this number were a hired boy, a negro, and a girl 13 years old, who had been taught the doctrine of endless punishment from their cradles, if they died unprepared.—The horror and despair depicted in their words and countenances, was greater than I can describe. I tried to console them, bringing Scripture testimony, that God's tender mercies were "works of grace"—that he knew their best, and in what way to take them—he has his way in the whirlwind and in the storm—and I could from my heart say, 'though he slay me, yet will I trust in him.' But they were too wrought to receive consolation.

But He who says to the proud wave, 'thus far shalt thou go and no further,' saw fit to stay our uttering ar, until next morning, seven days after that we left, when our neighbours procured a boat and took us away in safety. Our lives were all spared; while fourteen of our neighbors were swept away, and one has not yet been found. Then I could realize, more than ever, that my faith will do to die by, and the importance of having the youth taught to believe in a merciful God, and to put their trust in him.

We who are often reminded of the fading nature of all earthly enjoyments. Three times in less than two years, we have been called to part with near and dear friends, witness their struggles in death, and follow them to the grave. A believing brother of mine, described as one of the first born, a much beloved daughter. Your own heart, sir, knows the anguish that attends the loss of a dear child, better than I can describe how not now, not a moment's. We are comforted without that faith and confidence in God which has been my support in these trying times.

Extract of a letter from Gen. John D. Landen to the Editors, dated

Concord, New Hampshire, May 7, 1831.

A four days' meeting has just closed at this place. Some excitement has accompanied it, but no great addition to the cause of Orthodoxy has as yet been made. Universalists were, as usual, denounced, and the doctrine of endless punishment warmly advocated, some who intended to subscribe for your paper were frightened from their purpose by the denunciations of those who believe that nine-tenths of the human family are destined to endless hells. Your paper, I believe, will be the means of doing much good in this place, notwithstanding those who believe in the greater excellence of their own system as 'antithesis' to heretics and infidels. A few publications of the character of the Magazine and Advocate are necessary to counteract the pernicious influence of the ten thousand Orthodox publications which, in the shape of tracts, magazines, or religious newspapers, (so called,) are continually spreading over our country, darkening in their course the light of reason and revelation. Your suggestions, in a late number of your paper, on the subject of a Universalist seminary, strike me as being good. I view a classical education as necessary for a preacher of the gospel to the heathen, at least, be thoroughly acquainted with the language in which the Scriptures were written. Such an institution would be a sort of magazine for the collection of all the important publications, of orthodox presentation, of eminent Universalist writers; and a centre, from which the wholesome and glorious truths of the true religion would spread through the country. I can hardly see why this has not before been suggested. I believe that with one half the exertion on the part of Universalists, that their enemies have exhibited on similar occasions, an institution might be put into operation and well attended. I wish that all of your readers' knowledge could obtain his object without being continually drilled in the lessons of Orthodoxy."
THE STARS.

Those burning stars!—what are they!—I have dreamed
That they were blazing embers from the forge of God;
Or glory sung back from the outspread wings
Of God's archangels—or that you blue skies,
With all their gorgeous blaze of gems,
Were a bright banner waving o'er the earth
From the far walls of Heaven!—And I have sat
And drunk your glory till I felt
Their saucy treach, trembling with a deep
And bitter malice down the horizon line,
Of chairless gazple—my every pulse
Was beating high, as if it was spring were there
To keep me sway, where I might even roam
Mid the unalike vastnesses of the sky,
And dwell with those high stars, and see their light
Poured down upon the blessed Earth, like dew
From the bright urns of Nauis!

Beautiful stars! What are ye? There is in my heart of hearts
A front, that heavens beneath you, like the deep
Beneath the glores of the midnight moon!
And—yours—yours Eden founts are flowing now
Around me like an element—so low
So wildly beautiful, I almost deem
That ye are there, the living harp of God,
So drowned in the saucy treach of the sky,
And wake such joys of mystic minstrelsy
As will might wander down to this dim world
To fashion dreams of Heaven! P roof on—proof on—
Nature's high art has caught
A view of your purity and power,
And as it seems but a sweet and glorious tone
Of arturian music.

Ye are in Heaven, and in Earth! My soul,
Even with a whispering rush, can wander on
To your own invisible realm, but must fall
Like your own ancient Pleiad from his hold,
'To dim its blaze in the dusky night:
This earth is very beautiful—I love
Its wildness of spring-flowers, its bright clouds,
The majesty of mountains, and the dread
Magnificence of Oceana—for they come
Like visions on my heart—but when I look
On your own ineffable beauty, I feel
Like a lost soul lingering on its home,
And weep to think of the stars above me
Upon you boundless Heaven, like parted souls
On an easy passage.

MARRIAGE.

At New-Hartford, on Monday evening last, by Rev. B. Skinner, Mr. James McElroy, Merchant, of .Hanna, to Miss Cordelia Richards, daughter of Jonathan Richards, Esq., of the former place.

Associations, Notices, etc.

The Connexional Association of Universalists will hold its annual session at Salisbury, Herkimer county, on the second Wednesday and Thursday, in June next. Public services will be performed at the Centre Meeting House on Wednesday, and at the Four Corners on Thursday.

The Black River Association of Universalists will hold its annual session at Watertown, on the third Wednesday and Thursday in June next.

The St. Lawrence Association of Universalists will hold its annual session at Pontiac, on the fourth Wednesday and Thursday in June next.

The Central Association of Universalists of the State of New-York, will be held at Cedarville, Herkimer county, on the first Wednesday and Thursday in June next.

The Universalist Meeting-house lately erected at Cedarville, will be dedicated to the worship of God, on Thursday, the 9th inst. Sermon by B. D. Miner. Ministers brethren generally invited to attend.

PEWS RENTED.

The Pews in the Universalist Church, in this village, will be let on Tuesday next, at 3 o'clock, P. M.

BIOGTRY.

The creator of the Emerald Isle, in a speech at a meeting of the Cabotites of America, thus personifies bigotry:

—She has no head, and cannot think, nor heart, and cannot feel!—When a foe moves, it is in wrath—when she turns it, it is in anger—when she causes it to rain, it is vengeance in eternity!—her Decalogues are written in the blood of her victims—her moment in her infernal flight, is upon a hundred furred and fanged vagying machine, and replenish her wing for a more magisterial desolation.
Communications.

[For the Magazine and Advocate.]

TO THE YOUTHFUL READERS OF THE MAGAZINE AND ADVOCATE.

My Young Friends—Equally important with your relation in the domestic circle, is your connexion with social life. You are designed for society, for "no man liveth to himself," and on you will devolve the duties of society shortly. Important. Impart your situation will undoubtedly appear, when you consider that you are to be masters, the husbands, the fathers, the instructors—in one word, the men of the next generation.

A few years will elapse, and those who are now the actors on the theatre of society will make their exit; and their room, their stations, must be filled by you—from the highest to the lowest, the several offices will be vacant, and on the young will devolve; they must fill the places of the dead, in whatever situation the lot of each may fall; to them will the servant look for direction—the child for sustenance, instruction and example—the partner of their days for affection and kindness—their fellow-creatures for assistance and usefulness; to them virtue will look for protection against corruption, to them distress will look for sympathy and relief; they must be the defenders of innocence, the chastisers of guilt, and the rewarders of integrity and worth.

View, also, the relation in which you stand, in a religious point of view. On you greatly depends whether the next age will be a generation of impiety and wickedness, or of holiness and piety. Your conduct, your principles, your dispositions, your characters, will tend to produce either a good or bad effect. The morals of the age will be formed by your example—your children, your domestics, and the partners of your life's will, in a measure, be influenced in modelling their characters by your conduct. The duties of religion will be discharged, or cheerfully obeyed, by your observance or neglect, and the house of worship will be filled with mere formal attendants, or it will be occupied by sincere worshippers of the Most High.

By your indifference to the cause of gospel truth, the baneful effects of ignorance, and error may again be felt, whilst your ardent, sincere and persevering enquiries into her sacred code—by your manly, enlightened and Christian zeal in promoting the spread of her plain, simple, yet sublime and soul-cheering doctrines, you may assist in the glorious work of expelling Superstition from her throne in the hearts of men, and witness the progress and triumph of pure and undiluted religion.

Important, then, surely, is your relation in human life. Important is it that your habits and your principles be such as will promote the happiness, not only of the domestic circle, but the social and religious happiness of your fellow creatures at large. Were this duty enjoined merely on young men in general, would we hear so many horrid imprecations and profane expressions? Should we hear so frequently of unsuspecting innocence falling a victim to perjury and deceit? Should we hear the boastful seducer exult at the misery he has occasioned to the heart of a father, and the tender bosom of a mother? Should we see him dare the sunshine of meridian day, without the blush of shame upon his cheek? Would impudence sit laughing on his forehead, and his companions smile at the infancy of his deed?

No; he would withdraw with vexation and bitter confusion, regretting that he had blasted the blossom of domestic happiness, and embittered the cup of expected felicity! Were this importance duly considered by young men, would the days and hours of so many be spent in the ways of idleness and folly? Should we behold them wandering in the paths of grasping stupidity, without a subject of instruction for the employment of their minds? Would they be such trivial conversation, the common language of their tongues? No. Reflection would teach, and wisdom would delight them: the hours of leisure from the concerns of business, if not spent in harmless or useful recreation, would be devoted to the improvement of the mind.

It is a truth to be deplored, that so many young men, in the present day, are the victims of folly, the slaves of depraved principles, and the miserable children of ignorance. What, let me ask you, shall we expect from them as an assistance in difusing knowledge, in advancing the cause of wisdom, in promoting the spread of holiness and virtue? Shall we enter their assembly? Shall we join their cause? Or shall we side with Wisdom and enroll our names with Virtue? Shall we leave truth and holiness a little deeper in the mine of Superstition and Fanaticism, or zealously endeavor to support the reformation through evil and good report?

Let these questions employ your minds, till the sanctity of Truth, the importance of Wisdom, and the advantages of Virtue, have called forth your determination to obey their commandments, and share their rewards.

C. P. A.

Cortlandt Town, N. Y., May 15, 1831.
Catholic has hurled it, as an holy anathema, at the head of the Protestant; but it has rebounded back upon himself with tenfold violence. It has served as a convenient instrument in the hands of almost all Protestant denominations, by which to disarm the adversary, and prevent his further depredations: for when argument fails, this will put to silence the gain-sayer.

At this age of the world, all the popular sects of professing Christians—a nunsociety in the expression, that the teachers who believe that “God is the Saviour of all men,” inculcate a pernicious error—a most damnable heresy. And in order to prevent its farther ravages in society, they recently concluded to make one common cause; and assembled a general council, before which Universalism was cited to appear, to answer certain charges preferred; and then there to show cause, if any she had, why the right hand of fellowship should not be withdrawn, and the null of excommunication be issued.

Universalism, obsequious to the summons, appeared before the august Sanhedrin, showing not the least sign of trepidation, but waited in dauntless silence for the opening of the court. It was an interesting trial, and excited a general interest. A numerous record of spectators attended the examination, and listened with eagerness to hear the able appeal of the counsel in behalf of the defendant.

L. L. S.

ORTHODOXY AT A STAND.

Orthodoxy, in this place, in Episcopalian excepted, got up to a revival.

Permit a subscriber to trouble you with a few remarks. There has been a simultaneous operation on the part of the Orthodoxy, in this place, (Episcopalian excepted,) to get up a revival.

But, were it not too serious a subject to laugh at, you would be amused to see and hear the arts resorted to, in keeping up the excitement; an individual, who has been for some years a professor in the doctrine of the final restitution to holiness and happiness of all the human family, doubts or thinks it possible he may be wrong; his wife is a member of an Orthodox church; he has a family of children; he sends them to Sunday school, &c. because it may do them good, and because, to say the least, it keeps them out of mischief. He resides in a community where all such external acts on his part, are construed, during an excitement, to mean a change of heart. He honestly and solemnly inquires of Mr. A., Mr. B., Mr. L., all Reverends, and all pious men, “what shall I do to be saved?” The prompt answer is, repent and forsake sin. Agreed; what next? Believe in Jesus Christ as the Saviour of sinners. Agreed; but what kind of salvation do you mean—from the same punishment of sin in the proper person of the sinner? (“the soul that sinneth shall die,”) or vicarious atonement? Here the reverend is at fault; he cannot find his way; and to an intelligent Universalist his reply is execrable. Spock of original sin, total depravity, absolute election and reprobation, and he is told—

“my dear sir, these are doctrines which require much study, prayerful study, to understand for a giver yourself, and you join our church” now; and all these questions will be answered at a more convenient season.” The individual I have faintly attempted to describe, goes to what are called inquiring, or anxious meetings, and he gets to receive information; he makes progress on doctrinal points; his questions are evaded, he still doubts, he goes again, and again; he reiterates his questions, states his doubts, &c., and the result to his mind is the same. He is known through the country as a leading Universalist; the fact of his having been frequently seen at the anxious meetings, so called, is magnified into a conversion, and great is the noise thereof. The individual, meantime, becomes more and more confirmed in his belief, by having examined all the objections urged against it.

Auburn, May, 1831.

L. R. B.

UNIVERSALISM IN OHIO.

Mrs. Skinner & Grosh—Perhaps the following extract from a letter lately received from Dr. Strong, will not be uninteresting to all of your readers; it will show at least that the writer is all engaged in the ministry of reconciliation, and has imparted a portion of his laudable zeal to some of the society, where he has laboured; though we are forced to say, not all. Would to God that this were universally the case. There are many neighborhoods in the circuit of Br. Strong, that might and ought to follow the example of the inhabitants of Lexington and Peru; but it is lamentable that too many of the oldest and most influential men, that believe the gospel, maintain a stolid indifference and criminal apathy in relation to the cause of truth.

W. M. A.

Fredericksburg, Knox co., Ohio.

Br. Allen—In haste I attempt to give you a short account of the spread of God’s universal grace in the limits of my preaching. I attended a two day’s meeting last November, in Licking county. A large concourse of people attended; it seemed to me that we were able to listen to the words of life and salvation, with devout attention; and I humbly trust that in some instances the seed sown fell on good ground, and will spring up and bring forth fruit even to an hundred fold. At the close of the meeting I conversed with several persons who were members of other churches. They told me they had now become satisfied of the universality of God’s love and the final salvation of all mankind from a state of sin and misery to a state of holiness and happiness. At that time I became acquainted with an aged Baptist elder who was rising of 70 years of age. He had preached the Baptist system a great number of years; but he informed me he had become convinced of the salvation of all men, and had not preached the doctrine of endless misery for a number of years. With this man I enjoyed much sweet communion—he appeared alive in the cause and spirit of the religion of Jesus. Numerous were the invitations I received at this meeting to visit different towns in the limits of the church, and preach there to the word of life and salvation. But owing to my other engagements, I have not been able to comply with these requests as yet.

There was a very respectable society of Universalists formed in the village of Lexington, Richland county, last winter. They have a meeting-house raised, and nearly inclosed. There is also a society of Universalists in the town of Peru, Huron county, which appears to be in a flourishing condition. I have been riding and preaching for the last six months in the counties of Richland, Huron, Wayne, and once I went into the county of Lorraine. My meetings are generally well attended, and great attention paid. In short there appears to be nothing wanting, but able and faithful laborers, to spread the glorious sound of the gospel of the grace of God, which brings salvation to all men.

When I see the extensive field before me, ready for the harvest—myself but a lonely striping in the field, a solitary sentinel upon the walls of Zion, in this part of the heritage of my God; I in the sincerity of my soul, that he would send forth more laborers into his harvest. Calls are so frequent for preaching in different places, that I cannot supply the twentieth part of them.

Yours truly,

T. STRONG.

May, 1831.

I will just mention that we have established a library at Fredericktown, by the name of “The Universalian Library Society of Fredericktown and vicinity.” Our success in this has exceeded the expectations of the most sanguine; for within four weeks we had sold more than thirty shares, and sent the money to New-York for books. There are many others that expect to become shareholders soon.

W. M. A.

We heartily rejoice with our brethren in Ohio, in their prosperity, and hope they will persevere in the way of well doing. We think the plan of establishing Universalist Libraries is a very excellent one; as it proves the means of instructing and enlightening many families as well as individuals, who otherwise would remain ignorant of many of the most valuable Universalist authors and books. We hope the example of our brethren at Fredericktown will be followed by Universalists in other places.

APPALLING NEWS.

The following is an extract from the quarterly report of an Orthodox missionary, published in the Boston Recorder of the 11th inst. It is headed “u common case.”

“Though we have been doubting our expectations on the subject of Temperance, and have succeeded beyond our most sanguine expectations, yet, our success has not been in the church. I greatly fear the reason is, a majority of male members, love Rum!”

A new Universalist Society has been recently organized in Freeman, Ne.; consisting of about fifty members.
CHARLESTON, S. C.

We take pleasure in presenting our religious public the following communication from our brethren in Charleston, S. C. — With them we cordially rejoice in the progress which our Society in South Carolina may wish to make public. We have before learned that the government of the Universalists in Charleston is Episcopal; and from the communication below it appears that Br. Dean has been elected their Bishop, or superintending Pastor.

—Christian Intelligencer.

Charleston, S. C. April 23, 1821.

Rev. Wm. A. Drew.

DEAR SIR,—Conceiving that information was wanted respecting the Universalist churches &c. renouncing the doctrine of endless misery, and embracing the benevolent doctrine of the final restoration of all men to holiness and happiness, will afford sources of gratulation and joy, to all of like precious faith throughout the world: I take pleasure in forwarding to you, to be published in the columns of your valuable Intelligencer, the following communication, with regard to the progress of Universalism in South Carolina, and particularly in the city of Charleston.

From the year 1819 to 1824, several gentlemen, in habits of friendly intercourse, and who had become acquainted with each other's religious sentiments, met occasionally, though unofficially; to agree and debate on the benevolent doctrine of the final restoration, at the office of Dr. Shecut, in Charleston. In the year 1824, proposition was made for organizing a Universalist Society. The doctrine being found very unpopular, motives of prudence, as they termed it, prevented from according to the proposition, and no society was formed till the 31st December, 1827, at which time, after reading the rules proposed for the government of an Association of Universalists in Charleston, the Society was privately formed, of three members, who, resolving on braving every opposition, accepted the rules, and from thenceforth, constituted a regular weekly meeting, at the office of Doctor Shecut. The Association was not, however, organized until the 23d of January, 1829, by which time it received an accession of several members. At this meeting, an election of officers took place, and—

Doctor J. L. E. W. Shecut, was declared duly elected President.

Mr. James Neville, Treasurer, and Mr. J. J. Dey, Secretary.

After subscribing to the rules, the members proceeded to elect a Board of Trustees, that is, a Standing Committee, for transacting all the fiscal concerns of the Society in accordance with the first section of the first rule, which, on counting the ballots, it appeared that the three gentlemen above named, were duly elected. An auxiliary society, entitled "The Theological Library Society of Trinitarian Universalists," was also organized, officers elected, and business transacted at the same time. The society increased, to eight male members.

An act of incorporation was obtained at the sitting of the Legislature on the 18th December, 1829. And the Association, in virtue of this act, became a body corporate, with special legal powers. Private meetings were held at the office of the President, until the arrival of the Rev. Paul Dean from Boston, on the first day of January last. And on Sunday, the 2d January, the Association had the exquisite gratification of attending divine service, for the first time, under the pastoral conduct of one of their own, their beloved Pastor. The services were performed in the Grand Lodge Room at Styles. In the morning, a sermon was preached from Rom. xv.: 29. And I am sure when I come unto you, I shall not be as when I was in absence, with the blessing of the gospel of Christ." Afternoon sermon from 1 Tim. ii: 1-6. Evening sermon from Luke iv.: 18-22.

The labors of this faithful servant of the Lord were indefatigable, and his name will be long remembered, and his labors of love, cherished with gratitude, by not only the present, but many future members of this infant Association. So highly did they appreciate his talents, his piety and his judgment, that they deemed it advisable, being in the executive branch of the government, to elect him, while absent at Augustus, Geo. their Bishop, or superintending Pastor.

Conscious that he was every way qualified to direct and to provide for them, suitable ministers to succeed him, in planting a church in this part of the Lord's vineyard. Nor have they been disappointed, as the sequel will show.

The prejudices of all but the confirmed bigot, yielded to the mild, though forcible arguments of our worthy Br. Dean, who, before his departure to this place, had the pleasure of perceiving these prejudices yielding little by little, and the spirit of free inquiry happily succeeding them. His congregations became more and more numerous, despise of the unparalleled imbecility and severity of the weather—and before he departed, he had the further gratification of beholding seven members rise and pledge themselves to constitute a church. The Association had by this time increased to about twenty-five, when, on the 14th February, our beloved Pastor, in accordance with the arrangements of his own church at Boston, took an affectionate leave of us, and departed with the prayers of an attached society of genuine friends.

On the 23d March, the Rev. Lemuel Williams, Pastor of the Universalist church at Salem, Massachusetts, arrived successor to the Rev. Paul Dean. In this gentleman we have realized the hope which induced us to elect the former gentleman our Bishop.

The suavity of manners, sound argument, mild, persuasive, yet forcible and irresistible method of reasoning, and above all, sincerity and unaffected piety of Mr. Willis, has induced even sceptics to acknowledge that by his reasonings, they have been almost persuaded to be Christians. His labors have been blessed along with those of his worthy predecessor, and the Association has increased in number to forty members. Active measures are taking to procure a lot on which to erect a church; and we trust ere this year ends, one will be consecrated to the Most High, by the members of this Society.

For the present, a special Hall in Meeting-street, has been occupied by the Society as a place of worship, and is generally well attended, the prospects of the Society are brilliant. Though we regret to state, that our beloved and esteemed Pastor has signified his intention to return, as early as possible, to Salem—the 25th inst. is fixed upon for his departure. He too, will carry along with him, the most cordial esteem, not alone of the members of the Association, but also of those of the families he has visited since his sojourn among us. — May the Lord send us more faithful laborers, even such as those already sent. You will thus perceive, Rev. and Dear Sir, that the good cause is progressing in Charleston, though not so rapidly, as at Newbury, Laurens, Fairfield and other Districts in the upper part of the State. Let us solicit an interest in the prayers of our brethren at the North; let us cultivate union, harmony and love, and great will be the triumph of our cause.

Yours in the best of bonds,

S.

"The Editors of the Trumpet, Messenger, and Utica Magazine, are respectfully requested to copy the foregoing in their very valuable journals, in behalf of the good cause.

S.

[From the Sentinel and Star in the West.]

"A CHRISTIAN PARTY IN POLITICS."—Dr. Ely.

Although this party failed in procuring the stoppage of the Sunday mails by Congress, it would seem that they are nevertheless, not idle in prosecuting another equally favorite project, viz: that of Sunday schools. Doubtless with a view of testing their strength among the members of Congress, there was a meeting held lately in Washington City, on the subject of supplying the Mississippi Valley with Sunday schools, in accordance with a resolution to that effect, passed by the American Sunday School Union. In looking over a sketch of the proceedings of that meeting, from the pen of a correspondent of the New-York "Journal of Commerce," we were struck with the conviction that there is another scheme hatching to enlist the Congress of the Union, in the projects of the Presbyterians. Several distinguished members of Congress were present on the occasion, and delivered speeches commendatory of the project. The time and place of this meeting, prove that these suspicions are well founded. It was in a Presbyterian church too, and several, if not all of the speakers, were zealous members of that denomination. Then the
Mr. Breckenridge of Baltimore, a more decided Calvinist never, perhaps, breathed. This fact will account for the unblushing statements made by that gentleman before the meeting. It has been the common cant of these gentry, when more money was to be raised, to make loud lamentations respecting the "waste places of Zion," of the "Egyptian darkness," of certain portions of our country. The poor "Mississippi valley," has for sometime been the object of their abuse and slander. It is high time the people of the east were informed that there is as much intelligence and virtue among the people of this calloused portion of our country as in any other. If Sunday schools are wanted, they will be established without any aid from abroad.—If bibles and tracts are needed, they can be bought on as good terms as hundreds of dollars were collected, as mint. Mr. Breckenridge says that the occupations of the people of this valley "in ministering to their physical wants, preclude a sufficient attention to the intellectual part of being." Is this true? There is greater profit paid on one bushel of corn for "drumming," and marriage, and burial, by the people of the Mississippi valley. Well organised schools are everywhere to be found, where there are children to be educated. Nowhere are there teachers better paid for their services than in that section, and they will always be found where they are thus paid. That is not the point Messrs. Editors. The secret is to be found here. Mr. B. and his church (for it is folly to talk about an union of seven different denominations in the project), the Presbyterians being the head and the tail of the dragon, the "Alpha and the Omega," wish to extend their sectarian creeds and notions into the west and south, seeing they are giving way in the east. For proof of this, look into their Sunday school books, magazines, &c., and learn what kind of instruction is given in "the scriptural way." The Rake, the founder of the Sunday school, would be gone to return to earth, hardly know his offspring, so transformed and disfigured are its features. Instead of being a charitable institution for the education of poor children, whose parents were unable to educate them through the week, it has become a school of Calvinism, pure unadulterated Serævus-burning Calvinism, and for the promotion of such an object Mr. Wirt has given $30, and probably some one else, be contributed to this project. It is stated that "subscription cards" were circulating, during the meeting. Well done! The Black bug was dispensing with this occasion, and "subscription cards" circulated. We shall do no doubt have the list of donations or gratuitously published to the world, as we are to have the speeches. The orthodoxy of your city, Messrs. Editors, ought to take the hint from these "subscription cards." How much better are they than black bags. There can be no mistake, as to the amount subscribed by each donor, as will be the case by this method, in black and white. But what is to be done with the money thus raised? If the Sunday school is a charitable institution, and the teachers receive nothing for their labor, I know, by what necessity there is for the cash, except for the purpose of buying books from the Calvinistic depot. But little would be needed to provide spelling books and Testaments, and that little can be obtained from the people of every neighborhood where there is a Sunday school. But that will not answer, Sirs. There are other books as useful in the estimation of these gentry as the Bible or Testament. Sunday schools could not go on without them.

Such is the scheme of this Christian party in politics, and who are in a few years to bring so many thousands voters into the field, prepared for any plot their leaders may suggest. Can it be possible that Messrs. Grundy, Hayne, Webster, &c., the gentlemen on the occasion referred to, are counting upon the numerical force, at the ballot box of this Christian party, and bespeaking in time an interest in their votes on some future occasion? It looks indeed, something like it, and if the gentlemen on the designating committee of those gentlemen in thus early stepping forth as champions of the cause, will not be deemed foolish. We will close our remarks already extended to a greater length than we intended, by quoting the second paragraph of the correspondent of the N. Y. Journal, before mentioned. He uses the language in an ironical sense, but we deem them words of too much truth and soberness to be called "irony."

"If any doubts remain in honest breasts, as to the celebrated project of the union of church and state in our country, they must now be removed; for our greatest political men of both parties, and even the President of the United States himself, have come out openly for the treasonable plans of the American Sunday School Union, which have so long been busily pushed. The President was not indeed present at the meeting, but sent an apology for his absence, with his best wishes for the success of the institution. Who of us will be able to arrest the dreaded union, now that the whole power and patronage of the government are brought to bear upon it?"

Awake! American freemen! arise from your lethargy, ere the green wood now gathering by the disciples of orthodoxy, shall have increased to a fearful extent, and the breath of Calvinism hath kindled the funeral pile of your rights and liberties. An Inhabitant of the Mississippi Valley.

NEW SOCIETY.

Public notice is hereby given, that we, Daniel Putnam, Joseph Cram, and Gideon Cram, and our associates, have formed ourselves into a religious society, to be known by the name of The First Universalist Society in Lyndeborough, and that we shall claim all the privileges that any other religious society can claim under the Constitution and Laws of the State of New-Hampshire. DANIEL PUTNAM. Clerk of said Society. Lyndeborough, April 4, 1831.

MAGAZINE AND ADVOCATE.

DOLPHUS SKINNER, Editor and Proprietor.
AARON B. GROSH, Associate Editor.

Utica, Saturday, May 23, 1831.

DR. ELY'S COURTESY.

It is certainly not a little amusing, about these days, to look into Dr. Ely's Philadelphia, and see the peculiar tact with which he manages all the difficult cases, and the astonishing courtesy and magnanimity with which he treats his opponents. The Doctor is certainly no coward—he dares fight any body and any thing—and knows that in "pugilistic theology" there are very few, if any, that can cope with him. He knows that few have the same weapons that he has; or if they have, that they cannot use them with half the adroitness that he displays.

Take, for instance, his Philadelphia of the 13th inst. This paper contains several articles of the description to which we allude. Speaking of a statement in the Gospel Letterary, concerning the number of professors in the Christian connexion— which represents the number of their preachers in this State to be over 100, and their communiques about 5000; that in the United States and the Canadas, there are not far from 700 ministers, and probably over 50,000 communicants; and that not less than 500,000, and 15,000 communicants are found west of the Alleghany mountains;—the Doctor appears astonished at the estimates, and asks in amaze, "Can these estimates approximate the truth?"—"We must think the above accounts to be exaggerated. We cannot believe that there are 500 THINGS in the United States, whether of the Christ-i-an or anti-trinitarian order, who deny that Jesus Christ is 'the true God and eternal life.'"

"Five hundred Turks called preachers!" What courtesy! What respect! What deference the Doctor pays to those who choose to differ from him! He must have spent the greater part of his days in the study of Belles-Lettres, and been an uncommon proficient into the bargain!

We would here observe, out of pure friendship to Dr. Ely, and with a view of letting him know the worst of it, so that hereafter he may not be taken on surprise, that the Universalists alone could furnish him with over 300 preachers (or rascals, as he would call them) in the United States who are anti-trinitarian. And then the whole body of the Unitarians and of the Christian preachers, added to this, must swell the number to at least twice as many "things" as the Doctor supposes the United States contain.

Another example of similar courteousness is found in the same paper, in an article entitled, Opposition to Revivals. The Doctor quotes an article which appeared in No. 12, of the current volume of this paper, concerning the revival in
Hamilton, and likewise the remarks of the Boston Christian Register, relative to the same. He says, "the article may contain some truth; but we suspect it is replete with lies." Very courteous and charitable, indeed, Doctor. "Replete with lies!" Perhaps, however, as you allow that "it may contain some truth," you will be disposed to grant, on a little further reflection, that it contains as large a proportion of the latter ingredient, as your own statement did, when you declared the documents contained in the article published some months since, entitled "Orthodox Plans Exposed," had been repeatedly published in the Philadelphia and other Orthodox prints—that is, one-fourth part of it true, and three-fourths lies.

We happen, however, to be differently situated from what Dr. Ely was, in regard to the means of proving the truth of what appeared in our columns. And we can assure him that, of the extravagances, and blasphemy, and wickedness of Littlejohn and his coadjutors, in the revivals at Hamilton and other places, the one-half was not told. All that was told in the article in question, can be proved by the testimony of scores, and even hundreds, of the most respectable witnesses.

The Doctor, however, after accusing us, as above, of publishing articles 'replete with lies,' seems a little conscience smitten, and attempts in the next article of the same paper, entitled Conscientiæ R vàces, to stonem for his crime, by what we suppose he deemed a very honorable classification of Universalists. After scolding about the opposition that exists to modern revivals, notwithstanding he admits that "some excitments proceed more from human passions and folly, than from the spirit of God," he says:

"It is not a little singular, that the Hopkiniuans, the Universalists, the Unitarians, and a few of the ultra orthodox Presbyterians, are the only persons who now seem terribly afraid of the prevalent revivals of the day."

"And better still, and better Hence again," Dr. This is really a very honorable station for Universalists—we are getting into good company—placed directly between Hopkiniusans and ultra orthodox Presbyterians! We might indeed congratulate ourselves on being allowed to hold this honorable station, did not the suspicion obtrude itself upon us, that the Doctor did not so much design to honor Universalists, as to disgrace Hopkiniusans and his ultra orthodox Presbyterian brethren.

But the Doctor's statements, taken all in all, we suppose will pass for just what they are worth. He is sadly at loggerheads with many of his own brethren. He exhibits an uneasy and petulent spirit; and we are half inclined to the belief, that he is striving to regain the confidence of his brethren, and conciliate their good will and friendship, by the bitterness of his invective against Universalists and Unitarians.

T. R. GATES.

A few weeks ago, we referred to the shameless attempt to crush the Editor of the Reformer, and its defeat, in connexion with Dr. Ely's libellous remarks on the charges. We then hoped that Mr. Gates would avail himself of the protection of the laws against any future efforts which are to be dreaded from this unholy and persecuting spirit of Orthodoxy. By the following it will be seen, that Mr. Gates deems it inconsistent with the principles of Christianity to punish a foe, even for the purpose of reforming him. We are sorry for it, as we fear it is but inviting his enemies, to a repetition of their insults and injuries. Yet while we regret the determination, we cannot but revere the motives, and simple tenderness of Mr. Gates' heart, and wish his benevolence all the success he can ask for it.

Speaking of a denunciation of Mr. Leland as a Deist, and of a slanderous article in an Indiana paper, wherein Mr. Gates is called an Atheist, and an anonymous slanderer, he says:

"It would seem, indeed, that a spirit of falsehood has gone forth with a determination to break down and sink every one who makes a stand against the clerical schemes and machinations of the day. How far this will prove successful, it is difficult to say; but it is very exercising and trying to a feeling mind. We cannot resort to such weapons as are made use of against us, nor condescend to reply to such unmeasured slander as is poured forth in the article below."

Here follows the article, on which Mr. Gates remarks:

"The above has only been exceeded by an attempt lately made by defamation and falsehood, to destroy the Editor's moral character, but which, by an overruling Providence, has been wholly defeated—and the perpetrators of these wickedness are left to settle the matter with their own consciences, and render an account to that Divine Being, before whose bar they must one day appear. —Retaliation is forbidden by every principle and feeling of Christianity; and if, in every condition, and under the greatest provocation, we shall be enabled to fulfill the commands of the blessed Saviour, "to love our enemies, do good to those that hate us, and pray for them that despitefully use us and persecute us," there is cause for thankfulness, and we may indulge the hope that all things shall work together for good."

After making an appeal to his delinquent subscribers, in another article, he closes with the following compassion-stirring remarks. Must they be words of fire to the hearts and consciences (if they have any) of his late bitter and malignant slanderers and persecutors!

"It is a trying and exercising situation to be conducting a work that exposes one to the anathemas, abuse, and slander of thousands, and that involves pecuniary embarrassment at the same time.

S.

"We hope these candid reflections will not be lost on those who are many years in arrears, and that they will consider the cases in its true light. If they knew the efforts which have lately been made to crush the Editor forever, and which Providence alone has defeated, the appeal here made would not be in vain. If every one is to fall and be sacrificed who opposes the clerical schemes and doings of the day, we must be resigned to it; but there are others whose turn will come next, and others after them, till at length none will be safe but those who bow the knee to clerical usurpation, and worship at its shrine. Such a time, indeed, seems fast approaching, and ere long a periodical paper may not be able to exist that is opposed to the clerical plans of the day. The Editor has endeavored to discharge his duty, but it is hard to bear up under the accumulated abuse, slander, and opposition that are poured forth against him, for he cannot resort to those means of redress commonly used by others, but must submit his cause to that Almighty Being who knows all things, and who will permit nothing to happen to those who put their trust in him, however trying and afflicting it may be, but what will in the end work together for good."

Well; with all his ill-health, broken constitution—broken by his severe confinement to labor for the public good—with a heart almost bowed to the grave by the persecution of his enemies—the enemies of religious freedom, (for none else are his foes, with all his pecuniary embarrassments, I had rather be T. R. Gates, and have his pure heart and clear conscience, than be Ezra Stylus Ely, with D. D. at the end of my name, and receive his scanty salary of $2500 per annum, for preaching Orthodoxy and practicing its principles. And who would not agree with me in my choice?"

G.

ERRATUM.

In our 19th No. a mistake was made in the Hymeneal notice landed in by Br. Bullard. Mr. Hills's name was mistaken for Mr. Coli. Though advised of the error since that paper was published, yet we have forgotten, until now, to correct it. We are sorry such a mistake was made, and hope it will be imputed to any other cause than to intention.

G.

NEW AGENTS.

Mr. Francis Parker, of Amity, Allegany county, is appointed Agent for this paper in that place.

Mr. Joel Smith will act as agent at Panama, Chautauqua county.

NOTICE.

The public should be reminded of the fact that J. B. Shannon was suspended from the fellowship of the Universalist connexion, in August last, at the session of the Chenango Association.
INFANTS' SCHOOL.

According to promise, we shall lay before our readers this week, the perverisions and abuses of this system of instruction, by quoting from the Manual named in our last, the very excellent directions given to the teacher, and then setting, as in contrast, extracts from several of the lessons, wherein these directions are most grossly and cruelly violated, and that too, not in regard to the teacher, but with respect to the greatest of all Beings.

Fear, force, and cruelty are condemned in toto, and the principle of obedience is based on that best and most heavenly motive, Love, as will be seen by the following quotations.

"Your unceasing object will be, to inculcate every individual child to have an affectionate regard for you. This will give a spell to the accents of your voice over the whole school. They will attend to you because they love you."—p. 18.

"Avoid all passion when you are punishing a child. Use the mildest punishment possible to effect your purpose."—p. 21.

"Let your voice be heard as seldom as possible in command, lest if they should hear too frequently its harsher tones, the children should cease to believe the language of affection, which at other times it addresses them."—p. 22.

Are not those instructions truly excellent—and must they not, if followed, secure the love, and of course, the obedience of the children?—And would not God, and his commandments, if held forth to the children in the same benignant and endearing light, as effectually receive the love and obedience of little children, as their teacher does, by the same means?—Will—can any one answer in the negative?—Again—if a principle of causing fear, of harshness, and of cruelty is reprobated in the teacher, lest it might produce ill effects on the hearts and minds of the children, so far as the teacher is concerned; can it be right to attribute such principles to the great Jehovah in these children's lessons? and are not effects equally bad, so far as their duty and affections to God are concerned, to be apprehended in the one case as in the other?

These few remarks will, we are persuaded, show the horrid and monstrous inconsistency which exists between the following extracts from the children's lessons, and the foregoing extracts from the teachers' directions.

"But, above all, be ready for eternity. There is the winter of death, and the darkness of the grave, where none can begin to serve God. We must lay up our treasure in heaven, before we go there, or we shall have no happiness forever and ever."—Lesson on the book—p. 141.

"When the cow dies there is an end of it; but it is not so with us. When we die, our souls go either to heaven or to hell. When you see a cow, my dear children, think of this! Lesson on the cow—p. 125. See, also, the lesson on the oak branch—p. 133.

If this be not taking the chalice of heaven and drowning with death the waters of life which overflow its brim, we know not what it is. It is evident that those lessons are intended to be so impressively deep that they shall never—never be effaced—that not a cow, a sheep, a bee, or any object ever made a subject for a lesson, can be looked at without bringing the fear of hell, and the terrors of unending damnation to mind—without poisoning every source of felicity or converting it into a nourishment for the worst of all pride—spiritual, Pharisian pride.

This is further evident from the following, where human obedience and human merit is made the electing cause of Christ's death and man's salvation.

Q. "And who is the shepherd here?" (John x: 11) spoken of?
A. Our Lord Jesus Christ.
Q. And who are the sheep?
A. All mankind, whom he came into the world to save.

Q. Do you mean that all men, and all little children are the sheep of Christ?
A. No; only they who believe in him, and fear him, [it is right that children should be made to fear Jesus, and God, but it is wrong that they should be made to doubt and love their teacher! Jr. Ed.] "and love him, and obey him." Lesson on the sheep—p. 55.

This lesson would not "puzzle or bewilder" a child who had been taught, that "while we were yet sinners, Christ died for us." On p. 56, we read of the same good sheep—for the bad sheep, it appears, have no part nor lot in the matter, as Christ came not to seek and save the disobedient, the sinful, and the lost—that "if Jesus Christ had not died for the world, they must have all been punished in hell forever." Punishment "in hell forever," is, we suppose, "the mildest punishment possible to effect" God's "purpose," will and pleasure. But we pray you, reader, excuse this irony—my heart is bitter—the milk of human kindness in my breast changes to vinegar, gall and wormwood when reading such perversions of the word of God, and hearing such wicked abuses of the means he has placed in our power for instructing our children in his love, and their duty. Excuse us, however, and we will be serious.

Why, it may be asked, are such excellent directions, directions, which if followed, are so well calculated to gain the affections and secure the attention of the pupils—given to the teachers, only to be departed from when the lessons shall relate to God and eternity? We feel that in answering this question we may be deemed uncharitable, but we will answer it, and that too, according to all the light and knowledge we possess.

That Infants' Schools are sectarian, according to the Manual from which we quote, none will dare to deny, who regards a character for veracity—and that they are intended as a preliminary to Sunday Schools of the same sectarian cast, is evident from the remarks on page 146, which we shall presently quote.

1. The teacher is to gain the love of his pupils in order to secure their implicit faith in, and obedience to his instructions. In addition to the proof already given, we offer the following extract:

"The teacher will soon discover that he must, himself, be the fountain of knowledge and feeling to his little pupils. He must communicate thoughts from his own mind to theirs, and feeling from his own heart to their hearts. He will find that he must begin his instructions, not when they can read, but when they can think and feel. He must commence even earlier than this, and use the first words he utters to awaken faith, and call them to think, when to feel, and when to be subdued."—pp. 118, 119.

Now how are they to think, what are they to feel, and when are they to be subdued? They are to think Orthodoxy—to feel love for their teacher, fear towards their God—and dread of an eternal hell. And love for the teacher is to be inspired, only that they may listen more readily to his instructions, and receive more deeply the feelings he would convey on those heart-withering subjects.

"Nor is it suitable to advise that an anastere authority should be assumed, [by the teacher,] and silence and attention thus enforced on the infants. The communication of knowledge in the midst of sensations of fear, [of the teacher,] can produce no salutary effect on the moral feelings of the learner; and it is more than probable that he must be the first trained and fixed only on the person of the master, who is [in such circumstances] the source of terror, and not on the lesson which is delivered."—p. 119.

By this it is evident that the teacher is required to steal the hearts of his pupils, in order that he may more effectively indoctrinate them into a hatred of God—[tenderly called fear]—from whose perfections their love is turned by art and human policy. We trust what we have said last week, as well as this, is sufficient to show that the teachers must be "sound in the faith" of Limitarrians and Trinitarians—and that thus the children will be made to think, and feel as their teachers think and feel.

2. Infants' Schools are preliminary to Sunday Schools, the Directors of which latter, have avowed that they take upon themselves "the task of being DICTATORS to thousands of immortal souls"—that they alter and amend the school books in common use, so as to make them teach their sentiments, under the cloak of
great and good men, who never held such sentiments—and have boasted that "in ten, or, at most, in twenty years, the whole political power of our country would be in the hands" of such as they had prepared to be their dupes and tools, by indoctrinating them in the tenets of Calvinism, in the Sunday Schools. These are weighty charges, but they are made in the language of those against whom they are alleged. That Infants' Schools are intended to aid and swell the ranks of this unholy combination—that it is contemplated to teach these infants the Catechisms of the Sunday Schools, before they can read, or "even earlier than this"—we prove by quoting from page 142, of the Manual now before us.

"If the Catechism be taught in the school, the foregoing is the mode in which it should be learned, and explained. If the Infants' School is the only school to which the children are to be sent, then, by all means, let it be one of the settled objects of the institution, to teach it accurately in this manner. But if, as is earnestly recommended, a Sunday school is attached to the Infants' School, then the Catechism will be better learned by the older children on Sunday, in small classes, under the care of some judicious teacher, who may explain it in a familiar way as they proceed; and it may then occasionally be recited in the Infants' School, and be made intelligible to all.

A hopeless task, when it cannot be made intelligible to even the grown children who teach it!

We have done our duty, and gladly quit a subject which is so ungrateful to our feelings and desires for the virtue, and the happiness, and the rational improvement of our race. Let those who encourage institutions of so baseless a tendency ponder the ways of their feet—let them reflect on the clouds of horror and darkness—the bitter agonies and fears, with which the tender minds and young bosoms of their offspring are being filled in these institutions! Let them reflect on the horrors which a belief in ghosts and hobgoblins gave them, in their infancy, and then ask their consciences whether they can be guiltless in suffering and directing the minds of their children, to be harrowed up with that worst of all earthly fears, the fear of endless torment—that worst of all incentives to disobey God, a hatred of his character, and a belief in the grievousness of his commandments! May God, in wisdom, guide them to a right decision, and a practice corresponding thereto!

G.

FRUITS OF ORTHODOX FOUR DAYS' MEETINGS.

—Our Agent at South Chili, Monroe county, sends us the names and pay for two new subscribers, and adds in the conclusion of his letter:

"The above you get in consequence of a modern four days' meeting, which commenced in this town last week, and lasted seven days."

MYSTERIOUS AFFAIR.

Gibbs, the notorious pirate who was executed a short time since, confessed, we believe, that he had murdered, in cool blood, or aided in the murder of, about four hundred persons.

Dr. Ellis seems to think he was not so guilty as Universalists and many others are. Many of our Orthodox brethren think that Gibbs is no doubt in heaven. He was Orthodox in his faith, and many of that class think he gave true signs of repentance before his execution; and hence he received forgiveness and salvation.

While at the same time the hundreds of (perhaps) honest and virtuous souls that he hurried from time to eternity, without a moment's warning of their fate, have gone to hell, to spend an eternity of misery in the bitter wraglings, and agonizing groans, and ceaseless sighs, and unmitigated, unsending torments of the damned. Now, how mysterious, how strange, (even to Orthodox reason,) must this affair appear—Gibbs should have murdered himself into heaven—(for it is presumed that his Orthodox brethren believe that his aggravated and multiplied crimes heightened a sense of his guilt, and was the means of driving him to the arms of a Saviour in his last moments—and is there permitted to look down from his elevated seat in glory, on the hundreds of miserable victims of hell, whom he has been the means of sending prematurely into eternity, and consequently, to endless torment! How mysterious, that he should be able to see that the many murders he had committed were the means of leading to his own salvation, and at the same time to rejoice in the deep damnation of hell endured by the hundreds of innocent persons he had murdered! O thou mystery of mysteries! how shall thy Orthodox believers be able to solve thee? But thou needest not be solved in order to receive their credence; for the more inexplicable thou art, the more firmly do they believe, and the more ardently do they love thee: and thy votaries will only say, "even so, Orthodoxly, for so it seemed good unto thee." We should like to have some of our Orthodox brethren attempt an explanation of this mystery, agreeably to the principles of justice.

HARDENED SINNERS.

In a certain town, north of Utica, an Orthodox professor of religion was speaking, in the presence of Br. F., on the necessity of getting up a revival of religion in that place, as there were so many hardened sinners among its inhabitants. Br. F. replied, that he had protracted his acquaintance long enough to infer that the people were no worse than others, and the sinners no more hardened than common. "O, yes;" said the professor, "they are hardened, very hardened sinners, indeed—they stand very much in need of a change of heart." "Well," replied Br. F., "if there are any so hard hearted that they can look on the miseries and sufferings of their fellow beings—especially their endless sufferings in hell—without feelings of deep pity and commiseration,—I would say that a revival should be got up, and their hearts be changed as soon as possible!"

Editorial Correspondence.

SLANDEROUS REPORTS CONTRADICTED.

Extract of a letter to the Senior Editor from Br. Meezlee Ratner, dated

Hardar, O. May 4, 1835.

"Yesterday a person was at my house, who mentioned that he was at the Congregational meeting in Amherst, last Sunday, and that, after the sermon, a young man got up and read a letter, which gave an account of a wonderful Revival at the westward—that at Clinton, the work was great, and a large share of the Universalists have been converted: and at Utica, among others, the Universalist deacon. He stated that the converts were not little girls, &c., as had been intimated, but men in the first rank—Generals, Colonels, Sheriffs, stubborn Lawyers, &c. &c. Now you know there is lying enough done about these days. Indeed this report was never more reported to. The above statement may be depended on; the gentleman who told me, heard it himself, and much more. I think it right that you should be apprised of these things. A great effort is making as you are well aware, to convert the world, and prove Universalism true, at least for the time to come! The means employed, however, are such as must ultimately defeat the object intended, (viz: a conversion to Orthodoxy,) for the refuge of lies must be swept away. Truth only, can abide the test of time and trial."

We deem it proper to notice the remark contained in the above extract, relative to the reported renunciation of the Universalist deacon, inasmuch as we learn from the Trumpet and other papers, that the report of it is spread throughout all New-England. Now the truth is, that report contains no truth. The Presbyterians in this place and vicinity, have reported not less than a dozen times during the last winter, that one or both of the Editors of this paper, had renounced Universalism, and embraced Orthodoxy. Sometimes we had become "sound Presbyterians," sometimes Baptists, sometimes Methodists, and sometimes we were only under "deep conviction," and had quit preaching, expecting soon to be "brought out." But one great difficulty with these stories was, that when told, even with the most solemn phiz, they would not stay told. Now so far from a Universalist Deacon in this place, having been converted to Orthodoxy, we know not of a single man, woman, or child, either in Utica or Clinton, who ever believed in Universalism, having renounced their faith. So far from it, the Universalist congregations in both places, have increased considerably by means of the Orthodox revivals. Why do not our Limietarian brethren circulate this truth as earnestly as they circulate the foregoing contrary? Well does Br. Rayner say, "you know there is lying enough done about these days."
A FUNERAL HYMN.

By Bishop Terry.

Thou art gone to the grave! but we will not deplore thee,

Though sorrow and darkness encompass the tomb;

Thy Sugar has passed through its portion before thee,

And the lamp of His love is thy guide through the gloom.

Thou art gone to the grave! we no longer behold thee,

Nor tread the pathway of the world by the side;

But the wide array of mercy are spread to enthrone thee,

And sinners may live, for the sinner has died.

Thou art gone to the grave! and its mansions forsaking,

Perchance thy weak spirit in fear lingering long;

But the great ray of paradise beaming on thy waking,

And the sound which tones laureate was the angel's song.

Thou art gone to the grave! but we will not deplore thee,

Whose God was thy ransom, thy guardian and guide;

He gave thee, He took thee, and He will restore thee,

And death has no sting, for the Saviour has died.

MARRIAGE.

In this village, on the 18th instant, by Rev. D. Skinner, Mr. Samuel Neesen, to Miss Susan Gilman, all of this place.

DEATHS.

At Barnesville Springs, in January last, of consumption, Mrs. Catherine, consort of Mr. Richard Boston, in the 24th year of her age. Mrs. B. had for some years been a member of the Baptist church; but after five years silence, continued to keep up her profession, and maintain her religious principles, in the absence of the Divine favor, and the subjects of salvation by a crucified Redeemer, which constituted firm and unswerving to the end, and died with the strong hope and full assurance of meeting a merciful Judge in endless bliss. Though her Orthodoxy neighbors took the trouble and labor on themselves of reporting some weeks before, and after theür death; under the most fervent faith, she lived long enough to construct her splendid returns, and to admonish us not to deplore her; with an assurance of the ground of their respective falls.

A TRUE STORY.

Marie Cook, a female Universalist preacher of rather singular character, and at the same time not deficient in vivacity, a few weeks since, preached, by appointment of the church, in the village of - in the western part of the state of New-York. A few days after, it was given out that Marie Cook, a female Universalist, had committed suicide, by hanging herself in a room on a Monday morning, which coming to the knowledge of the Baptist preachers, he challenged her to public disputation. This Marie denounced as a plot, and the following terms were given as the conditions of the disputation. Each was to occupy the pulpit for half a day in succession, to state his case, to prove the correctness of each other's arguments, and the ground of their respective failures.

The Magazine and Advocate, IS PUBLISHED EVERY SATURDAY, BY BOLPHUS SKINNER, Proprietor.

10c per annum, in advance, or 12c, if paid within three months from the time of subscribing. No subscription received for less than one year; subscriptions to be paid in advance; and no paper discontinued till all arrears are paid. All subscriptions to be sent to The Magazine and Advocate, Annapolis, Md. All Other Companies, paying for copies, are entitled to the ninth, gratis. All communications, by mail, to the Editor of the Magazine and Advocate, Annapolis, Md. Subscribers, who receive their paper by carrier, are to pay per annum payable half-yearly in advance.

A. B. & R. K. GROSHE, Printers, Genest-street, Frontier-Downs, scarcely approach the
THE PREACHER.

ORIGINAL SERMON...NO. XII.

BY A. B. GROVE.

"And as it is appointed unto men once to die, but after this the judgment."—Hebrews xi: 7.

"The grand error of life is, that we look too far; we scale the heavens—we dig down to the centre of the earth for systems, and we forget ourselves. Truth lies before us; it is in the highway path; and the ploughman treads on it with his clouted shoes. Instead of seeking for the true meaning of a passage in the context—in similar passages; or an explanation in the history, manners, and peculiar opinions of the writer, or of those whom he addresses; we scale the heavens or plunge into the abysses of "the vasty deep"—we fly to the coiled-ed snakes, or worm-enest volumes of antiquity, and with the lights of human darkness we kindle a torch by which Punicism and Bigotry may read the volume of Truth, or look at the irradiating beams of the Sun of Righteousness! How irrational—how absurd! but, alas for mankind, how common!

In this manner, and by this method, has our text been rendered unintelligible to thousands of our race. Determined to support a hell of endless wrath, against the arguments of reason, revelation and nature—and finding their systems dissolving before the kindling rays of truth, and the piercing glances of investigation—the clergy have not only misrepresented, but often misconstrued, our text, to support the opinions of dark and barbarous ages.

The most common reading of our text is to make it a declaration, thus—"It is appointed," &c. Others prefix the word all to "men," thus—"It is appointed unto all men," &c. And many, more earnest in the work of mutilation and perversion, prefix a portion of Solomon's directions for charities (Eccles. xi: 3) to the mockery of our text, making it to read "as the tree falleth so shall it lie; and as death sealeth us so judgment shall find us." Horiculous mistakes of the words of Solomon and Paul, they are ready to cry out that there is no change after death! But examine both texts in their purity, and then answer, do either or both say any thing about a change after death—either for or against it? Shame be to those who would prop up any system with such rotten and much unfair means.

Take notice, then, the text does not read in either of the modes in which it is commonly quoted, but reads—"And as it is appointed unto men once to die, but after this the judgment." Trifling as this difference may now appear to some minds, you will find it of considerable importance before we close. But what would our Limitarian brethren prove by this text, even allowing it to read in their own way? Does it speak of death—then of ages of bliss in heaven and torture in hell—then of their day of resurrection when the damned and blessed souls of men will again reanimate the dead bodies—when the good and the wicked will be separated into two portions, and be judged (for what? to see whether a mistake has been made in God's first decision, ages before?) according to their works or faith, and while the good are confirmed in everlasting life, the wicked are punished with a second, and an eternal death? Does their text teach these things? And is there no change after death, even according to their own doctrines? And can they suppose all others to be as inconsistent as themselves in believing that the bare mention of death and of judgment proves all for which they contend—or will they not see that the text, on their own views, is silent concerning every death, save natural death, is silent about their resurrection and day of judgment, the wicked and the saints, their punishments and rewards?

1st. Notice that our text is part of a comparison; for as it now reads it is imperfect, and as it is commonly quoted and used, it is a positive, unqualified declaration. The whole comparison includes two verses, (27th and 28th,) connected by the comparative conjunctions, "as" and "so"—words never used in this order, in any sentence, except to make a comparison. In every proper comparison, the things compared must be like each other in all the particulars, for which they are compared. Is this such a comparison, or did not Paul know what constituted a comparison?

Notice now that three things and events are compared with three other things and events, between each of which, if Paul wrote truly, there must be a likeness and natural accordance. 1. Christ and men are compared. "As it is appointed unto men—so Christ. 2. The one death and the other are compared. "As it is appointed—once to die. 3. Christ was once offered to be the sinner of many. 3. The judgment and Christ's again appearing, without sin, unto salvation, are compared, as pertaining to the former two. See the text. But, on the contrary view, is there no other comparison between the Christ, and all men, between our common death, and his sacrifice—death—or, between the day of judgment and Christ's appearing unto salvation? We can see none whatever.

2d. Notice, that Paul, the writer of our text, was "a Hebrew of Hebrews"—well versed in all the customs of the Jews; and that the epistle in which our text is recorded, is addressed to the Hebrew Christians. It being written by and to those who were Jews by birth and education, it is evident it would abound in phrases and allusions peculiarly Jewish, and well understood by that people.

Influenced by the opinions of their fathers, and the prejudices of their childhood, as well as by the urgent persuasions of those around them, these early Christians were in danger of being drawn away from their faith in Christ, and returning to Judaism "after that they had received a knowledge of the truth." Hence Paul appears to have written as if in reply to the arguments by which their opposing brethren might attempt to shake their faith in Jesus as the Messiah. These arguments we may suppose to have been, 1. That the law was given by the ministration of Moses, and of angels, while the gospel came through a mere malcontent who suffered an ignominious death. 2. That their worship of God was worthy of him, while the Christians offered no sacrifices or burnt offerings.

The splendor of their temple—the pomp of their celebrations, and the splendor, dignity and honorable descent of their priesthood, while the Christians had no temple—no priesthood, no altars, &c. &c. Paul's reply shows that Jesus was the Messiah, and therefore superior to Moses—that his blood, instead of being ignominiously shed, spoke far better things than the blood of Abel, and was a greater and more perfect offering than any made with goats, calves, &c.

He also proved Jesus to be "a High Priest after the order of Melchisedec," and of course superior to all of the tribe of Levi only—thus showing the legal to the gospel dispensation, and presenting to the Hebrew Christians powerful motives for their continuance in faith and constancy.

3d. Notice, that into the Holy of Holies, or inner court of the Temple, no one was permitted to enter but the High Priest; and he only once a year; and then only after particular ceremonies, and clothed in a certain dress, under penalty of death itself. (See Lev. ixi: 1—5; Exod. xxxviii and xxx; and Lev. xvi.) In order that he might enter the holy place, and take the great sin offering for the people, the High Priest first clothed himself in his priestly robes, and sacrificed a young bullock's head as a sin-offering for himself—and made an atonement for himself.

This service performed, the dying died a figurative sacrificial death in his sacrifice—he was, by the blood of the bullock, &c.
to enter the holy place for the people—which he did in manner following:—He slew the goat of the sin offering, which was for the people, and sprinkled its blood as a covering for their sins, on four sides of the altar, and upon the altar, and before and upon the mercy-seat, which was within the veil, thus, and with other ceremonies, making a reconciliation for the sins of the people.

In Leviticus, chap. ix. you will find that the High Priest blessed the people on concluding the ceremonies; and in Numbers, xxii.: 22-27, you will find the following form of a blessing, to be pronounced on the people, on his coming forth from the holy place:—'The Lord bless thee and keep thee; the Lord make his face shine upon thee, and be gracious unto thee; the Lord lift up his countenance upon thee, and give thee peace.' We may here remark, that we can find no single case where the priest is allowed to curse any one, on this or any similar occasion.

4th. Notice that the High Priest entered the holy place, or the Sanctuary, in the following manner: On each shoulder piece was an Onyx stone, wherein were engraved the names of the tribes of Israel, to the number of six tribes on each side, so that he bore the 'names of the children of Israel on his shoulders before the Lord continually.' On the hem of the robe attached to the Ephod, were wrought pomegranates of blue, purple and scarlet; and golden bells were interwoven between the pomegranates, the sound of which was heard when he went into the holy place, that he died not.

The breast-plate of Judgment was surrounded by four rows of twelve kinds of precious stones, on each of which was engraved the name of one of the tribes of Israel. It was fastened in front, so that the High Priest, in going in and coming out of the holy place, bore the names of the children of Israel on his heart, as a memorial before the Lord, continually. In the breastplate of Judgment were the Urim and Thummim, the whole was called 'The breastplate of the children of Israel,' Exod. xxviii.: 80.

The Miter, or head dress, had in front a golden plate inscribed with, 'Holiness to the Lord,' which rested on the High Priest's forehead, that he might bear the iniquity of the things hallow'd to the Lord.

Let us now seek for the true meaning of our text, remembering, 1st. That it is a comparison, wherein men and Christ—the death and Christ's being once offered—the judgment and Christ's appearing again, are compared together. 2d. That the object of the whole epistle was to compare the off-sense, ceremonials, &c. of the Jewish, with the Christian religion, and thus prove the latter superior. 3d. That the Jewish High Priest, only, could enter the holy place—and then only by the blood of a young bullock slain for himself—that he appeared again and blessed the people. 4th. That he entered the holy place bearing the sins of the children of Israel on his shoulders—the iniquity of their gifts on his forehead—and the Judgment of the children of Israel on his heart.

"And as it is appointed unto men once to die, but after this the judgment; so also Christ was once offered to bear the sins of many; and unto him that looketh for him shall he appear, the second time, without sin, unto salvation. 1st. But men are officer to—; or, what men is Christ compared with, in this comparison? We answer—the same man with whom Jesus is compared throughout the context.

In chap. ix., from which our text is selected, the apostle dedicated the rites, which were performed by the Jewish High Priests, with corresponding events in the life of Jesus: he thereby proves the superiority of Christ over the High Priests, inasmuch as they and their ceremonies were but the shadows or types of Jesus and his actions, which were the true—the things themselves. Notice this, in reading the 6, 7, 11, and 12 vs. 'Now when these things [i. e. the Sanctuary, Holy of Holies, &c. see 1-6 vs.] were thus ordained, the priests went always into the holy place ministering for the service of God: but into the second part alone, once every year, not without blood, which he offered for himself, [i. e. the young bullock] and for the errors of the people.' [i. e. the goat of the sin-offering, which was for the people.] Vs. 6 and 7. He then proceeds to shew the insufficiency of these offerings, in the 8th, 9th, and 10th verses, when he says, 'but Christ, being come an High Priest of good things to come, by a greater and more perfect tabernacle, not made with hands, that is to say, not of this building; neither by the blood of goats and calves, but by his own blood, he entered in once into the holy place, having obtained eternal redemption for us.' Vs. 11 and 12.

Here we are informed, that, as the successive High Priests of the law entered into the holy place made with hands, once every year, with the blood of others: [i. e. by a typical death in the sacrifices, so Christ, the great High Priest of the gospel, entered a holier place, one not made with hands, once for all, with his own blood, even his own blood—by a real death—and obtained eternal redemption for us. Thus is Jesus compared to the men who were High Priests under the law, and is proven far superior to them, 'being come an High Priest of good things to come.' We notice this comparison again in the 24, 25, and 26th verses; in immediate connexion with our text, and the closing verse of the chapter. 'For Christ is not entered into the holy places made with hands, [as did the High Priests under the law,] which are the figures of the true; but into heaven itself, now to appear in the presence of God for us; [as the Jewish High Priests appearred before the mercy-seat, FOR THE PEOPLE] nor yet that he should offer himself often, [as AS the High Priest entereth into the holy place every year with the blood of others.] Does not this plainly tell the kind of death? It was not necessary that Christ should offer himself often—i. e. that he should die often, or once every year—as the High Priest entered the holy place with the blood of others,—i. e. by dying a figurative sacrificial death—in slaying the young bullock.'

See, also, 26th vs.: 'but now once, in the end of the world, (atonement) hath he appeared, to put away sin by the sa-
As to the word "once," we remark that though the High Priest figuratively died a sacrificial death, in every sacrifice, as a type of the death of Jesus—yet he died only once for a sacrifice. He did not repeat that sacrifice. He was appointed only—once—another year—and in this sense, death, only, was it appointed upon them. "Once to him, to the Jews, in this sense, was it appointed; but to us, in this sense, was it appointed, good and just, but it can be good in no other sense. There could be no propriety in making a comparison between the proper death of all men, or of any man, and the sacrificial death of Jesus—for the common death of mankind is not sacrificial—but there was a propriety in comparing the figurative sacrificial death of the High Priests, with the real sacrificial death of Jesus, of which it was a type, or emblem. Hence the one appointed death, died by these men who were high priests, was a SACRIFICIAL DEATH.

3d. But what is "the judgment?" Remember the thing compared with "the judgment." It is Christ's appearing "the second time without sin, unto salvation."—Remember, also, this judgment was to follow the appointed death of the men spoken of, in the same manner as Christ's second appearing was to follow his being offered. What, then, is the judgment spoken of? This word, in most cases, conveys a terrible idea to our minds. But this arises from our ignorance of its meaning. Judgment, in the scriptures, is much oftener promised than it is threatened. Deut. xxxiii: 4, All God's ways are judgment. Are all his ways fearful? Psalm xxxiii: 6, It is promised to those who commit their ways to God that he will bring forth their judgment as the noon-day. In Psalms xxxvi: 11-13, The heavens and earth are called on to rejoice, because God is to judge the earth, the world, and the people. See also Isaiah xliii: 1-5, and many other passages where it can be seen lessening more than the fatherly rule and gracious government of God and Christ. Such, also, I believe to be the meaning of the word in our text—a belief founded on the following facts. After dying once in the sacrifice, the high priest entered into the holy place—but after this, the judgment. Now attend while I quote Exodus, xxxviii: 29, 30. "And Aaron shall bear the names of the children of Israel in the breastplate of judgment, upon his heart, when he goeth in unto the holy place, for a memorial before the Lord continually. And he shall put in the breastplate of judgment, the Urim and Thummim; and they shall be upon Aaron's heart when he goeth in before the Lord: and Aaron shall bear THE JUDGMENT of the children of Israel upon his heart, before the Lord, continually. To this fact add the high priest's word to the people, and for their justification, and we have a full description of the judgment spoken of; and one, we may add, perfectly comparable with Christ's appearing again, "without sin, unto salvation." But why, it may be asked, was this breastplate with the Urim, Thummim, &c. called "The Judgment?" As we know little more of them than their names, we would offer no conjecture for your candid consideration. Urim is derived from the mean light, shining, declaration or manifestation; and Thummim is defined to mean perfection, the perfect, truth, or right. In the German translation they are invariably rendered Licht und Recht—i.e. light and right, which we believe to be the true meaning. The Urim, as we shall show, was appointed to shew them through which God gave directions for future conduct, on momentous occasions. And the Thummim, as we believe, though we can cite no instance, was the medium through which he signified his approval of what had been previously performed, pronouncing it perfect or right. As a view of the Urim, we refer to Numbers xxvii: 21, where it is said of Joshua, "And he shall stand before Eleazar the Priest, who shall ask counsel for him after the judgment of Urim, before the Lord, at the door of the tabernacle of the congregation." And to 1 Sam. viii: 6. "And when Saul enquired of the Lord, the Lord answered him not, neither by dreams, nor by Urim, nor by prophets." Hence the breastplate of judgment, with the Urim and Thummim, was properly called "THE JUDGMENT of the children of Israel," seeing that the Lord governed, advised, and directed them by it. This view of the subject confirms what we said against those awful feelings which some people annex to the word judgment; for we find that the Jews, when they wandered from the path of obedience, were deprived of "the judgment," a proof that in itself it must have been a blessing, or how could their being deprived of it have been a punishment? When will Christians so learn to appreciate the blessings of God's government as to deem it no loss at all—no evil thing—a curse? We confidently affirm, then, that the judgment spoken of in our text, is "the judgment of the children of Israel," which the High Priest bore on his heart, when he appeared unto them, from the holy place, to bring forth their judgment. And the view of the text harmonizes the comparison of Paul, for this appearing of the High Priest, bearing the judgment, is comparable with Christ's appearing again, without sin, unto salvation. This he did at the destruction of the Jewish government and dispensation, when all who looked for his appearing were saved from the miseries that came upon the careless and disobedient—and this he now does to all, who by faith can see him as "the Saviour of the world," saving them from sin, and the condemnation of unbelief; and leading them into that rest which remaineth for the people of God.

We speak of what we know—for "we which have believed do enter into rest"—believing, we "are filled with joy and glory unspeakable, even with that peace of which passeth all understanding," and which none can limit to the Holy One of Israel," and the salvation of "Jesus Christ, the righteous."

Permit a few concluding remarks. We have proven that the common use of our text is wrong—that it is not a declaration relating to eternity, but a comparison relating to this world. That it compares Jesus as High Priest of the gospel, with the men who were High Priests under the law; proving him superior to them. That it compares the figurative death of the legal High Priests, with the real sacrifice of Jesus; proving the latter better and superior. And that it compares the judgment of the children of Israel, with that better judgment of Jesus over the whole world, of which he is the Saviour. In consequence with our explanation, we offer the following paraphrase of our text and context, beginning at chap. ix: 24, and continuing to chap. x: 4. "For Christ did not enter the holy place made with hands, which was only a shadow of the true, but he entered into the true holy place, i.e. heaven, the way to the real presence of God for us. Nor was it necessary that Jesus should die often, or once every year, as the High Priests died when they entered the holy place; (for then we should have died often since the foundation of the world;) and, in the close, or end of the Mosaic age, he was manifested to put away sin by the sacrifices of himself; and as it was appointed, by the law, unto the men who were High Priests, once, every year, to die a figurative death in their sacrifice, and after this death to bear the judgment of the children of Israel for the justification of the people; so Christ, also, was once offered up to bear away the sins of the world, and to those who look for him, as the Messiah, he will appear again, and save them from the condemnation of sin and unbelief. Now the law being but a shadow of better things, could never, by its typical sacrifices, make the people perfect—or why would those sacrifices be made every year? Yea; in those sacrifices is a remembrance made of sin every year; for it is not possible that the blood of bulls, and of goats should really bear away, or cover sins, &c. &c."

This paraphrase will, I trust, convey the true sense of the apostle's reasoning, and illustrate the comparison which forms our text. But in what light do the common opinions represent Paul, as a writer—as a man of sense? They make him speak of the Jewish sacrifices as types of the Christian dispensation—to connect this by the word true, but the common death of all men—to go from the way of judgment in eternity—from thence back to the sacrificial death of Jesus—from thence, again, away to his coming to sentence part of mankind to unending torments, and take the rest to heaven—and from thence to go back to the Jewish sacrifices again! All this is done in the brief space of three verses, and these incongruous and un-comparable subjects are compared, one with the other, by the comparative conjunctions "and "and so"—and so!—surely—our clergy must have been bent upon proving St. Paul "beside himself" in earnest, when they began explaining his writings in this manner—a manner calculated to destroy every posture

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ORTHODOX SUNDAY SCHOOLS.

The devotees of self-styled Orthodoxy, are zealously engaged in establishing Sunday schools. Not only in the western states, where they are concentrating their forces to obtain an influence, but in this vi-

Here are social and religious organiza-
tions, they are endeavoring to set up their
schools, and secure the children to their in-
interest. Within a few weeks past, I have
several times seen the publications of the
American Sunday School Union in the
hands of the children of firm and zealous
Universalists. As these books belonged to
Sunday School Libraries, I presume to say
the children who had them do attend the
Orthodox Sunday schools. In view of
these facts, I have a few serious questions
to put to our brethren who countenance Ortho-
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While you believe the doctrine of a limit-
ed salvation to be derogatory to the charac-
ter of our Father in heaven, and destructive
to the peace of those who believe it, is it
ever to expose your children to its influ-
ence, while their minds are yet unprepared
to detect the imposition? Do you wish to
have your children regard the Divine Being
as a monster of cruelty? Will you have
their minds filled with such horrid ideas
of our heavenly Parent as were infused into
our heads in infancy—ideas so appalling
that we could never think on God, religion,
earth, without the utmost terror? If not,
why do you permit your children to attend these
schools? Is it said that the school is not sectarian? Offer to have a known Uni-
iversalist take a class in the school, and when
this condition is accepted, it will be time
enough to urge that it is not a sectarian in-
stitution. We know it to be perfectly sec-
tarian. Do you say that the Bible is the
only book used in the schools to which you
suffer your little ones to go. Supposing this
to be the fact, is it sufficient evidence that
inculcations not inculcated in the Bible are
there? Are there no addresses made to the
children, calculated to frighten them, and
destroy their confidence in the goodness of
God? Are there prayers offered in their
presence tending to infuse superstitious fears
into their tender minds? And above all, are
not those books of which their libraries are
composed, and which are put into the hands
of your children at these schools, to read
during the week, are they not designed ex-
pressly for the purpose of insinuating the pecu-
lar doctrines of the Sunday School Union
into the minds of the unsuspecting youths? Hear what the publishing com-
mittee say on this subject:

"We have assumed the great responsi-
bility of becoming dictators to the consci-
eses of thousands of immortal beings." "Yes, they have the impudence to avow the
fact, that the responsibility of becoming dictators to the consci-
ences of your children, and will you submit them to their dictation? Has it indeed come
to this, that the consciences of our youth are to be dictated by the Sabbath School Union? And are all denominations of

Christian, especially Universalists, to sit
down unconcerned, and send their children
to such schools, and tamely submit to their
control? Not such a stigma never rest on
us. Arouse from your indifference, my
brethren, and snatch your children from the
dictation of Orthodox Sunday Schools; and
if you wish to have them attend any Sun-
day school, establish one of your own, where
they may learn that God is good to all, and
that his tender mercies are over all his
works.

To show the means to which these re-
port who are engaged in establishing these
schools, for the purpose of impressing their
dogmas on the tender mind, I copy a hand-
bill which was presented to a small child at
a public school, a few days since, by a man
who was endeavoring to set up a Sunday
school in the place.

DEATH.

"Death is a solemn event to all. It is
the sad fruit of sin. It often makes the
saint tremble. It always plunges the
inner into wo. It separates from all earthly
friends. It leads the soul before God. It
is an end to all usefulness to the church.
It prevents any further use of the means
of grace. When that dread hour comes, the
righteous will be righteous still, and the un-
righteous will be unholy still. O how so-
lemn, how important is death! To this
events we are all exposed; none can escape;
it may overtake us in a moment; and if we
are then lost, we are lost for ever. Now,
now only is the time to secure the salvation
of the soul.

"Render, are you prepared for this so-
lemn change? Have you fled to Christ, who
is the only hope set before you in the gos-
pel? Remember, there is no other way to
God; no other name given whereby you
must be saved. His blood cleanseth from
all sin. If this be neglected or despised,
you must perish for ever. May you be
awakened to a serious concern about death
and eternity, even then it may be too late.
Where in the Bible do we find any one who
urged "to a serious concern about death and
eternity?" But now the great object
seems to be, to excite in the minds of
people a tormenting fear of death. One
object of our Saviour's mission appears to
have been to "deliver them, who through fear
of death, were all their life-time subject to
bondage." But not so with the religious prin-
ciples of these days. The more fear they
can cause, the more successful they are in
their religion. Let us preserve ourselves and
our children from that fear that hath tor-
ten, by that perfect love which casteth out
fear.

May 28, 1851.

PHILADELPHIA.

We are assured by a letter from this city,
that the progress of Universalism is not in-
interrupted by the exertions of the Orthodox
in that place. The Universalist congrega-
tions are even larger than usual, and the
different members seem actuated with an
unalloyed zeal.
REVIVALS ROUSING TO THEIR PROMOTERS.

That the Orthodox clergy, who have been so zealously engaged for a few months past, in getting up fanatical excitements, falsely called revivals of religion, would sooner or later rue the undertaking, we have long been fully satisfied. That they are beginning to reap some of the sad fruits of their extravagancy, and to mourn at the result, will fully appear from the following article taken from the Christian Journal of last week. We cannot but rejoice at this result on one account. It shows that the most influential part, even of Orthodox societies, have discovered the "fanam devices" employed in getting up revivals, that they have deserted them, and forthwith dismiss the ministers that will stoop so low as to adopt them. This circumstance augurs well for the future, and proves that there is yet a redeeming spirit left in the land.

R.

"CHANGES IN THE MINISTRY. - We believe it has been characteristic of the Western District of New-York, even from its earliest settlement, that its ministers, to an unusual extent, have been kept upon the wing. Many causes, which we need not here enumerate, have contributed to this result. But we are now one in operation, of a novel and peculiar stamp. We allude to the modern mode of managing revivals. That a great portion of the recent changes of ministers around us, is to be ascribed chiefly to this cause, we presume will hardly be denied. Were other facts than those which have been presented in the last paper, equally required, the following statement from the last Rochester Observer, relative to a region of country blessed with revivals during the last few months, to an extent beyond almost any portion of the American Churches, must, we should think, put the matter at rest. In speaking of these changes in the pastoral relation, the editor furnishes the subjoined list.

"Rev. Mr. James has within the year left the 2d Pres. church, Rochester, and is now at Schenectady. Mr. Parker, 3d Pres., Ch. for Free Church, N. Y. city. Mr. Wiener succeeds Mr. James — has just commenced his labors in the 2d church. Mr. Day has left Orangville, Genesee county, and has been appointed General Tract Agent for the Western District. Mr. Bliss left Gainesville and Castle, Gen. co. and resides at Genesee. Mr. Boyle has left Marion, for Newark, Wayne county — Mr. Field, for Warsaw, Genesee co. Mr. Nielson leaves Buffalo. Mr. Morris. Mr. Whitman, Batavia, for Middlebury Academy. Mr. Lane, Clarkson, for Allison. Mr. Mahan left Pittsford. Mr. Miller, Avon. Mr. Hart, Scottsville, and is succeeded by Mr. Cheeseman, who has labored at Bergen a part of the time during the past winter, and was formerly pastor of the church in Albion. Mr. Campbell has left Palmyra, Mr. Mcmaster, Mt. Morris, (is succeeded by Mr. Wilcox.) Mr. Sullivan has left Pembroke and West Gainesville. Mr. Strong, Phelps. The church of Brighton has become vacant by the death of Mr. C. Cook. Mr. Parma and Greece, is succeeded by Mr. Davis, and is now preaching at Rush. Mr. Halsey has left Bergen, and is preaching at Cambria and Wilson, Niagara co. A few other changes are expected.

In most of the above places, revivals have been in progress during the past winter. We are informed by a gentleman who recently returned from the agency there, that, as in this county, the new measures have done much towards unsettling pastors. What proportion of the removals are to be ascribed to other causes, we know not. But it is more alarming at the churches represented by the churches in that, as well as in this quarter of the vineyard. It is time to look for a remedy for evils so manifest. While we are rejoiced at the increased number and power of these seasons of refreshing, it is time to separate from them every human device, and every feature not plainly recognized by the word of God.

ATTENTION!

The particular attention of our readers is requested to the following Circular, which we copy from the Western Recorder of the 31st. Poor man! how mortified he and his followers will feel, when he finds that instead of a "volume" full of the names of renouncing Universalists — instead of hundreds and thousands, who, according to report, have been converted to the joyful belief of an endless hell, an angry God, and a semi-omnipotent Devil, he will have but a single sheet, with John Samuel Thompson's palaver on one side, and one or two equal impostures on the other. The conversions of Universalists have so often been reported, that we cannot wonder that even the inventors of the reports should begin to believe there must be some truth at the bottom; how then must it be with their unsuspecting and confiding dupes? We are really glad however, that they are about to collect the accounts — should they never publish the volume — and they cannot publish that which exists not, without being detected in it — it will be well known to all, that there have been no conversions of Universalists to Liminarian sentiments. Let them proceed in the work — let names, dates and places, be fairly and fully stated — we promise their work a candid and searching notice from our order generally; and should they, contrary to our present belief, succeed in proving that some half a dozen laymen had renounced their faith in the promises and oaths of the living God, we will meet them on their own ground, by publishing a list (to publish all the causes and circumstances would require many volumes,) of preachers only, who to the number of forty or fifty — perhaps one or two hundred — have renounced the doctrine of endless misery for a belief in the "restitution of all things."

We feel perfectly satisfied that we can produce ten preachers of theirs, for every layman of our order — and hundreds of their laymen into the bargain — who have changed sides. They too having the advantage of wealth, power, influence and popularity, to aid them in prospecting in our ranks, while we have sought but truth, and the reverse of their advantages on our side. Whose sum of evidence, on this point, would prevail? But let them proceed — we shall wait anxiously for the forthcoming "volumes" and will, to encourage Mr. Dwight, promise him what he seems sure of, viz. the attention of Universalists generally to its contents.

Query. Will he or his brethren dare, in sincerity, to make a reciprocal promise in favor of a Universalist publication?

G.

CIRCULAR.

To Clergymen and other Friends to the Cause of True Religion.

In every extensive revival of religion, some confirmed Universalists have become subjects of conviction of sin, and regeneration, and have made a public profession of evangelical truth; and recently, the published accounts of revivals have given numerous similar cases. It is deemed desirable, that, so far as may be practically convenient, such cases should be collected, (attested by the favored individuals, who have, by grace, been delivered from a fatal error), with a view to publication in a volume. The prime object of this, is the eternal benefit of those Universalists who continue to cling to their destructive doctrines; who, it is believed, will be more willingly read as the testimony of their late brethren with a happy influence on their minds, than dry arguments on the subject, coming from any other source.

It is believed that those favored subjects of deliverance from the broad and certain road to endless destruction, will, with cheerful gratitude to their gracious Deliverer, and for the eternal good of their yet deluded fellow men, come forward with their testimony in behalf of that truth, which they are now persuaded, has become the only means of their own salvation.

In the accounts which may be given, the individual will be recorded to state —

1st. What considerations had induced them to embrace the scheme of Universal salvation, and how long they entertained it.

2d. Whether they ever really believed that all men would ultimately be saved.

3d. Whether they did, habitually, feel for renunciation of their own souls; or, whether they suffered many doubts and fears respecting them.

4th. What views of the doctrine they have derived from others, professing the same faith; and whether doubts are not often expressed by Universalists, as to the truth of their doctrine.
**QUERY.**

That Universalism was believed, taught and advocated, publicly, by some eminent Fathers in the early ages of the Christian Church, must be evident to all who have in any wise attentively examined the subject—that those who held the sentiment were ever rebuked for teaching it, until about A. D. 300, remains to be proved; for it has never yet been done—and that the doctrine was never totally, or finally condemned, nor endless misery declared to be the doctrine of the Church, until A. D. 553, is equally evident—how then can it be a heresy? By what authority can the Christian name be denied to those who now believe it, and not also be denied to those who then and since then have held it?

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**MORE COURTESY.**

We really are compelled to blush at the all-excellent courtesy of Dr. Ely, towards his superiors in age, his equals in character and talents, and scarcely his inferiors, perhaps, in learning. For instance, in the last Philadelphia he replies to some pertinent remarks of our venerable Br. Rayner, of the Religious Inquirer, on the salvation of the Heathen, and of infants, prefacing them with the courteous and polite address—"To the Universalist, once Recorder, Menzies Rayner," &c. Comment were useless, and approbation would but diminish the excellence of the Dr.'s conduct.

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**QUESTIONS CONCERNING THE LAW.**

The law of God requires man to love his enemies and to do good to them that hate him.

Query: Has God given us a law that requires us to be better than he is; or to exercise more benevolence to our enemies than he does to his? Again: The law of God requires man to love his neighbor as himself.

Query: Suppose man fulfills this law, or complies with its requisition—as it is undoubtedly believed the minds will, in heaven, if not before—will the saints in heaven, when looking down on the miseries of the damned in hell, feel perfectly happy in the prospect? Or if they love their neighbors as themselves, will they not be as willing to suffer the torments of hell themselves, as to see their neighbors enduring them? And if so, how much preferable is the Orthodox heaven to the Orthodox hell? Answers to the above questions are solicited.
AN INTERESTING OLD BOOK.

A few days since, a friend put into our hands an ancient book, with the title page and a part of its contents torn off, so that we are unable to ascertain the author's name, the country and age in which he lived and wrote, or the date at which the work was published. But judging from the style of the composition, orthography and printing, we conclude that the book must be nearly two hundred years old. The writer touches on a great variety of subjects—indeed scarcely any topic, either political, forensic, literary, philosophical or religious, escapes a passing remark from his pen. The whole is written with great apparent good humor, abound with anecdotes, not merely amusing, but instructive and useful, and we think no one could rise from its perusal without both gratification and profit. We present our readers this week with one or two extracts from the religious department, and shall probably take occasion hereafter to treat them with now and then a paragraph for their amusement and benefit.

Speaking of fashionable doctrines in religion, he says:

"The moderns condemn many doctrines as heretical, which were purely Orthodox in ancient times when such doctrines were fashionable. Contrary judgments flow from the different tempers and situations of men. A point of doctrine disregarded in one man, may be censured in another, merely because it is unfashionable, and therefore may sometimes draw the reproach of infidelity upon him. All intelligent and impartial men must acknowledge, that the doctrine of Januarius is no other than the doctrine of St. Augustin; though what is looked upon as heresy in the modern, was esteemed a holy doctrine in the ancient. Men do not usually judge according to doctrine, but according to the form, manner, and phrase, in which it is delivered.

Thus Plutarch's Parallel of Superstition and Infidelity. "I wonder," says he, "that those who hold infidelity as ungodly, do not make the same judgment of superstition. They who believe in God, are properly called ungodly; but is it not much more impious to attribute the most abominable vices, and weaknesses, to the gods? For my part, I had much rather people should say, there neither is nor was any such man as Plutarch; than that he was either of an inflexible, shameless, revengeful temper, or spent his life in trifles." If a modern should have said as much, he would scarce have escaped censure.

The following paragraph on sinning and repenting, will find a ready application to many religious men of the present day.

"But among our numerous contradictory properties, which occasion so much difficulty in writing the history of man, we find a strange succession of sinning and repenting alternately: so that our lives resemble an intermitting fever, wherein the hot and cold fits mutually succeed each other. The same men will appear equally saintly in sinning and repenting. Their piety consists in begging to be excused from crimes; and their crimes to multiply their piety; as if they sinned to heighten their devotion; and prayed, to sin with the greater guse. If their godliness were feigned, we might draw the consequence readily: for the devout hypocrite is a common character, and easy to understand. The hypocrite has an end in view, which he hopes to arrive at under the mask of piety and honor: but the sinning devotee is less blamable, and more absurd than the hypocrite. The sinning devotee prays in earnest, and sins in earnest; as both the cold and hot fits of an ague are real. Hence some might expect, that, as this character is strange, it must needs be rare; and that those should be looked upon as monsters, in whom this strange alternative is found. But experience shows it to be a common character; and that it generally appears in those who are least capable of dissembling. We should not therefore suffer ourselves to be imposed upon by religious Fame; but carefully enquire what a man's conduct is between the morning and evening service; whether his piety be as great on the Monday, as on the Sunday; or whether he does not intermix prayer and sin: for, if that should prove the case, he will be so far from deserving the name of religious, that his daily devotion becomes rather a vice than a virtue. To be frequently praying for the remission of those sins, which we so frequently design to commit, is only sporting with Religion; notwithstanding our prayers may be made in earnest. Bias, one of the seven wise men, being once on board a ship with certain irreligious people, and hearing them pray, as a storm was rising: whispered them, 'friends, do not pray so loud; for fear the Gods should know you are here.'"

DEDICATION AT CEDARVILLE.

On Thursday, 20th ult., the new Meeting-house lately erected by the Universalist society at Cedarville, Herkimer county, was solemnly dedicated to the worship of Almighty God.
The services on the occasion were performed in the following order:

1. Voluntary, by the choir
2. Introductory Prayer, by Br. Allen Fuller
3. Hymn
4. Reading selections from Scripture, by Br. Fuller
5. Dedicated Prayer by Br. D. Skinner
6. Dedicated Hymn
7. Sermon by Br. D. Skinner
8. Hymn

The day was very pleasant, the congregation numerous to overflowing, (insomuch that many were obliged to remain out side of the house during the services,) and the most serious, devout, yet joyful attention was given to all parts of the service.
The house is built of wood, and neatly finished and painted outside and in. It is respectable for size, (though we do not now recollect the exact dimensions,) has a belfry, or tower, both ornamental and convenient, and an orchestra, or gallery for the singers. Its site is on elevated ground, and remarkably pleasant and convenient.

The society which has built this house, has been organized but little more than a year; but is respectable for numbers and influence, as it embarks more or less of the most influential members in the three towns of Litchfield, Winfield and Columbia. Much praise is due to them for their active and successful efforts to build this house of public worship. At present they are destitute of a stated preacher of the word of truth. We hope however, the Lord of the harvest will soon send them a pastor after his own heart, who shall feed them with knowledge and understanding.

EXPLANATION—NO. III.

"If the clouds be full of rain, they empty themselves upon the earth: and if the tree fall toward the south, toward the north, in the place where the tree falleth, there it shall lie."—Ezek. 17:10.

A friend requests an explanation of the above passage—particularly the meaning of the phrase, "there it shall be." We would observe, 1st. Solomon is giving directions for the distribution of charities. And, 2nd, He is enforcing the performance of that duty, by arguments drawn from nature. Hence his meaning in the text and context may clearly be seen, by an attentive reader, to be neither more nor less than this. "Give a portion of your goods to many as you can—and withhold not your hand, for you know not how soon evil may make you need the grateful services of those whom you now can benefit. Mark, therefore, and imitate the dispensations of Providence. When thine host gives, be as clouds which are full of water and pour out their rains on the soil. And fear not, that thy goodness shall go unrewarded, for whether the tree fall toward the north, or toward the south, so wheresoever thou castest thy gifts, there they shall be in remembrance of thee." We presume the above will bear a comparison with the evident meaning of the wise man, in the passage of which it is an intended paraphrase. In the sermon published in this week's paper, the perversion of this plain passage is further alluded to and exposed.

ETERNAL.

It is a fact, established beyond refutation, that in the early ages of the church, the word eternal was applied to punishment by those who believed in the limited nature of the same; and that too, without any apparent fear of being understood to mean, by that term, endless. Is not this at least strong circumstantial evidence that by the terms forever, eternal, everlasting, &c. the Scripture writers, who lived but one century earlier, did not mean endless duration—especially when they applied them to punishment?
POETRY.

MOTHER, WHAT IS DEATH!

MOTHER, how still the baby lies—
I cannot hear the buzzing of the flies—
I cannot hear its laughing eyes—
They tell me this is Death!

My little work I thought to bring,
And sit down by his bed,
And pleasantly I tried to sing
They hasten—He is dead!

They say that he again will rise,
His life will be renewed.

That God will bless him in the skies,—
O, mother, tell me how?

Daughter, do you remember, dear,
The cold dark thing you brought,
And laid upon the casement here,
A withered worm you thought?

I told you that almighty Power
Could break the wither’d shell,
And show you in a future hour,
Something which please you well.

Look at the chrysalis, my love,
An empty shell it seems,
Now, reader, let your glance above,
To where you insect flies.

O, yes, ma’am! how very great,
The wings of silver gold!
And see: it lightly flies away
Beyond my genie’s hold.

O mother, how I know full well
There is a happy life for all,
And draw it from his broken peak,
On golden wings to range.

How beautiful will brother be,
When God shall give him wings.
Above this dry world to her
And live with heavenly things.

SINCERITY.

There is no greater virtue beneath the heavens, nor any that is calculated to do more to call in human character, than sincerity. It is indeed the foundation of all our virtues, and wherever it is discovered, to be one of his professions, looks and voices, you will find every other good quality associated in some measure with this. A sincere man is a maestro in conversation—never fails to notice contrary opinions formerly entertained, and does not meet with them in a spirit of retort. He is unobtrusive and unassuming, and is the true image of simplicity, at the same time displaying the most exquisite refinement of the most delicate and tender nature. There is a Spanish proverb, saying, "no price is too great for the possession of sincerity, because the value of a good name is doubled by a knowledge that it is given from a pure heart."—"

LETTERS CONTAINING REMITTANCE.

Stood at this office during the week, ending June 1.

J. W. Aurora. 55—J. V. per M. M., Peeps, 9—J. C.,
Marmalid, 33—E. L., C. Dunlop, 43—A. B., Dryden,
43—E. A., Cool Spur, (Ga.) 43—A. E. Ewing, 43.

BOOKS—NEW SUPPLY,

For sale at this Office, and by D. Skinner, at his residence on Cornelia-street, directly south of Hart and Fonda’s Foundry.

The Magazine and Advocate, is published every Saturday, by DOLPHIN’S SKINNER, Proprietor. 

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A. R. & E. K. GROSSI, Printers, Genesee-street, Devereux, nearly opposite the Universalist Church.
MINUTES

OF

THE

PROCEEDINGS

OF THE

CENTRAL

ASSOCIATION.

A. D. 1831.

The ministers and deacons constituting the Central Association of Universalists in the State of New-York, met at Cedarville, Herkimer co., on the first day of June, 1831.

1. Proceeded to organize the council, by choosing Br. D. Skinner, Moderator, and Br. W. Fuller, Clerk.

2. Opened the council by prayer, with Br. S. Skinner.

3. Examined the credentials of deacons, and received reports, from the First Universalist Society of Norwich, Chenango co.; the Second Universalist Society of Oneida, Oneida co.; the Third Universalist Society of Hartwick, Otsego co., for the fellowship of this body.

4. Voted to grant said reports.


6. Heard and accepted the report of the Committee of Discipline for the last year, which was, that no complaints had been presented to them.


9. Voted to appoint a committee of three, to inspect the paper on the conduct of certain Ministers in fellowship with this body.

10. Chose Br. Job Potter, S. R. Smith, and Simon Hubbard, said committee, which committee reported its report to the body.

11. Heard the report of said committee, as follows:

Whereas, several presidencies, connected with this Association, have suspended wholly, or in part, their ministerial labors, and so far as facts have come to our knowledge, no other reason can be given for their neglect of duty, than remissness—and believing that the public interest, and the good of the cause require the faithful performance of the duties implied by the fellowship of this body—your committee therefore report, that J. Foster, A. Vandenburg, E. Farris, J. S. Sherburne, and J. B. Wakeman, should they continue to neglect the performance of their public duties, be required to show a reason at the next session of this body, why fellowship shall not be withdrawn from them.

12. Voted, unanimously, to accept said report.

13. The committee appointed to receive requests for letters of fellowship, and ordination, reported in favor of granting a letter of fellowship to Mr. Joshua Britton, Jan.

14. Voted to accept said report.

15. On the subject of a literary institution. — The Council resolved itself into a Committee of the Whole, and after mature deliberation, adopted the following preamble and resolutions by a unanimous vote:

Whereas, it is the opinion of the Universalist Convention of the State of New-York, that a literary institution should be established by it, and whereas, the respective Boarding Schools, Academies and Colleges of this State, are, or shall be, controlled by various Christian denominations, hostile to the doctrine of the final purity and happiness of all men—that in all these institutions the most unwarreanable means are employed and used to control the minds of the pupils—That they are generally obliged by school regulations to attend a particular church, without respect to the choice of the pupil, or the preference of his parents—That they are taunted with religious and moral mistakes, for avowing respect for principles and doctrines, not approved by the magistrates of the institution—that they are persecuted by the sentiment of liberal education, denounced in the most unfelt manner, and by the hearing of their parents or guardians, of their religious instruction, and so far as possible, and as far as consistent with the object of the school, to the doctrines of a favorite sect. For which purpose, the Calvinism has been substituted for the science of religion in the most understood, and chosen of the universal system of education, have taken the place of school instruction, and instuctresses and teachers of grammar and geography, have been contractors in Theology—Therefore:

1. Resolved, That this Association approves of the recommendation of the said Convention.

2. Resolved, That said institution be located at New York or Clinton, Oneida co., or some other place, as the existing laws respecting corporations, and other circumstances will admit.

3. Resolved, That a Board of Trustees be appointed to carry the said institution into effect.

4. Resolved, That the said Board of Trustees consist of fifteen members.


6. Resolved, That Mr. Joseph Stebbins, of Clinton, Mr. David Fitch, of Manchester, Mr. Timothy Smith, of Augusta, John W. Hill, of Clinton, and E. S. Barnum, Esq. of Utica, constitute an Executive Committee, with powers to hold said Institution in trust—elected a suitable building or buildings, and appropriate funds, and with all its doings as possible, procure one or more suitable and qualified instructors, and open a school for the mutual instruction of males and females in the respective sciences.

7. Resolved, That in all meetings of the Board of Trustees, five shall constitute a quorum, and that the first meeting of said Board shall be on the first Wednesday in September next.

8. Resolved, That Joseph Stedman, of Clinton, be Treasurer.

9. Resolved, That the said Trustees be empowered to designate the time when, and the place where the meeting of the stockholders shall be held, and to fill any vacancies that may occur in their body, prior to the next meeting of the Universalist Convention of the State of New York.

10. Resolved, That every person subscribing Ten Dollars to the present fund of the said Institution, shall be entitled to one vote, and every additional Twenty Dollars, to one additional vote, in the election of Trustees.

11. Resolved, That the said Association be solicited to subscribe two hundred dollars toward promoting the objects herein contemplated.

12. Resolved, That Drs. D. Skinner and A. B. Grosh prepare the Minutes of this Association for the press, accompany the same with a Circular Epistle, and publish them in the Magazine and Advocate.

13. Adjourned, to meet at Burlington Flats, Otsego county, N. Y., on the first Wednesday and following Thursday in June, 1832.

D. SKINNER, Moderator.

S. W. FULLER, Clerk.

PUBLIC SERVICES.

WEDNESDAY MORNING.


AFTERNOON.


THURSDAY MORNING.


AFTERNOON.


LAY DELEGATES PRESENT.


MINISTERING BRETHREN present.

The Central Association of Universalists, in the State of New York, has its several Societies, which, though not all who have eternal life given unto them in Jesus Christ, yet believe, as citizens of the same, are the peculiar objects of the love and good-will of the Universalist Church.

Another annual session has been enjoyed by us in much harmony and heartfelt joy, and the things pertaining to the welfare of Zion have been agreed on, in our council, with an unvaried unanimity, inasmuch that not a dissenting voice was heard in one vote or resolution that was passed. Doubtless it was the Lord's doing, and marvellous in our eyes.

Three large and respectable new societies (at present embracing almost three hundred members, nearly all of whom are heads of families,) together with a young brother, who has determined to come over to the holy cause, and to the help of the Lord against the mighty, applied for, and received our fellowship.

From every part of our country, we hear that the borders of our churches and the increasing successes of the truth. Those joyful tidings, though the greater, but an earnest of that immense and glorious harvest, which the Lord is reaping into good, out of the many evils attendant on the revivals of our times, is called righteousness. Seeing that it is God's will thus to increase the number of those who have bowed the knee to Baal, and lead many of our fellow-beings to the animal life of the poor and humble creatures from the insatiable, ungrateful, and degrading they must endure in the existing Boarding Schools, Academies, and Colleges, because they are not in the living God, who is the life and soul of all men. Very true difference of opinion, as to the mode and manner of operation, and all the other minute connected with the subject.

Hence, on the final passage of the resolutions as they now read, full and unanimous votes were given for their adoption. Had time permitted, we should gladly have waited for the public expression of sentiment from every Association in this State, in order to give more for the suffering people, determined upon, to place those of their purposes and risk the evils of opposition. We are, therefore, up and will do the thing, and if we can but gain the approbation and assistance of our friends, we are confident that, in a very short period of time, our contemplated institution will be one of the very best in the State. Even from the encouragement of our friends, in many and distant portions of New York, we feel assured of having, in active operation, before another year, a very respectable Seminary where our young men and women may receive proper instruction. It is not fit that the salvation being offered to their souls, insult to their minds, and wanton cruelty to their feelings, by every pretended religious who may attempt to press the truth upon the heart of the young, or to terrify them for believing in the promises of God and the doctrine of universal redemption, is such an object worthy the approbation and the united energies of our whole order in this State—and shall we not receive them in favor of the measures we have now on foot? Shall the brightening anticipations with which our present prospects irradiate the brow of hope, and grace the promised events of futurity, be too many to be named in the limits of a letter? It is a matter of great importance that we, as a church, and as a people, shall be products and made known to the large audiences who attended, we hope that they will be a rewarding influence on all our minds and the hearts of the universalists, who hope, that, through the victory of our Master. And may God, by his infinite wisdom, almighty power, and unchangeable love, direct our understandings, assist our weakness, and give energy to our exertions, that his will—and his only—may be performed by, and through, and with us, in all things. Amen.

For order, - A. B. GROSH.

(From the Magazine and Advocate.)

ORTHODOXY VERSUS UNIVERSALITY. NO. II.

(Continued from page 176.)

The Court was opened by the President, who ordered the Clerk to state the object of the session, and read the declaration of the oath of the petition for Orthodox against Universalism.

In the declaration, Universalism was accused of the following gross errors.

1. Of being a pestilent fellow, and a mover of seditions.
2. Of being a false teacher, and bringing in damnable heresies.
3. Of denying the Lord that brought him.
4. Of leading not away from the simplicity by Christ, on the right of which the truth was re-established.
5. Of making merchandize of the people of God.

The President arose, and addressing the defendant, said, "You have heard the accusations, and I must add to them for yourself, touching the things for which you are arraigned before this illustrious Judiciary."

The counsel for the defendant took the floor for reply. "Mr. President, and you gentlemen of the Council. It so happens in the order of Providence that my client is accused of a great misdemeanor, but I apprehend that we shall be able to demonstrate to a moral certainty, that these charges are preferred without the least shadow of evidence in their favor. We plead not guilty, but must humbly confess, that after the manner of those who worship the God of our fathers, believing all things written in the law and the prophets, and have hope towards God, as they themselves also allow, that there shall be a resurrection of the dead, both of the just and the unjust. We think ourselves happy for being permitted to speak for ourselves relative to those things for which we stand and are judged."

"It is affirmed that my client is a pestilent fellow, and a mover of seditions. We admit, instead of bringing peace, the incitement of his principles, thus provoking a sword; but that he has always of the sedition we deny; for the church had not fallen from its primitive state of perfection, he would not have raised the excitement."

There are the avaricious one to its origin to the corrupt doctrines which have been brought into the church previous to the communion experienced; and it to his exertions to eradicate them therefrom.

"Mr. President, he is accused of bringing into the Christian religion, "damnable heresies." Is it not right, believe the doctrine of the universal salvation, in an endless hell of black despair?

But is this a concomitant of the system of 'good tidings which shall be unto all people.'? Did not Christ come to seek and save the world, rather than to judge and condemn the world? Was not God in Christ, reconciling the world unto himself, not imputing sin unto them? Did God so love the world that he gave his only-begotten Son, that whosoever believeth in him should not perish, but have everlasting life, that he might give eternal life to as many as his blood had given them?"

Let it be proved, as quam by sacred testimony, that Jesus, or his apostles, who administered the word of life, ever required the dispensers of that doctrine to believe the doctrine of universal salvation in an endless hell of black despair, by giving such a connotation of it. Did not the Lord seek to save all people? Did not Christ come to seek and save the world, rather than to judge and condemn the world? Was not God in Christ, reconciling the world unto himself, not imputing sin unto them? Did God so love the world that he gave his only-begotten Son, that whosoever believeth in him should not perish, but have everlasting life, that he might give eternal life to as many as his blood had given them?

Paul, an eminent servant of our Lord, who labored in the ministry during the first century, and who fell a martyr to the cause he espoused, pronounced the kingdom of God in various provinces of the Roman dominions; and in all his communications have been transmitted to posterity, not a word is mentioned about hell, or one that favors the doctrine of endless woe: whereas, on the contrary, he affirms that Jesus died and rose again for every man—"that God hath put all things in subjection under his feet." He was without fear, and fearless in the public cause. But he alleged the children of God to be likewise without the power of the world, wherever he accused him. We are pleased, Sir, in similar circumstances. We are charged with teaching damnable doctrines: and we protest against this calumnious censure.

For the adjective prefixed is appendent to the principal of defining the nature of the term to which it is attached; and must
correspond in significance with the substantive, from which it is derived. Well, what is the import of damnation? We shall let Webster, the lexicon, answer the question; see his true Orthodox. Damnation (says the Lexicon) signifies a sentence to everlasting (or endless) punishment in a future state. Hence, any system that is damnable, must have incorporated therein the doctrine of damnation (endless punishment). Now, as this dogma of Pagan origin is entirely excluded from the faith of those who advocate the final restitution of all things, as spoken by the mouth of all God's holy prophets since the world began; so let their theory be denominated heresy, or whatever else we please, it cannot be considered, with any degree of propriety, damnable. Therefore, we sue for an acquittal—an honorable discharge.

That errors of divers kinds have become attached to the gospel of Christ, is a fact so obvious, it needs no demonstration. The main error prevailing in Christendom, is prima facie evidence in favor of the proposition; and doubtless the charges preferred against us, are apropos to some, who teach the commandments of men, for the doctrine of Christ. Let us now apply the test to this, and prove whether we may be able to ascertain who are the guilty.

The declaration says, many follow the pernicious ways of these heretics. This presupposes the few hold fast the faith, once delivered to the saints. Is not Universalism the heresy, and although no major?

Brand is the road that leads to death, And demons walk together there; But Wisdom shows a narrow path, With hope and thee a traveler."

"By reason of those proselyted to damnable heresies, (or doctrines of damnation,) it is said, the way of truth will be erily spoken of. But what sect is every where spoken against? Is it not the way of universal love, and boundless grace, that is derided? Are not the votaries of Universalism cast out as evil?

"It is further stated, that the heretics deny the Lord that bought them. This can neither imply, more or less, than denying the record God hath given of his Son. And what is to record God but given of his Son? Ans. That in Him are eternal life; and this life is in his Son; for the Scriptures foreseeing that God would justify the Heathen through faith, preached before the gospel unto Abraham, saying, in thee (or they seed) shall all the families of the earth be blessed. Now, some professing Christians deny the Lord that bought them, at the price of his blood, by making, or treating God as a liar, in saying, that he did not ordain him to be the Saviour of the world, and all; but by denying the efficacy of his atonement in reconciling all things unto God. But this is not chargeable to Universalism.

Again, it is alleged, that the heretics make merchandise of God's people. But can this be justly charged upon Universalism? I know it will be said, Universalism makes merchandise of God's people. Let the question be put to them, for the benefit of the debate.

and when they stand in the most need of his aid, that he consigns them over to the arch apostate. But is this according to the truth? Wherein does it stand in the traffic of which, gain is procured, or interest realized? And though Universalists be guilty of what they are accused, do they ever say it? Have they realized any profit therefrom? Let us look on the other side of the question, and see what it stands with those that teach damnable heresies—everlasting punishment in the future state. They persuade the people, that their souls are in danger of eternal ruin; and that they must put their silver and gold into the Lord's treasury; in order to save perishing sinners from sinking into the awful chasm of hell's bottom sea. But who are benefited by these bequests? Answer. These false teachers. Then do they not make merchandise of mankind?

"But it is said, that through conscientious, they carry on the necessary transactions. And surely, they must be destitute of all generosity, if they will not suffer the brethren and sisters of the same common family to sit down in the same kingdom with themselves, and participate in the same favors. Besides, what is conscientious, but an avaricious desire to obtain and secure the root of all evil? What has put into requisition the various arts, schemes, and machinations for gaining power, influence, and interest? Is it not ambition? Is it not avarice? Is it not cruelty? What mean these ministered institutions existing among the teachers of damnation? For what are the Bible, Tract, Missionary, Education and Sunday School Societies, organized and incorporated, but to make merchandise of the public, and "get gain!"

For what— but I forbear; sufficient has been said. We appeal to the arbitrament of the court; and confiding in the impartial character of the same, we submit the case without further consideration.

"But it is said, that the council and the adjourned session, the plea of the plaintiff, has not yet come to hand. It may appear soon, possibly the Western Recorder, or New-York Observer.

L. L. S., Reporter.

MESSRS. EDITORS.—The following letter was dictated by the feeling which it expresses, and has been read by the father to whom it was addressed; and in hopes of its again perusing it in a public print, and that, should it meet the view of any other father or husband, in similar circumstances, it may be beneficial to them, I now send it to you for publication.

[For the Magazine and Advocate.]

LETTER ON INTEMPERANCE FROM A SON TO HIS FATHER.

Dear Father,—It is with feelings better pictured by your own imagination than described by my humble pen, that I sit down to the performance of this painful duty, in discharging which, I fear I shall be obliged to bring to your view, many disagreeable circumstances—circumstances which it has been my constant care to keep a profound secret to the world, from the first dawning of youthful reason and reason; and which I have accomplished my design.

Long—long have I been a silent observer of scenes that have made my heart bleed. Long have I viewed on one side, the tears and prayers of a mother, bowed down with sickness and trouble; on the other, a father in the full possession of all the blessings of life and health, yet rendering himself and family miserable, merely for the gratification of an unnatural and acquired appetite. Long, I say, have I been a silent spectator, but the time has arrived, in which I must break silence, and in so doing my only and earnest desire is, to promote your happiness. Should I in the performance of this arduous task represent any thing different from the reality, I most sincerely ask you, to forgive me. Long have I had the subject in contemplation; sometimes I resolved to speak to you, and try the effect of cool persuasive arguments; but still I was afraid that something would transpire that might create hard feelings, if nothing more, and accordingly more deliberation, I had the best method for me to pursue would be to write you this letter, and in it to express my thoughts in the plainest language that I am master of; while, at the same time, it shall be my endeavor to say nothing harsh, therefore I hope that you will forgive that occasion prompts me to use.

And now, dearest father, will you forgive my solicitude, and permit me to ask you a few candid questions? Do you wish to enjoy life, with all the comforts and blessings that an affluent family can bestow? Do you wish to see your family enjoying life and health, while they are conscious that the approbation of a father will crown all their endeavors to please him? Do you wish to see your children respected in society? Do you wish to take part in all the business of the day? and finally do you expect to find happiness in this life? Do you expect to receive from your fellow-citizens that tribute of respect, which is due to every respectable member of society? I think I might give you an answer; I think I may safely say that you wish for all this; I think I may say that no children ever had parents who more ardently wished to see them rise in the world than mine do; and I fully believe that, to see their children respectable and happy; enjoying the rights and privileges of Americans; discharging the many duties which may devolve upon them as freemen of a free nation, would crown with success the highest summit of their earthly ambition.

But alas! how can you expect to share in those blessings, while your children are doomed to behold you almost every day in a state of intoxication bordering on madness: when forgetting the ties which should bind you to your family, you break under the bonds of affection, relinquish your better judgment, lay aside your reason; refuse to be guided by the dictates of conscience,
Dearest father. I wish not to offend you; I most ardently wish you to be sensible that I am doing this for your good; that it is only a sense of the duty which I owe to my parents that prompts me to perform this arduous task, a task which I have long wished might not fail to my lot to perform. But I have remained silent as long as duty would allow, have at last resolved to break that silence in this manner, and I entreat you by all the tender ties that bind the father to the child; by all that is sacred in conjugal love; by the natural bonds of brotherhood; by the calls of humanity and the laws of honor and truth, to read this as the advice of an affectionate son, whose only motive and most ardent wish, are, to add to the happiness of his parents who are dearer to him than life. And now, dear father, if you have any love for me, if there is one spark of parental tenderness left in your bosom, I beseech you to reflect upon your past conduct, and date from this day, the beginning of your reformation. Bid adieu to spirituous liquor, and do not frequent those who counsel with you in this request and become a temperate man; and any thing you can ask of a dutiful son, shall be granted, if it is in my power so to do. Let me see this great object of my being accomplished; let me again behold my parents, united in the bonds of friendship and love; let me, when I come home to spend a few days, find you enjoying each other's confidence; let me behold no dark frown (such as I have often of late observed) lowering upon your brow, spreading a sudden gloom over the social circle, and putting an end not only to my happiness, but also destroying all the pleasures that would naturally flow from a social evening's chat around the domestic fireside. I know not in what light you will receive this friet full of unpremeditated truths. Have I not been offended with your plainness; I fear that you will mistake my meaning, but I ask you to examine my conduct through life, and see if you can, since I have arrived in years of discretion, find one single instance where I have been wanting in respect for your parents. Have I not on the contrary, done all that I could to do my life pleasant? Have I not lent you a helping hand whenever you needed my assistance? Then do not, I pray you, receive this unkindly; for it is most surely designed for your benefit; it is the overflowing of an affectionate heart which bears only for a parent's happiness. Could I enforce this upon your mind; could I make you sensible of your error, and persuade you to begin a new life, and by so doing to add to the happiness of your family who are ready and willing at this moment, to sacrifice every pleasure that would in the least diminish your share of happiness in this life or that which is to come; could I make you sensible of this, then, dearest father, then would the grand object of my consultancy be accomplished; then should I enjoy life, and think myself the happiest of mortals. But never while I see this unhappy difference existing between my parents, whose happiness is dearer to me than my own, can I say that life has any sweets for me. This is a thorn that rankles in my breast, which you alone have the power to extract. With you rests the charm that can suddenly dispel the gloom which now lags over the happiness of your family; and in the exercise of this charm, you will enjoy a pleasure that has long been a stranger to your breast; and permit me to tell you in the language of affection, that when you have once fairly made the trial, you will never regret the trouble which it costs you; but will date from that period the beginning anew of your happiness; I entreat you to receive this in friendship, and read it with attention; do not let it by with a single reading, but pour it and reflect upon it when your mind is calm and unruffled. Let it have its due weight with you, and should one single sentence have the desired effect, then shall I be amply paid, for the risk I have run of incurring your displeasure. I must beg you to pardon whatever I may have said that is wounding to your feelings; for I could not say less; and do remember dear father, that this flows from the warmest heart, and excited feelings of your affectionate son.

A VISIT TO OHIO.

Messrs. Editors—Agreeably to notice given in your paper respecting my visit to Cuyahoga county, Ohio, I left home in a very poor state of health, on April 25th, accompanied by our Br. Calvin Morton, of Clarendon; arrived in Buffalo at 1 A.M., 26th; found our much esteemed friend, B. Caryl—received from him every mark of Christian attention—and was informed that at the present time, should Providence favor them with a preacher of our order, possessing learning, virtue and talents, much good might be done, and their Society, which has for some time past languished, might be built up. This would be a matter of importance to us all. On the 27th I took the mail stage from Buffalo to Fredonia.—Arrived there at 8 P.M.; pursued our journey day and night until we arrived at Cleaveland, on Monday, 28th, at 1 P.M. As we now had to leave the main road, we took a hack at Cleaveland, and arrived at Br. Asher M. Coes', in Dover, Cuyahoga county, at 6 P.M. same day. From the time I left home, and during my stay with the brethren in that region, I was very feeble, and some part of the time unable to sit up. But, by the assistance of Br. E. C. Frost and some of my correspondents, I received some relief. I feel disposed to render gratitude to our divine Parent, and Author of every good, for all his mercies, more especially that I was enabled, notwithstanding the nature of my complaint, which kept me lying up under them, and preach at all my regular Sabbath appointments—and by so doing, the brethren not wholly disappointed.
I found a goodly number of warm-hearted and affectionate brethren, and some sisters, in the Abrahamic faith, whom the word of truth gladly, most of them eastern people. I preached twelve discourses in the following towns: Olmstead, Dover, Ridgeville, and in the village of Cleveland. The last named place has a few of our friends, whom I shall ever remember with gratitude, especially Wileman White, of your patron. All my meetings were well attended, and the one at Ridgeville, Lorrain county, was held within and without the house. Br. Morton took part of the exercises two Sabbaths, and is now engaged to preach in that section, for eleven weeks, if his health admits. In the township of Olmstead, they are about erecting a Union meeting-house of different denominations—the Universalists will own nearly one-half. A Mr. Olmstead, of Hartford, Ct., has contributed one hundred dollars. I expect the building will be inclosed in about two months, as they appear spirited in the work, and the Lord may prosper them in so laudable an undertaking. I mention among our friends, the Stearns, (I believe five or six brothers,) Kane, E. C. Frost, Ross, Hotchkiss, and others. I would name among the worthies, also, in the township of Dover, Br. Asher M. Coe, and Br. Clishby. I have been thus minute, as peradventure, some of our travelling preachers may, in the course of Divine Providence, pass through that country, and at the above named brethren’s they will find a home, as myself and Morton have done. It is a fine country, and I believe the time is not far distant when there will be many flourishing societies built up, and the true God worshipped in spirit and in truth, while the feeble notions of Orthodoxy will have much less influence than at present. I took my leave of all the faithful brethren, on the 29th inst., after preaching my farewell discourse from Philippians i: 27, 28—arrived at Cleveland at 8 A. M. on th 231; at 1 P. M. went on board the steam-boat Henry Clay, and at 12 M. at night, where we arrived the next day after a short passage of 24 hours—my health much improved. On the 26th, took the packet for Knowlesville, and arrived at home at 8 P. M.—travelling in all about 700 miles by land and water—and although very feebile, I was much engaged to see the trail of the Redeemer’s soul, and with him be satisfied, while I adore the God of all, whose mercies endure for ever.

ISAAC WHITNALL.

Born, Orleans co., May 29, 1831.

CONFERENCE OF ANOTHER PARISH.

The society at the Railway in Milton, Mass., (says the Editor of the Trumpet,) hitherto regarded as Unitarian, have dismissed the Unitarian clergyman who has preached to them for the year past, and invited Rev. Matthew H. Smith, the Universalist clergyman of Guilford, Vt., to become their pastor. We have not as yet learned what are Mr. Smith’s intentions in regard to the invitation.

TO PATRONS.

The different Associations in this region have their annual meetings held during the present month, and being desirous to attend at least the three Associations nearest to us, it will be evident to patrons and correspondents, that but one, two, or at most three days per week will be left in which we can attend to our family and editorial duties. Should, therefore, any apparent omission or neglect of duty occur, our apology is already made. Orders and communications will be attended to as soon as possible, and as well as possible. We will do what we can—angels can do no more.

SECOND NUMBER.

We have reprinted a sufficient number of copies of this number to supply those patrons whose sets are deficient, and will forward them to those subscribers whose names have been received but lately, as soon as possible. New subscribers can in future be supplied with full sets from the commencement of the present volume.

NEW AGENT.

Br. Alfred Avery, of Genoa, Cayuga co., is appointed Agent for the Magazine and Advocate for that region.
might have been, did not, and could not screen him from suffering the just and full amount of punishment he deserved. We do not believe he did or could enter heaven corrupt as he was, while on earth; for we read that "without holiness no man shall see the Lord."

True, we believe that Gibbs will be eternally happy in heaven; but he will be so only by becoming perfectly holy. When that will take place we pretend not to determine. It is enough for us to believe that "in the dispensation of the fulness of times," all shall be gathered together in Christ. (Eph. i : 9, 10, Acta iii : 21.)

Orthodoxy pretends that she can convert the vilest wretch, even the murderer, almost instantaneously while in this world, and fit him for heaven. And yet she complains that any should be so presumptuous as to maintain that God can do it, either at the article of death, or in an intermediate state, or at the resurrection, or after the resurrection, either instantly or in a protracted period of time; so that if Orthodoxy does not convert him before he die, God cannot afterwards. Do our Orthodox brethren suppose that God is so much in love with sin, that he will take sinners from a state of temporal transgressions and fix them in a state of eternal transgression? That so far from putting a stop to their crimes, by reforming them, he will perpetuate them to all eternity in hell! We should like to have this "mysterious affair" also solved.

GENIUS OF LIBERTY.

We have received the first number of the "Genius of Liberty," published at Jamestown, Chautauqua county, and edited by Rev. Lewis C. Todd. It is published semi-monthly, to contain 24 numbers in the year, on a medium sheet, in quarto form. The number before us, contains an Introductory Address from the Editor, the Prospectus of the work, a Dialogue between an Orthodox Priest, Inquirer and Mahometan Priest, a letter to the Editor and answerer, remarks on a Free-will Baptist Preacher's sermon, and some selected and miscellaneous articles. It is to be devoted to the dissemination of the liberal doctrine of universal grace and salvation, and the defence of civil and religious liberty. Br. Todd is favorably known to the Universalist public—this number bears good evidence of his ability as a writer; and we wish him success and an ample reward in his present undertaking.

UNIVERSALIST EXPOSITOR.

The sixth or last number of the first volume of this excellent work came to hand some time since. The contents are—1. Disadvantageous influence of former translations on our present English version of the Bible. 2. Christianity and Orthodoxy. 3. The comparative amount of evidence required by the doctrines of endless misery and universal salvation. 4. Witchcraft—Letters on Demonology and Witchcraft, by Walter Scott. 6. Christ's Temptation in the Wilderness—Kinoel and Rosenmuller Remarks, &c. 6. Desecrate workers. 7. Poetry.

The cover of this number contains the Prospectus of the 2d volume. By it we are happy to learn that the Publishers, Messrs. Marsh, Capen and Lyon, are encouraged, by the patronage already extended to the work, to continue its publication; and have engaged Rev. Hossen Ballou and Hossen Ballou, 2d, the former Editors, together with Rev. L. E. Everett, to conduct the Editorial department. It has hitherto been, and we are confident it will continue to be, conducted with great ability.

REVIVALS THE WORK OF MEN.

A correspondent of the N. Y. Evangelist, from Washington co., speaking of four, six and fourteen days' meetings, which have been held by the Presbyterians in that county, after describing the modus operandi pursued, and the peculiar tact and management of their clergy in conducting these novel convocations, says,

"It is exceedingly hazardous to appoint meetings of this kind, unless the attendance of a very suitable minister is secured. A failure, through want of precaution, (as has been the case in some instances,) is very injurious to the cause of four days' meetings, and also to the cause of Christ, (alias Presbyterians,) generally."

"Indeed I and yet these good, honest, and pious souls pretend to believe that these four days' meetings and the result of them, is all the work of God. But is not the above extract, "demonstration strong," that the writer really, or secretly believed that more, much more depended on the artful and cunning management of certain ministers, than on the Spirit of God?"

ORIGINAL ANECDOTES.

Br. W. was travelling in a stage of passengers, among whom were some preachers of the Baptist and Presbyterian orders. The conversation soon turned on religious subjects. Full of that venom which characterized the persecutors of Jesus and his followers, the Presbyterians and the Baptists soon began to denounce all Universalists as liars, drunkards, profane swearers, adulterers, &c. "Well, my dear Sirs, (said Br. W.) and can you wonder at it that Universalists are so bad, when you reflect what miserable materials we have, out of which to make Universalists? Why, my dear Sirs, nearly all our Universalists are made out of nothing but Baptists and Presbyterians!" A hearty laugh from the passengers, followed up by an offer from Br. W. to compare any Universalist Society with any Orthodox Society they might select, silenced the guns of that battery against Universalism.

At the close of some religious services, by the Universalists, a pious young lady turned towards a worthy sister, who sat near her, and said, with a little more malice and scorn than generally well becomes a handsome commissary, "Well; I have no fellowship for Universalists!" And, thank God! (replied our calm minded sister,) that Universalists have no fellowship for you in your present frame of mind and temper."

ORDINATION.—Rev. Albert A. Folson, was ordained to the gospel ministry, in Freeport, Me. on the 17th ult. Sermon by Br. George Bates.

INSTALLATION.—Rev. Joseph Benfield, was to be installed Pastor of the Universalist society in Dorbury, Mass. on Wednesday next. The sermon is to be preached by Br. W. Balfour.
ACKNOWLEDGMENT.

We have received, from some unknown hand, through the medium of the Post Office, a copy of the second edition, of our sermon on Revivals, published in our 17th number. It has been republished; where, or by whom we know not; but suppose it must have been in some place where the wild fire of fanaticism was raging, and with a view to counteract its delusive influence. If so, the object was laudable, and we acknowledge the flattering compliment paid us by this edition.

TIGHTENED CORDS.

The time has come when the Christian party is beginning to tighten the cords around all whom they have caught in their toils. It is not enough that they have joined the church—that subsequently, and to prevent a disturbance, they have professed a belief in a creed they cannot understand nor reverence—they must also support Missionary, Bible, Tract, Sunday School and Temperance Societies, on pain of excommunication. Nor is this all. They dare not presume to read what they please. The clergy are to select the books and newspapers for their perusal, and to decree what must not be read on pain of excommunication. Let our readers peruse the following extracts from the proceedings of the Salem Presbytery, Indiana, which is copied with much admiration in our Orthodox paper, and their answer. Would not these people place a censorship on the press, if they had the power? Would they not, as in old time, burn all books, deeming them to be heretical, by the bands of the common hangman? Would they not punish with fines, scourings, imprisonments, and even death, all writers and all readers of heretical works? Is not this a similar spirit with that which erected the inquisition, kindled the fires of Smithfield, and reared the gibbets for Quakers, and raised the flag for the Baptists in our own land? Read—reflect—and may God open the eyes of the blind, and nerve to action the moral energies of the careless and indolent, lest a worse evil than words come upon our land!

"The following question was presented to the Presbytery: 'Provided any of the members of our churches are opposed to those benevolent associations which have been recommended by the General Assembly, and unite with the wicked in standing those institutions which are doing so much good, what is the duty of our church sessions? In relation to such members?' In answer to the above inquiry, the Presbytery would say, in a clear and forcible manner, that members of our churches, who openly oppose any of the benevolent and truly Christian operations of the present day, as the Bible, Tract, Missionary, Sunday School and Temperance Societies, which have so earnestly and so frequently been recommended by the General Assembly and all other judicatories of our church; that such members be conversed with by the session; and if their opposition arise from ignorance, it will cease in every case where there is religious influence in the heart; but if they continue their opposition, and thus combine their influence with the wicked, they should be suspended from the privileges of the church until they give satisfaction in人在" the Reformer." 1891. The Presbyte-They are in their spirit anti-christian, and in their effort poisonous to the minds of the young, and tend to lead them to idolatry. We are unanimous in opinion, that the encouraging such fact as evidence of their being members of the church, and should subject them to the same course of discipline as in the above case."}

CONVERTS.

Our Presbyterian friends, seeing that many of the proscytes made by their revivals are only rendered tenfold more the children of Gehenna than ever, are beginning to talk about false converts, and to speak about their continuance in the new ways wherein they have begun to go. They do well to do so, for they will find that there is a difference between made and truth, or heaven-made converts. For while believers in endless misery are being converted, reconverted, and sur-reconverted, (if we may coin a term) believers in the truth of God's promises and oat stand firm and unchangeable on the Rock of Ages. Many years ago, a venerable Baptist clergyman preached to the Indans then in the vicinity of Philadelphia, and, with many others, ranked a celebrated chief among his flock. The preacher was called away for several years. Returning to Philadelphia again, he saw a large crowd in his way and among them his converted chief, staggering, whooping, and making "long talks" under the influence of rum. Suddenly the fever of beheld his old pastor, and rushing towards him wished to shake hands, bawling out "why, don't you know me Mr. —, why I am one of your converts!" "That may be, (replied the aged man,) for you don't appear to be one of God's converts." Every one may make his own application. G.

COLLEGE REVIVALS.

There are many statements of revivals among the theological students in the various Colleges in our land. This is well. For how would they know how to get up a revival unless they learned the modus operandi by experience? True; Br. Skinner's sermon on the subject, and the pages of our paper, might form a tolerable manual, but the doctrine is going forth forbidding the perusal of such papers, and besides, after all, there is nothing half as good as personal experience.

But, there is another view of this subject. What would become of the churches these students of divinity will probably be called on to minister to, unless the minister be himself a Christian? The devil may quote Scripture, but he is likely to set his agents at fishing the truth? Hence it is evident that a College revival is as much a part of the study of those who are trained to "make merchandise" of men's souls, as their being placed to the study of Orthodoxy itself—and can as easily be learned and practised. Would it not, however, appear better if these students had been converted before they were put to the study of divinity? Appearances, you know, go pretty far in our wicked world.

G.

INFORMATION WANTED.

Should any of our friends be acquainted with the address of Wm. Nast, late of Wirtemberg, Europe, they will confer a favor on us by sending it to us, as we wish to address a letter to him on business of supposed interest to him. Mr. Nast is about 23 years of age, speaks English correctly but hesitatingly, and with a German accent—is very near sighted, and obliged in consequence to wear glasses. His name is pronounced as if spelled Nost.

G.

Editorial Correspondence.

Henderson, Jefferson Co., April 17, 1851.

"I am a constant reader of your paper, and believe you interested in whatever is passing in the world. I give you an imperfect account of a religious man, as you might say. [After giving an account of the wretched proceedings of the last winter, which we omit, the writer proceeds:]—"

On Tuesday last, according to previous appointment, they commenced a meeting of four days; it is now the evening of the sixth—they are still going on. Their howlings are frequently heard, the distance of a mile, and with their agonizing groanings and grimaces, move the compassion of the sober minded, while it excites only the ridicule and contempt of the less considerate portion of community. Volumes might be filled with anecdotes of their proceedings, expressions, &c., but I forbear. Will God work at such ignorance? Yes; where there is but little given, there is but little required.

After all this clerical intrigue, and subtilety, this toiling and rowing, they have caught in their net but very small fry. Their dupes are mostly females. Not one man of influence has been moved by the excitement. There can be no mistake in the signs of the times. The death struggles of my-tery Babylon, and her daughters, and the dying convulsions of the beast, produce a violent shock, but much good will come by their fall. Their commodities have long since become stale; their pedlers already cry "also! also! no man buyeth our merchandise any more." The forty and two months of the apocalypse, are nearly accomplished. The Lamb is already on Mount Zion, with the hundred and forty-four thousand, having his Father's name in their foreheads. The angel has come out from the altar, who hath the power over fire. The sharp sickle is gathering the clusters of the vine of the earth—soon shall the kingdoms of this world become the kingdoms of our Lord and of his Christ. The first Adam (the flesh) with whatsoever maketh a lie, shall become subordinate to the second Adam, who is a quickening spirit. This change is now obviously taking place; and the rising generation shall experience its increasing strength. May God continue your endeavors, and bless them for the promotion of the cause."
SICKNESS, AND THE BEST PREPARATION FOR IT.

The following excellent thoughts on this subject are taken from a volume that was published in the New York Evening Post, in 1799, under the title of "The Spiritual Physician." The work was written by Dr. John Adams, a physician and author who was known for his contributions to the field of medicine.

The book contains a series of essays on the nature of sickness, its causes, and the best methods of prevention and treatment. It is written in a clear, concise style that is easy to understand, and it is a valuable resource for anyone interested in the history of medicine or the study of human health.

The essays in this volume are accompanied by illustrations and tables that provide additional information and support the arguments presented in the text. The book is divided into several sections, each of which focuses on a different aspect of sickness and health.

The essays are written in a straightforward and accessible style, and they are supported by a wealth of scientific evidence and medical research. The book is an important contribution to the field of medicine, and it remains relevant today as a source of information on the nature of sickness and the best methods of prevention and treatment.

TO CORRESPONDENTS.

"Pauve et finir," Scourmy shall appear soon as a multiple piece presents itself. Sort sections are some time care needed, and hard to be found—it is therefore held by so much a different from a gradual and regular one.

Several other communications on hand will appear as soon as we can find time to prepare, and room to publish them.

The St. Lawrence Association of Universalists will hold its annual session at Potomac, on the Fourth Wednesday and Thursday in June next.
THE PANTHEIST.

ORIGINAL SERMON...NO. XIII.
Delivered at the Dedication of the Pentecostal Meeting House at Cedarville, Pickaxer county, N. Y.
May 10, 1831.

BY DOLPHUS SKINNER.

"Give unto the Lord the glory due unto his name; and unto his name be the peace, and let the desire of all nations be satisfied: with his strength will he come and be glorified."—Psalm cxlv. 20.

The worship of some Divinity is coeval and connotural with the existence of man. Wherever the light of the sun has shone—wherever the beauties and the glories and the wonders of creation have been seen—the footsteps of a God have been traced, and observing man has recognized the handiwork of a Divinity. Go back to the rudest and most uncultivated age of man; visit the most barbarous climes that have ever been explored, where the dim light of nature alone had been seen—where the illuminations of science and the sun of a supernatural revelation had never shone—where a temple for public worship had never been reared—nor the pious ammonites of a cultivated and charmed devotion ever decreed—or on the green banks of the gently meandering Euphrates, or by the side of the dark rolling Ganges, or along the shallow waters and sultry clime of the Niger, or amid the polar regions of the snowy north, or far to the west, where the red savage pursues the bounding game along the wooded banks of Columbia—there will you find the impress of the Deity stamped on his offspring, and the child looking around for its Father.

And, though the rude may be his manners and crust his conceptions, there will you find him prostrating himself in adoration, or in some form or other paying religious homage to a Power which, though unseen, is felt to be above and around him. He knows that he has a being—that he had a beginning—that he did not create himself—and hence, that there is a Power, a being, prior and superior to himself. And according to his conceptions of the nature and character of that Being, will be his feelings and acts of devotion and religious duties.

Though he may "ignorantly worship" the "unknown God," and be unable to "give to the Lord the honor due unto his name;" though the "offerings" he brings may not be such as reason, enlightened by revelation, would dictate; and though he cannot truly "worship the Lord in the beauty of holiness," yet the very existence of this desire in him speaks much in favor of human nature, and still more in praise of its divine Author; at the same time it shows the probability, the propriety, the necessity and the benevolence of a revelation from God to man, in relation to the paternal character and purposes of the former, and the duties and destination of the latter.

True, manhood has multiplied its divinities, its temples, its altars and sacrifices, and paid a blind adoration to unknown gods and demons. But this only proves the strong prepossessions of human nature in favor of religion, and shows the necessity and prepares the way for the introduction of the lively oracles of God, and a more pure and hallowed devotion.

The ancient progenitors, and patriarchs of the Hebrew nation, were selected from the mass of mankind, called from Pagan idolatry, instructed in the knowledge and worship of the true and living God, and made the depositaries of those revelations which exhibit the unity, ubiquity, omniscience, omnipotence and benevolence of the Deity, and the manner in which he will be worshipped by his creatures. Thee these ancient and chosen servants of the Most High, as yet had no temples of worship in which to pay their vows, yet they felt that the every where present God could and should be worshipped—could meet and hold communion with his God, and see the opening glories of Messiah's reign, and grasp by faith the joys of Paradise, in no other temple save that whose columns supported the earth, whose walls were the horizon, whose gilded cornices were the stars, whose arch was the firmament, whose roof the cerulean sky, and whose altar was the heart of the worshipper. But still these early worshippers of the true God well knew the power which the principle of associating exerts over human nature; and were early taught to appreciate the value of public and social worship.

The language of our text is a part of the first Psalm ever composed by King David, the sweet singer of Israel. It was on an occasion of great joy and gratulation to all Israel, when the ark of the covenant, which contained the golden pot that had mannah, Aaron's rod, and the tables of the covenant, those mementos of the Divine mercy and power, and repositories of divine knowledge—was brought with rejoicing and thanksgiving, from the house of Obed-edom, and placed in the tabernacle prepared for it in the city of David. In this Psalm, David, after having offered burnt sacrifices and peace offerings before the Lord, in the presence of the assembled multitude, in order to impress the people with a deep sense of religious obligations, recounts the miracles of mercy and the acts of power and benignity which God wrought among them, and calls upon the people to "give unto the Lord the glory due unto his name; bring an offering and come before him;" and to "worship the Lord in the beauty of holiness;" in nothing, perhaps, are mankind more liable to be imposed on than in matters of religion. They will sooner suspect the honesty of men on almost any other subject than that of religion. And one principal cause to which this liability of being imposed on is attributable, is, the strong prepossessions of human nature in favor of religion—that man will have something he can call religion; hence if he cannot find the true, he will take up with a counterfeiter: for although "the full soul loatheth an honey comb, yet to the hungry soul every bitter thing is sweet."

That the worship of God is a duty, all mankind are agreed. That the performance of this duty is a privilege and a pleasure, which God has bestowed on those who entertain ennobling conceptions of his nature, character and requirements. But how is he to be worshipped—in what form and manner, and with what motives, views and feelings, are questions on which a variety of opinions has obtained, and in the solution of which many conflicting views would be advanced. In further discoursing on this subject, I propose to consider,

1. The nature and character of that Being who claims, and who alone has the right to claim, the worship, and the worship of rational creatures.

2. The nature and design of that worship which we owe him; and

3. Apply the subject to the occasion on which we are now assembled.

I. A knowledge of the nature and character of God lays at the foundation of all true religion. For to worship a being of whom we have no correct conceptions, is to worship we know not what—it is to worship without a motive, without acceptable worship, without benefit. And to worship a being that exists only in imagination, or any being different from the true God, is to worship an idol of our own making. According to men's notions of God, will, in general, be the character of their religion—If they entertain gross and absurd views of the Being they worship, their religion will be superstitious and inconsistent. Nor can there be a sufficiently powerful and constraining motive to "serve the Lord their God with all their heart, and fast obedience," and draw their cheerful hearts by the silken
words of love, to that state of feeling in which they will "worship the Lord in the beauty of holiness."

Hence, all views of the Divine character that are mysterious, absurd or inconsistent; all views that are repulsive to the better feelings of the human heart; or that are calculated to engender a slavish fear, or lash the unwilling soul into the performance of a round of formal ceremonies, and insomke drudgery, in order to placate an offended sovereign, without consulting the happiness of the wido-widow, should be carefully avoided, as being not only unworthy of God, but pernicious to man and destructive to genuine worship and pure religion.

To know God unto perfection, or fully to comprehend him in all his infinity, comes not within the reach of finite capacity: but to know what he is, and what are the attributes belonging to him, is not only possible, but a plain and obvious duty which he requires at our hands. "Acquaint now thyself with God, and be at peace; for ever is his love upon thee."

We have only to open our eyes on the works of creation, providence and grace, to see the reason that God has given us, and contemplate the stupendous miracles of his wondrous hand, as when he displayed, within, beneath, around and above us, to discover the Divine existence. To doubt his existence were almost as absurd as to doubt our own; seeing the evidences of his being are everywhere so strikingly displayed.

The spirituality of God is taught us both by reason and revelation. "God is a spirit," and they who worship him must worship him in spirit and in truth," is the voice of revelation. Though we cannot see him with our natural vision, yet we see the displays of his omnipotent, his superintellectual wisdom and boundless munificence, and our reason assures us that an all-powerful and omnipotent spirit pervades the universe, and is in it and with us.

The undivided and indivisible unity of God, is an idea of no small importance to man in directing his mind, with proper intensity and sufficient assurance, to the only proper object of supreme adoration and worship. "To us," says the apostle Paul, "there is but one God, the Father, of whom are all things."

Moses says, "Hear, O Israel: the Lord our God is one Lord: and thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy might."

Now suppose a plurality of Gods, or even a plurality of persons in one God, (allowing the latter idea to assume any tangible form,) and the injunction were given, "Thou shalt love the Gods, or these separate persons in the Godhead, with all thy heart, and with all thy soul, and with all thy might." Now suppose a plurality of Gods, or even a plurality of persons in one God, (allowing the latter idea to assume any tangible form,) and the injunction were given, "Thou shalt love the Gods, or these separate persons in the Godhead, with all thy heart, and with all thy soul, and with all thy might."

Now suppose a plurality of Gods, or even a plurality of persons in one God, (allowing the latter idea to assume any tangible form,) and the injunction were given, "Thou shalt love the Gods, or these separate persons in the Godhead, with all thy heart, and with all thy soul, and with all thy might."

But important as we deem the unity of God, to his true worship, there are considerations in regard to his character which we deem of far greater importance. Unity of person in the Godhead is of far less importance to us than unity of character—and especially consistency and perfection of character. For I had rather worship two Gods, or these separate persons in the Godhead, if they were all good ones, than to worship on, if that were a bad one.

Hence the great importance of understanding the natural and moral perfections of God, his will and purposes relative to his creatures, the immutability of his word, the duties we owe, and the relation in which we stand towards him.

God has revealed himself to his creature man, in the volumes of nature and revelation, as the most perfect and admirable of all beings; as self-existent and eternal—with out beginning and without end; as infinite in wisdom, to whom all things are open and known from beginning to end; as omnipotent in power, swaying the sceptre of uncontrolled dominion over all lands and beings; who displays the most beneficent benevolence in himself, and who is proclaimed "the Lord, the Lord God, 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." Add to these admirable perfections of God, the idea of the parental character in which he is revealed to us, and in which relation he stands to all his intellectual offspring, we can in the formation of grace and strength for the sincere worship and heart-felt homage of his children. They can now look up to him as their kind Father and loving Friend; the perfection of whose wisdom is such that his plans can never be thwarted; the omnipotence of whose power can carry fully into effect all his vast and glorious designs; and the benevolence of whose nature directs all his plans and divine energies to the accomplishment of good and the securing of their happiness—the happiness of all. They enjoy the goings forth of the Almighty, and behold the arm of his power outstretched, not to alarm their fears, but to secure their confidence, not to terrify the weak, but to defend their helplessness. We can see the tokens of his goodness, and read, in letters of gold, his boundless love, in all the vast range of creation. We behold them in the mechanism and order of nature—in the heaving tides of the ocean, in the lofty mountains and wide spread valleys of the earth, in the beauties of the landscape, the gurgling fountains of water, the fragrance of the air, the flowery decorations of Spring, the green and luxuriant carpet of Summer, the rich golden harvest of Autumn, and the white robes of Winter—in the golden beams of the noon-tide sun, in the silverquisque queen, in the star-spangled finirement of evening, in which the Father of mercies seems to look down upon us with myriads of sparkling eyes of love. They are alike visible in the gradual gradation of being, from the groveling reptile to the supernal glory, in the subterranean to the celestial, to each and to all, while man holds the middle grade and forms the connecting link, by which, though bound to earth and inferior objects, for a season, he is indissolubly linked to angels and to God, by the intellectual powers and faculties with which he is endowed.

God does all things—this benevolence seen in the glorious gospel of Jesus Christ, our Lord, which brings life and immortality to light for perishing mortals, waves the banner of celestial love to a dying world, and beckons weary, sorrowing man to the refreshing shades of Paradise, the quenching waters of salvation, and the endless, unceasing and immortal joys of heaven. Well did the inspired apostle call this "the unspeakable gift of God"—unspeakable indeed: for it will require the united ages of eternity itself to develop all its blessings and riches to man. God so loved the world that he freely bestowed this gift upon it, and sent the Son of his unpurchased love, not to condemn the world, but that the world through him might be saved. And "I am come that they might have life, and that they might have it abundantly." (John 10:10.)

Rom. viii: 38, 39. If taught by creation can excite in man gratitude, veneration, love and true devotion; if any thing can induce him to "worship the Lord in the beauty of holiness," surely it must be this view of the divine character—this alone can form the basis of true religion, and prove the nursery of heart-felt and sincere worship.

"This Star melts of all the tear, Can fix the sinners wandering eye,
And draw his soul, in adoration pure, a willing captive, by the chains of his own imagination."

But notwithstanding the clear light in which this adorable and all perfect character of God is exhibited, both in the volumes of nature and revelation, erring, short-sighted, and vain mortals, with their foolish hearts darkened, have substituted a monster in its stead—a creature of their own imagination. They have, while professing themselves wise, many of them become fools," as the apostle says, "and changed the glory of the incorruptible God into an image made like to corruptible man, and to birds, and four-footed beasts and creeping things." Alas, how has the gold become dim! and the most fine gold changed! Either from passion or caprice, or interest or pride, in order to exalt themselves above the Creator in the view of their fellow-mortal, and produce an obsequiousness and blind submission to their wills and dogmas, they have defaced the glory, and marred the beauty, and degraded the perfections of the Divine character. In the language of the poet, "We worship God partial, changeable, passionate, unjust. Whose attributes are rage, revenge or lust."

I would, to God that all even that bear the Christian name could be freed from the charge of thus degrading the Divine character, that man has been and still is done by many who bear
that worthy name. I know the charge will be, does not the be at a distance—does not the application to the Lord of the Almighty make such a thing impossible? But when the application is made to them. All will at once say, they believe God is free from imperfection—that he possesses every attribute of moral perfection in an infinite degree—that he possesses infinite wisdom, power, and good pleasure, but what does it avail, to say he is infinite in wisdom, while they virtually maintain that his plan was imperfect, and he will be disappointed in its accomplishment? What does it avail, to say he is almighty in power, and at the same time, that he is not mighty in power?—that he is not powerful in the midst of things too hard for him to accomplish, and the stubbornness of his creatures will successfully resist all the energies of his omnipotence to subdue them? What does it avail to say he is infinite in goodness, and yet maintain that he will abandon a part of his intelligent offspring to infinite wretchedness, and employ all the energies of his omnipotence to render them endlessly miserable?

What avail it to say he is immutable, and yet tell him he is not to-day, or to-morrow, or to-day and to-morrow; or of his loving and being kind to all men in this world, and hating and rendering a part of them eternally miserable in another?

In the view of the Divine character certainly are maintained by the popular systems of modern Orthodoxy. They have proved the disregard of Christianity, and been the means of its rejection by thousands. These repulsive features in which they abound are by the power of their principles, their deviations are either cold and languid as the body of death, or heartless as the sickening adulation of the cringing acolypt, or offered upon with that trembling servility that marks the sacrifices of Pagan idolators to the most hideous of animals, or that characterised the offering of children in sacrifice to the fiery arms of a Moloch. They are not the voluntary, and heart-felt, and cheerful, and grateful aspi- nation of true devotion, flowing from a heart deeply imbued with the love of God. But unconscious itself, with cheerful hope and strong confidence, to its Father and its God. To worship sincerely a being we cannot love, is impossible. And to be compelled to pay a blind and formal adoration to an edenic and tyrannical being, is to be subjected to a more oppressive than was that of Egypt to ancient Israel.

Having exhibited what we conceive to be the true character of God, as that of the Almighty Father and unchanging Friend of his offspring, and pointed out some of those rocks and quicksands on which thou-
CONSTITUTION OF THE MOHAWK RIVER ASSOCIATION, 
ADOPTED JUNE A. D. 1831.

ARTICLE 1st.—This Association shall be known and distinguished by the name of the Mohawk River, Oneida, and other names belonging to this Association, to appoint two delegates to attend each annual session of this body; which delegates, on presenting a certificate from the clerk of their respective societies, shall be considered members of the council. If any society shall fail to appoint their annual delegation, it shall become their duty to represent their religious condition to this body by letter.

ARTICLE 3d.—The boundaries of this Association shall comprise that part of the counties of Oneida, Herkimer, and Montgomery, lying north and east of the Mohawk river, and such other towns in the immediate vicinity, as may find it convenient to come under its jurisdiction.

ARTICLE 4th.—It shall be the duty of every church and society conjoined, and of every church or society wherein such church and society conjoined belong to this Association, to appoint two delegates to attend each annual session of this body; which delegates, on presenting a certificate from the clerk of their respective societies, shall be considered members of the council. If any society shall fail to appoint their annual delegation, it shall become their duty to represent their religious condition to this body by letter.

ARTICLE 6th.—If any joint church or society, or society only, shall fail to represent themselves in this body for three successive years, such church and society, or society only, shall be considered no longer in fellowship with this Association.

ARTICLE 8th.—The business of the Association, whoso members shall be, to choose a Moderator, a Clerk, and other officers if necessary; examine the state of churches and societies within its jurisdiction; extend fellowship to, or withdraw it from; societies; appoint delegates to attend the State Convention; appoint committees on particular subjects; hear and receive or reject their reports; receive requests from ministers brethren for letters of fellowship or ordination, and grant, or refuse such letters; propose and adopt such other measures as may be thought conducive to the general prosperity of Zion.

ARTICLE 9th.—It shall be the duty of this Association to appoint a Committee of Discipline, to consist of not more than three of its members, whose duty it shall be to hear complaints, if any there may be brought against any preacher belonging to any body, and such committee shall have power to suspend, at their discretion, a preacher, charged with immoral conduct, from the fellowship of this Association, until its next succeeding session, and notify the public accordingly.
EVANGELICAL MAGAZINE AND GOSPEL ADVOCATE.

CIRCULAR.

The Mohawk River Association of Universalists,
A series of addresses, giving the history of fellowship
of all who love the Lord Jesus in sincerity;
who trust in God to reconcile all things
to himself, through the mediation of his
Son, and bestow on us, as children of peace and
greetings of joy, to all assembled under the mild ban-
ner of the Prince of immortal life.

Dearly Beloved,—Through the loving kind-
ness of the Universalist Pulpit of our race, we
have been permitted to sit together, once more
in our annual convention, in the heavenly places
in Christ, and mingle our devotions at the altar
of the ever living God.

The gospel of unbounded love, and unsearch-
able grace, was proclaimed to us in a foreboding
and convincing style, and accompanied with
every needed token of sincerity and affection by
our ministering brethren, while indications
of unutterable feeling and reciprocated love were
constantly exhibited, by a numerous, solemn,
and attentive audience; and in hymns, chants
and anthems of praise, the melody of hearts
was wafted on high, by the harmonious voices of
a well cultivated choir. May our ears be
satisfied with such delightful strains of sacred
music, and we ask no more while in the earthly
courts of our heavenly king.

In our Council the most perfect harmony
prevailed, and not only this, but there appeared
to exist even a unanimity of thought. Our visit
was hailed with demonstrations of cordial wel-
coming, by ourselves, Dr. G. Messinger, and
and the respectable and hospitable society to
which he ministers in word and doctrine.
By them our temporal wants were well supplied,
and every civil and religious ceremony
accompanied the bestowment. In short,
one feeling, and but one seemed to pervade
every heart, and that feeling was good will to
all.

BROTHERS, we believe the time is fully come
when with one voice our independence should be
proclaimed. No shackles of superstition
now confine us in dungeons. No chains of
hunger now fasten us in the stake. We can now
act. Our denomination has long enough been
considered a minor. No longer shall we trample
leave of our mother church, when we may go
out and when the freedom suits us, as we
are sadly torn. She wearily knows us,
and will not own us. We must, there-
fore, establish a character of our own, and
we must not commence the work without delay.
The undertaking is a great one; and though a
character we shall undoubtedly have, it is in
a great measure left to the now existing and
acting Universalists whether that character shall
be good and great, or not. Urged by facts simi-
lar to the foregoing, your representatives in coun-
cel, most cordially embraced the opportunity
then offered them, to enter in the recommen-
dations of the New York State Convention at its
late session, in relation to the propriety of estab-
lishing a Literary Institution in this State,
and also to unite with the Central Association
in every other respect. An appointed commission,
and in the resolutions of that body, respecting the
same, at its late session. Believing that you
will be prepared to act on this important subject,
and that you will have considered its conse-
cuences, we must request you to remember that
we are the characteristic members of your denom-
ation—and believing that you will give the
subject such attention, as its im-
portance in relation to your interest, and the
general welfare, demands; we must
cheerfully leave it to you, whether you will co-
operate with us in the landable undertaking or
not. Per Order, S. W. FULLER.

MINISTERING BROTHER PRESENT.

Rev. J. Potter, Coopers town; J. Freeman,
Hamilton, Mass.; W. S. Fuller, Boonville; J. W. Wakeman, Her-
kimer; Geo. Messinger, Salis bury; D. Skinn-
er and A. B. Grosh, Utica.

THE NEW-YORK AND PHILADELPHIA ASSO-
CIATION OF UNIVERSALISTS.

Meeting at Westmoreland county, Pa., on Saturday, May 24th, and organized the Council, by appointing William Taylor, of Philadelphia, Moderator, and William L. Hau-
ley and R. Tyson, Clerk.

1. The Committee appointed at our last ses-
tion, inquiring into the practicability of support-
ing itinerant preaching, is continued.

2. The subject presented and agreed to relative to altering the name, and defining the limits of this
Association, was postponed to the next session.

3. Heard the reports of brethren from differ-
ent sections of the Lord's vineyard, relative to the
prosperity of Zion, and the great cause to re-
joice that the sun of glory is fast rising on a
benighted world, with healing in its beams.

4. Whereas, the doctrine held by Universalists
is comparatively little understood, and most
are generally misrepresented in the interior of this
State; and whereas, it is desirable that these
obstacles to the advancement of Divine Truth
should be removed; therefore
Resolved, That a Committee be appointed to
prepare the necessary papers to bring the
doctrine of Universalism, and present these
papers for consideration of the next Session of this
Association, for subsequent publication.

The following Committee was appointed: Jak-
ob Grosh, Jacob Myers, Lancaster county; Z.
Freeman, Thomas M. Potts, Huntingdon county; R.
Moore, Philadelphia; W. H. Hawley, D. N.
Keim, Reading.


6. Announced E. Myers, Fuller, and Hau-
ley, the Committee of Discipline for the ensuing
year.

7. Appointed W. H. Hawley to prepare the minutes
for publication, and accompany the same with a
Circular Letter.

8. Resolved, That when this Association ad-
joins, it adjourn to meet at Easton, Pa., on the
closing Saturday, in October, next. Adja-
nomed.

WILLIAM TAYLOR, Moderator.
W. L. HAWLEY, and J. W. TYSON, Clerks.

ORDER OF PUBLIC SERVICES.

SATURDAY EVENING.

Prayer by Br. L. W. Hawley. Sermon by Br. Z. FULLER—Text, 1 Corinthians xv. 22.

SUNDAY MORNING.

Prayer by Br. Fuller. Sermon by Br. Hawley—Text, 1 Corinthians xv. 19.

EVENING.


Second Sermon by Br. Thomas—Text, Deuteronomy xxviii. 33.

Closed in prayer by Br. Hawley.

CIRCULAR LETTER.

The New York and Philadelphia Association of Universalists, to all who have obtained the
like precious faith—grace and peace be multiplied unto you, through the knowledge of God
and of his son Jesus; and to every soul and daugh-
ter of the Adamic family, peace and good will:

Dearly beloved,—We have been allowed,
under the Divine guidance of the God of Zion,
to hold another semi-annual session, and to ex-
ercise that blessing which we have so often
received from the presence of the Lord. With hearts glowing with
gratitude to God and love to man, we hasten to
lay before you a brief abstract of our meeting at
the close of the last quarter, and of the inter-
This remark may appear expedient and necessary, relative to the advancement of the glorious cause in which we are engaged.
Until one week previous to this session of our Association, the glad news of universal salvation from sin and misery had never sounded in the ears of the thirty persons present at the Courthouse, and made suitable arrangements for our conference. The brethren from the different parts of the State, met on Saturday, May 28th, and were received by the friends of philanthropy in the most affectionate manner. They welcomed our arrival with manifest pleasure and eagerness, and made every arrangement that could contribute to our ease, comfort and convenience, or facilitate the objects of our meeting.

We were informed by respected friends that the numerous and attentive assemblies were seldom, if ever, before known in West Chester. The melting strains of Divine love seemed to touch every heart—and many were brought to 'rejoice with joy unspeakable and full of glory' in believing the precious promises of that kind Parent who, 'in the dispensation of the fulness of times, will gather together in one all things in heaven and on earth, to the Father.'

We feel ourselves under renewed obligations to do justice to the advancement of liberal philanthropy and Christianity—the genuine religion of Jesus—in the interior of Pennsylvania. Brethren, lift up your heads—the true light is beginning to shine forth in this place, therefore, as children of light, put on the whole armour of the Gospel, and march forward in this, the best of all causes. Babylon is giving way—mystery Babylon is beginning to fall; every man of our own weight iniquity, while the everlasting Gospel is spreading far and wide. Brethren and sisters, let us do justly, love mercy, do unto all men as we would they should do unto us. Let us cherish each other, as children of one, and property; and pray in faith, nothing doubting, for the speedy downfall of all man-ion, priestcraft, and pharisaical righteousness, which have over male mankind in the face of death.

Dearly beloved: as the Divine Providence of our Heavenly Father, hath given unto us all things that pertain to life and godliness, through the knowledge of him who hath called us by his own power to glory and virtue; and hath given us also exceeding great and precious promises, that by these we might be partakers of the divine nature, having escaped the corruption that is in the world, through the knowledge of our Lord and Saviour Jesus Christ. Amen.

Peru, June 2d, 1831.
P. S. Since the above was written I have understood that a number of the Presbyterian clergy met, after a four days' meeting, in order to unite their efforts to break down our paper, but without success.

*We are inclined to doubt the propriety of calling these paper pragmatics. Our friends who publish this paper appear to me to be merely those that may be led by the editor's soul and body. We presume our brother means by the best, the most wealthy patron. But even in such cases as editor's loss in gain—better he all his patrons than be the slave of ten thousand bigots, denominating subscribers.*

INFATUATION.

Almost every week brings new reports of the false infatuation of the Mormons. It will be recollected that when they made their appearance here, they declared themselves immortal. Death, however, has paid them no respect, other than by frequent visits. In defiance of all instances of mortality they profess the power of healing, refuse to call medical assistance, and many fall the miserable victims of their faith. The latest reports are, that a few days since the wife of Mr. Madock, daughter of Judge Clapp, a lively and a believing Mormon, and a believer in Monocrats, died among them in child bed for want of professional assistance. The wife of the prophet Smith hardly escaped the same fate.
EVANGELICAL MAGAZINE AND GOSPEL ADVOCATE.

VOTES FOR CHAPLAIN.
The votes for Chaplain in the House of Representatives, of Massachusetts, which were thrown on Friday and Saturday of last week, were as follows:—

First Ballot.
Rev. Sabaian Streeter, (Universalist) 98
Lyman Beecher (Orthodox) 75
 Ezra S. Gannett, (Unitarian) 81
 William Jenks, (Orthodox) 59
 George E. Long, (Unitarian) 52
 George Ripley, (Unitarian) 11

There were a few seconding votes.

Second Ballot.
Rev. Lyman Beecher, (Orthodox) 143
Sabaian Streeter, (Universalist) 121
 Ezra S. Gannett, (Unitarian) 112

We suppose the above gives a fair exhibition of the strength of the three great religious interests in the Commonwealth. It should be recollected, that the Baptists and Methodists probably are included with the Orthodox.

After the third ballot the House resolved, that the Universal gentlemen, having the highest numbers, Messrs. Beecher, Streeter, and Gannett, be invited to officiate in turn.

LAMENTATION.
The Rev. H. S. Fullerton, of Union, (near Chilicothe, Ohio), makes the following lamentation in regard to the circulation of Universalism in the townships in which he resides. He had been speaking of some accessions to his own church:

"But while we acknowledge with gratitude the mercy of God towards us, we have to lament the prevalence of soul-destroying error in our neighborhood. In this township, I understand, there are not less than forty-six subscribers to a Universalist paper. I need not say that they exert a powerfully deleterious influence."—ib.

SUNDAY MAILS.
A committee was appointed at the late meeting of the Pastoral Association in this city, consisting of Rev. Messrs. Porter, Beecher and Woods, to report on the expediency of petitioning Congress, at its next session, on the subject of Sunday Mails. The committee subsequently reported—"that it is inexpedient!"—ib.

MAGAZINE AND ADVOCATE.

DOLPHUS SKINNER, Editor and Proprietor.
AARON E. GROSH, associate Editor.

Utica, Saturday, June 10, 1851.

THE FALSE REPORT AGAIN.


Br. Skinner,—A letter dated Feb. 7th, 1851, has been read in several of our Orthodox churches in this section of our country, stating that there has been a great revival in Utica, (N. Y.) during the past winter—that 300 have been converted to the Orthodox religion; among other things mentioned it is stated that a deacon of the church in Utica, at an evening meeting in Utica, started in the evening to go to his own meeting, and passing by Dr. Lansing's meeting house, he concluded to go in and hear Dr. Lansing, that he went in and was immediately struck under conviction; remained in the greatest agony and distress of mind through the night, continuing in prayer with several religious people until morning, when he was hopefully converted; and that Mr. Skinner, the Universalist clergyman, became much affected at Dr. Lansing in consequence of this circumstance taking place, that he (Mr. Skinner) had abused Dr. Lansing without mercy, both in his pulpits and in his paper, but all to no effect.

This is the more misleading, as it is the precise language of the letter, but it is almost verbatim as it was related to me by a person who has seen and read the letter.

Now what I wish to know is, whether this is true? Has any such circumstance occurred in Utica? Has a Universalist deacon been converted to Orthodoxy? Or has any conscientious Universalist been converted to Orthodoxy, in the true spiritual sense of the word? Or is there something making it appear that this would be a good thing to make that story out of? I wish you would write me all the particulars on the subject. It can be proved that the letter of which I speak has been read in three different churches in this vicinity, and how many more I know not.

Last Sabbath, Mr. Nowall, the Orthodox clergyman in this place, read the letter in his church. It is said the letter was written by a father to his son in Andover; but what the name of the person is who wrote it, is not known. Have the goodness, Dr. Skinner, to answer me as soon as possible.

The reason given why the letter has not been published is, because it is so personal, it would not be proper. Yours, very respectfully.

I. T. MAYNARD.

ANSWER.
The above letter relates to the same subject on which Mr. Rayner wrote: an extract from whose letter was published and answered in this paper three weeks since. The utter falsity of the whole story, the fact that not a single circumstance named, (except that the Orthodox have had slender revivals) has ever been known to occur here, and that Orthodoxy cannot boast of having converted a single man, woman or child from Universalism, was then fully stated by us. In addition to these things, we would now state that we have gained several very respectable converts from Orthodoxy to Universalism; and can give their names when required.

We publish the above letter, and again recur to the subject, for the purpose of renewedly calling the attention of our readers and of an insulted and abused community, to the pious fraud, the substituting of falsehoods, and shameless impostures practised by our Orthodox revivalists of the present day. For certain it is, that if ever a "lying spirit" was sent among any people, it is among them. If over the prophet's declaration (Isa. xviii. 15.) was verified, that any class of religious men have made a covenant with death, and with hell were at agreement —have made lies their refuge and under falsehood have hid themselves,—it is now truly verified. But surely "the hail shall sweep away the refuge of lies, and the waters shall overflow the hidding place. And their covenant with death shall be disannulled, and their agreement with hell shall not stand." (ver. 17, 18.)

We are sorry to be compelled to say these things, or to make this application of the cutting language of the prophet. But what else can we do? That there are abominable falsehoods put in circulation we know. That they are told in public assemblies, far remote from the places where the events were said to have occurred, for the purpose of producing effect, where their truth or falsehood cannot be immediately ascertained, we also know. That they are designed to be false, at least by their originators, we also know. Where then can we look for justification of such conduct, or even the least palliation, unless we suppose they adopt the judicial plea, that, "the end sanctifies the means," and that they think it is right to "do evil that good may come." To us, however, these circumstances are evidences, not that they think themselves doing God service, but that they are now making a last and desperate struggle to obtain universal denunciation by the system of proselyting which they have adopted—that they are determined on seizing the reigns of government, by force, after they shall have obtained a sufficiently strong party in this way—that having failed of accomplishing this object by petitions to congress, they are determined on obtaining that end by a different route—and that they have commenced a general crusade against the whole community, with the determination to conquer or die—to browbeat, overawe and compel all to bow in passive obedience to their mandates and their dogs. Hence they stick at nothing, however mean, dishonest and contemptible. Any thing and every thing is adopted for effect. The flaming and mad fanaticism of Peter the Hermit, the flagellants of France, and other similar enthusiasts in former times might plead the ignorance of the age in which they lived, if not in excommunication, at least in pillation of their folly. But that plan cannot be offered in behalf of the fanatics of this age and this country. It certainly does appear to us that they must know better. "The good Lord deliver us!" and forgive them.

PROTRACTED MEETINGS.
This is a new term for what have hitherto been called three or four days' meetings. These having been spun out in several cases from seven to twenty days in succession, it seems that it has been deemed necessary by the friends of these extravagances to give them a new name. We do not yet despair, seeing this approach thereto, of seeing the name now given to revivals changed by them to another more correct and appropriate than "Revivals of Religion"—and therefore congratulate them on even this trifling advance towards "calling things by their right names."

G.

The absence of the Editors, during nearly the whole of the present week, having gone to Watertown, to attend the session of the Black River Association, must be our apology for the absence of much editorial matter.
POTRY.

From the Winter's Wreath, for 1831.

MOONLIGHT THOUGHTS.

It is a mild and mellow night.
The waves are lapping on the shore
Blindly, as if they felt delight.
That now their pilgrimage was o'er.

With a smile and a look serene,
The veilings of the wild bird come
From the far sea rock, while more near,
Earth stainliers in her beauty dumb.

Hushed are the rich woodland sounds,
All sleepers, from the dewy hill.

Look down on pastoral solitude,
And breezeless lakes, where all is still;
While in pure Moon, embraced above,
Dost smile on my sequacious way,
Awakening thoughts of vanished love,
And Being's cloudless early day.

A few brief years have come and fled
Alas! how startling is the change!
Hearse, that then throbbed, are still and dead,
And touched with yellow are the veins.

Hope, that then cleansed, are preached and past;
Joy, that then charmed, rejoice no more;
Each heaven's return, the voice unknown,
'Tis gloom, behind, and grief before!

Yet, when I look on thee, white Moon,
And gaze around me on this scene,
So truly beck's the vanished moon.

The days when Earth's parted soul was green,
Then cloudless, then white
The present a mist dull driven
Or the blue sky, to don its smile,
Then passing leaving the unclouded heaven.

Ah, shall! if this be seen,
What are ye men that wander here,
On ever like this, of silver glow,
When boyhood make exist not near?
Seek ye the beauty of this hour?

How, when the thoughts of earth you reveal,
Wild flowers and woods are growing green,
The owl boots o'er their graves!
Ah, could we think in life's year one day,
That all, which then encompass the heart,
Is but illusion and away.

Shall like a morning dream depart—
How would it sober down our blue,
To look upon the church-yard wall,
And know, that all may come to this,
Long ere the Psalmist's term is full!
The trees live on—though seeming dead
When drop its leaves in Autumn's flight,
And when around the lonely head,
How the repulsive snow of night
Throbs the heart in after years.

When youth's romance truth posse sed away,
And Fancy's fresh-work disappears,
Before the light of condign day.

DEATHS.

In Newport, Herkimer county, on the 25th of April, of consumption, Mr. Talbot, aged 43 years, 2 months, and 21 days.

On the 24th of April, of cancer, Mr. Egerton, of Smith Villard, aged 84 years, 2 months, and 23 days.

On the 28th May, Mrs. Olifir, wife of Silas Villard, aged 48 years, 6 months, and 6 days.

Thus has Mr. Villard been deprived, in about one month, of the whole of his lovely and interesting family, except one infant babe. He may be called a mourning father.

In the house of Mr. Villard, his husband has been deceived of a kind and affectionate companion; his parents of a kind and interesting child; his brethren and masters of a kind and loving master, and his loss deeply felt by a numerous circle of friends and acquaintances.

Religious Notices.

The celebration of the Eucharist, or Lord's Supper, in the Universel Church, in this place, will be deferred till the Fourth Sunday in this month, on account of the Pastor's necessary absence during the remainder of the present week and the two succeeding, to attend Associations.

Exchange.—Dr. J. Potter will preach in this village on the Fourth Sunday in July, by arrangement. He also, on the same day, will preach at Fly Creek, morning and afternoon, and at a lecture at Cooperstown, at 6 o'clock, P. M. He will also hold a lecture at Middleburgh, in Riebold, the Saturday previous, at 4 o'clock, P. M.

Dr. J. Potter, of Cooperstown, will preach at New-Harford, on the fourth Sunday, instant, in exchange with Br. A. H. Grash, who will lecture at Cooperstown on the Sunday evening previous—preach in Middletown Centre on said Fourth Sunday, and lecture on Monday evening in any place in or near Cooperstown, as may be appointed.

LETTERS CONTAINING REMITTANCES.

Books—New Supply,

For sale at this Office, and by Mr. H. Steward, at his residence on Cornelia-street, directly south of Hart and Pond's Foundery.

Bible on Boarding.

Bartholomew's Reply to Professor Smart.

Letters of Swedish and Swiss Ministers, addressed to the American Board of Commissioners for Foreign Missions.

Mr. Komay, addressed to the American Board, &c.

Mr. Allen's Lecture.

Ancient History of Universities, by an English Writer.

Modern History of Universities, by an English Writer.


Windsor Dialogues, (new and elegant edition), by Mr. T. S. Wilson, of London.

Loudon's Greek Lexicon.

Loudon's New Dictionary of Gardening.

Almanack for the Year of Our Lord, 1889, by Mr. E. F. Le Fevre, of London.

The Yale of Dry Bones, by the Harper.

Travels of Israel, by A. C. Thomas.

The Commentaries, by J. Chute, Jr.

The Faith of the Fathers, by R. Skinner.

Several Sermons by T. F. Cribb.

Ladies' Magazine and Advocate, Vol. 1, bound.

Evangelical Magazine and Advocate, Vol. 1, bound.

The Magazine and Advocate, is published every Saturday, by DOLPHUS SKINNER, Proprietor.

TERMS.—To Ministers, Preachers, and Members of Parishes, $6 per annum, in advance, or $3, if not paid within three months from the time of subscribing. No subscription received after the 10th of June. All communications to be addressed to the Rev. Mr. Skinner, at New York, for which his remittance will be considered as payment in full. Also, any subscriptions or communications, post-paid, will be accepted at the same rate. All communications to be addressed to the Rev. Mr. Skinner.
Communications.

[For the Magazine and Advocate.]

THE PENALTY OF THE LAW.

Our Limitarian friends manifest great uncausness because we occasionally have a preacher, who proclaims the doctrine of universal salvation.

It is written in the good book, "how beautiful are the feet of them that preach the gospel of peace—that bring glad tidings of good things." But such tidings, or the report that such tidings are to be published in our village, (Elbridge,) is the most offensive news for the salutary ears of our Limitarian brethren.

But why is it so? Why are ye so opposed to the doctrine of good news? the doctrine of God's impartial grace! If the Lord has been gracious to you, will you not let him be gracious to your next of kin? Why think ye that God loves you so much better than he does them? Have we not all one Father? Hath not one God created us? Malachi ii: 10. Do ye see something so much more lovely and amiable in yourselves, than you do in your neighbors? If you do, will you not acknowledge, with the apostle Paul, you have often been "enemies in your minds by wicked works," but that God hath now reconciled you? Will you not acknowledge with the apostle that it is of grace? And cannot each and every one of you say with him, "by the grace of God am I what I am"? Why, then, will you not allow God to be gracious to your neighbors? Why will you, in the teeth of old, shut up the kingdom of heaven against them? Why do ye so severely reprimand your neighbors because they attend a Universalist meeting? Some of you say, you never heard a Universalist preach—and that you never wish to. Is this obeying the injunction of Paul, "prove all things—hold fast that which is good"? What says the wise man respecting the person who answers a matter before he hears it? Does he not say it is folly and shame unto him? "I would not (say you) go to a Universalist meeting for twenty dollars," i.e., you would not obey the injunction of Paul for that sum. Well may Solomon say, it is "folly and shame" unto such persons.

What person can prove all things and shun his eyes and ears against all evidence? Why is it that ye are so opposed to the impartial benevolence of the Deity? One would think, from your benevolent prayers for the salvation of your neighbors, for the Heathen, and the whole world of mankind, that you were not so much opposed to its truth as you pre-

Nay, it would seem you anxiously desired universal salvation, and would accomplish it; but it seems you think God will not be as benevolent. Nay, that is not all; you reject all evidence that he is as good and benevolent as yourselves! You pray for universal salvation, and yet you heap upon the doctrine the most bitter reproaches! You represent the preaching of it as the most crying sin in the universe, and yet you pray for the accomplishment of the very thing preached! Is this consistent? Why are your prayers directed to the very thing you professed to reject only a short time before? Not consistent with the best feelings of the God of nature has given you? Why so much uncharitableness? Why fight against your own best feelings? You will not hear a Universalist preach, and furthermore, you reject the evidence of your own senses. The doctrine of endless misery, you hope, may prove false, and yet you cling to and roll it as a sweet morsel under your tongues! You desire that it may not prove true, and yet you reject all evidence that proves its falsity! Why this inconsistency! We assert that our heavenly Father never designed the endless suffering of any of his creatures; therefore he never gave them a law, the penalty of which is endless misery. Or if he did, it happens not to be on record. If such a law is remedied; we ask our Limitarian brethren to produce it. Tell us chapter and verse, and we will believe there is some foundation for such misery. Ye tell us endless misery is the penalty of God's law.

But we ask you where that law is recorded? But you will say the Plentitudes of old are enough to believe mankind have rendered themselves obnoxious to such a penalty.

Did the great Lawgiver mention any thing of the kind to Adam? There is not a word of it recorded. And if Adam had incurred such a penalty, is it not reasonable to suppose that the Lawgiver would have informed him of the fact? But no such information is given. Adam did transgress the law given him, and was informed of the consequences thereof, both before and after the transgression, and yet all the consequences result only to the present life. Not a word is intimated about endless punishment, or even any punishment after the dissolution of the body. Where then is the law, the penalty of which is endless misery? Not in the case of Adam, certainly. Where then? In the history of Cain? No; not a word of the kind is there mentioned. What! wicked Cain incur the penalty of endless misery, and yet receive no information respecting the existence of such a law! This is singular indeed. Was such a law given to Moses, or the children of Israel? Examine the 20th chapter of Exodus. The law and commandments were there given to Moses for the children of Israel. But is any thing there said about a penalty of endless punishment? Or any punishment in a future state? No; it is not silent about such a consequence as it was in the case of Adam and Cain. But is there another penalty different from the one published? Suppose a person convicted of a petty theft, the penalty of which is not to exceed ten days imprisonment— he is bailed before a petty judge, who asks that he "has incurred the penalty of being publicly executed upon the gallows?" Why? How so? (demands the counsel for the culprit.) Does the law say so?—"ten days," says the judge, "and he has incurred that penalty." But does the law say so? The day is produced and read. It states that the person thus convicted shall suffer ten days' imprisonment. The counsel appeals to the judge, and says, "does it not so read?" "I know, says the judge, it says "ten days' imprisonment," but it means, "he shall be hanged upon the gallows." Just so our Limitarian brethren sit as judges of the law of God, and sentence their fellow creatures to endless misery, when God has never said so. We ask you to produce the law, the penalty of which is endless misery. You refer us to the law given to Adam.—

But what says that? "There hath not extent thereof shall that surely die." What death is that? You say it means eternal. But by what authority do you assert this? None at all. What says the Lawgiver? "Because thou hast hearkened unto the voice of thy wife."—What? You shall be eternally doomed? No. What then? You shall be exposed to eternal damnation? No such thing. What then? "Cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life."—Thorns also, and thistles shall it bring forth to thee; and thou shalt eat the herb of the field; 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.
EVANGELICAL MAGAZINE AND GOSPEL ADVOCATE.

Is there any thing in all this that looks like a penalty of endless punishment? Not at all. The power of the law, concerning the ten days' imprisonment means execution upon the gallows. You assert (but without any authority from God) that the penalty for transgressing the law given to Adam, is endless punishment, and that this penalty is to be inflicted, not after the dissolution of the body. Why then do you not maintain your ground? Why suffer Adam to escape the penalty? Why allege that the penalty is suspended for the purpose of extending pardon, or an exemption from the penalty? Is this consistent with the threatening? I Recollect the threatening is not conditional but unconditional, and unequivocal. "The day thou testest this of thow shalt surely die."—The Almighty did not say to Adam, you shall die unless you provide a Saviour to die in your room and stead—shalt die unless you repent and believe in that Saviour. No such provision as this appears in the threatening. The consequences of transgression are as unconditional and unequivocal, as is the great event of the salvation. Both are unconditional. The one is as just as much as the other.

But that the Divine government may stand unimpeached, upon your hypothesis, you refer us to the government of a Heathen king, in ancient days, or rather the days of darkness. The story has been told often. Let us repeat and examine it. A Heathen king issued an edict, that all persons guilty of a certain crime, should have both eyes plucked out. It also happened that the king's own son incurred the penalty. The king was exceedingly sorry; but that his law might not be magnified, and his son saved from total blindness, he consents to have one of his own eyes, and one only of his sons plucked out! Now what shall we infer from this conclusion? This: that the death of the son was the consequence; and, which he had declared should be executed unequivocally, so the omniscient God may do, and his throne stand unimpeached! Another inference we draw from this comparison, is this: that the Deity, to show the king the arbitrariness of such a law, suffered the king and his son to become the victims of its vengeance! This is the view you give of God's government. Its foundation is in unreason.

How often is this heathen story related for the purpose of strengthening and illustrating an abused and rotten theory! But note with the government of the Deity. He is Almighty and Omniscient, and will not suffer himself to be subjected to such a dilemma. He is too wise to be disappointed by any acts of wrong. He has never subjected his offspring to any law which he knew would be irremediable. He has made his creatures subject to vanity, only, by which means it will suffer them to infringe his laws by their own free will. Nothing such thing: for the creature (creation) itself shall be delivered from the bondage of corruption into the glorious liberty of the children of God."—Rom. viii. 21.

The Almighty would have declared thus: had he believed the penalty of God's law would hold millions of his creatures in eternal bondage? No; never. But before I close this communication, I would again propose the request—If there was a law given to man, the penalty of which is endless punishment, I hope some good Liminarian friend will tell us where it may be found. I will pause for the information.

A. C. [For the Magazine and Advocate.]

REV. MR. PUFFER.

It is necessary, at the present time, that we notice one Mr. Puffer, a Methodist preacher, who makes considerable noise in these parts by preaching against Universalism. The believers and vindicators of satan's kingdom and eternal reign, look to him as the great champion of endless sin and suffering—the man who is generally called upon to put down Universalism. Since Mr. Chase has been employed a portion of the time in the task of refuting the assertions of this man, and in and to preach the words of universal reconciliation, it has become highly necessary that this Mr. Puffer should pull out his blast against such pernicious doctrine.

I understand he preached at Jordan, not long since, and animadverted a little on Mr. C., and lately delivered there, on the subject of the sheep and goats. Not being present to hear Mr. Puffer, I am not prepared to give the result of his animadversions. But, as I have heard him preach in other places, some time since, against the doctrine of the restitution of all things, and as it had been remarked to me, that the same, or like animadversions have been repeated by him in other places, I think it not incompatible with the promotion of free inquiry to lay before the readers of the Magazine and Advocate some of his arguments and inferences. I would not enter into a particular examination of all that Mr. P. offered, in opposition to Universalism, and in favor of endless misery—this would swell this communication to a greater length than your paper will admit. I am to say, if Mr. P. quoted, and referred us to several passages of Scripture, and applied them to a future state (which he did) without proving that such passages had reference to a future state, it is enough, in answer to such an application of Scripture, that we affirm that such passages have a reference to the present life, and to no other period. Let assertions without proof, be answered by bare assertions. This is sufficient.

He remarks on a passage in Philippians iii. 10, the manner in which (he says) Universalists repel it as he had been taught. The passage stands thus: "That the name of Jesus Christ should be bowdow, of things in heaven, and things in earth, and things under the earth, and every tongue should confess that Jesus Christ is Lord, to the glory of God the Father." Mr. P. finds fault with Universalists because they make use of the passage as proof of their doctrine. He remarks that they quote the passage wrong—that, "every tongue should bow, every tongue should consent, &c." but he answers them: "the word is not shall, but should—every knee should bow, and every tongue should confess—that is, they should bow, they ought to bow—it is their duty to bow—and every tongue should—every tongue ought to confess, and shall confess, but should confess." Mr. P. contends that Universalists do much violence to the text by substituting the word shall for should, and complains that conviction is carried to the hearer that the substitution makes out universal salvation, whereas the text does not any shall, but should.

From the remarks that Mr. P. made at that time, we cannot but infer that he would have us to understand, that had the apostle said every knee shall bow, and every tongue shall confess, instead of should bow and shall confess, then Universalists have proof positive of universal salvation. We infer this from the fact, that Mr. P. faults Universalists because they substitute the word shall for should. But he must be ignorant of God's word, if he pretends to be, not to know that shall bow, and shall confess, is mentioned in other parts of the Scriptures, both in the Old and New Testaments.

A man that quotes as much Scripture as he does, ought not to be ignorant of this fact. Why should he be affected to be ignorant? If the apostle had said every knee shall bow, and every tongue shall confess, in Philippians, then Mr. P., it seems, believes he would have asserted universal salvation unequivocally. But as Mr. P. is a Methodist, he believes Paul taught that every knee ought to bow, and God would cause them to bow, were it not for the perverseness of the creature. If Mr. P. thinks there is so great a difference in the use of the words should and shall, I hope he will allow it in Isaiah xiv: 27, when the head hath said it shall not bow, and shall bow, and shall swear. See also, Romans xiv: 11, the words of the prophet quoted by this same apostle—"for it is written, saith the Lord, every knee shall bow to me, and every tongue should confess me." The text of the passage—the word shall is employed, not should. Mr. Puffer, your objections to the word shall, are removed. What, then, are your conclusions? Ought you not to allow from your own reasoning, that the passages teach universal salvation? The language in Philippians "shall confess" because the Lord to the glory of God the Father," seems to have some weight in your mind that spiritual worship was meant, in that you quoted the passage "no man can call Jesus Lord, but by the Holy Ghost," but you objects to the passage, "because the apostle says every tongue should confess, and not shall." But you will recollect that Isaiah xiv: 23, 24, says shall. If you object, and say the word shall is not to be applied universally, I answer, then the invocation in the universal which precedes the declaration shall bow, &c. The invitation is, "look
unto me, and be ye saved, all the ends of the earth." The declaration follows, and it is declared to the hearers of Almighy God, "I have sworn by myself, by the Lord, for they shall not return, that unto me every knee shall bow, and every tongue shall confess"—swear what? The next verse gives the information. You may say it does not assert, as the apostle does, "confess that Jesus Christ is Lord, to the glory of God the Father," or universal salvation. But what does the next verse assert? Does it not say, "every tongue shall confess, surely shall say, in the Lord have I righteousness and strength." Is not this synonymous with confessing that Jesus Christ is Lord, to the glory of God the Father? I am aware that you may say, the passage in Romans, which is quoted from Isaiah, has reference to a day of general judgment, when a final separation is to take place in the human family. But how does this comport with every tongue's swearing in the Lord they have righteousness and strength? Will those who are sentenced to endless misery, on the left hand of the Lord, they have righteousness and strength? Furthermore, Paul makes no mention of such a separation, in quoting this passage. We admit that he says, "for we must all stand before the judgment seat of Christ, for it is written. As I live, saith the Lord, every knee shall bow to me, and every tongue shall confess that Jesus Christ is Lord, to the glory of God the Father." But does this imply a separation? Paul does not say it. We are willing that the oath of the Almighty should decide what this universal bowing the knee, and confessing to God means. We are willing to allow that it means what it says, "surely shall say"—not should say, Mr. Fuller, but, "shall say in the Lord have I righteousness and strength"—and as Paul expresses it in Philippians, "confess that Jesus Christ is Lord, to the glory of God the Father."—You say, how do we know that it is not the word one in Isaiah—"surely shall say one in the Lord have I righteousness and strength," it being no part of the original, being added by the translators. The word one, it must be admitted, does not very well comport with the preceding context—every knee—every knee—every tongue. I shall not dispute that the translators were believers in your limited salvation. We may infer from their punctuation—placing a full period at the word one, and then inserting the word one, between shall and say, is well calculated to obscure, i. e. to the less discerning, the doctrine of universal salvation, so unequivocally asserted. However, they were honest enough to put the word one in itales. It is evident from the phraseology, that Paul had his eye on this passage, when he penned the passages in Romans and Philippians. He was a Jew, and familiar with the Jewish Scriptures. This universal swearing in the Lord they have righteousness and strength, agrees with confessing to God in Romans; and also the Philippians, confessing that Jesus Christ is Lord to the glory of God the Father. What Paul calls confessing to God—confessing that Jesus Christ is Lord to the glory of the Father—the prophet denominates swearing in the Lord righteousness and strength.—Paul not only says, every knee shall bow, and every tongue shall confess, but God hath declared by the mouth of Isaiah, that He had thus sworn with an oath, not only that every one shall but shall swear in the Lord, they have righteousness and strength. Isaiah says, I have sworn. Paul alludes to this oath, and says "because God could swear by no greater, he swore by himself." This promise was intimated to our first parent—was confirmed by an oath unto Abraham, Isaac, and Jacob. Peter alludes to this oath, and what is termed, all nations, all families, every knee, every tongue, things in heaven, things in earth, and things under the earth, he terms, "all the kindreds of the earth." Acts iii: 25. All are to be centered in Christ, the seed, who was appointed to bruise the serpent's head—to gather together, in One, all things in Christ. In fine, the re- heading of all in Christ appears to be the scope, the sum, the substance and constant theme of the apostles—yes, of Christ, and all the "holy prophets since the world began." Acts iii: 21. This appears to have been the grand design of the Deity from the beginning, when "creation's handy work began." The creature (creation) shall be delivered from the bondage of corruption, and made partaker of the glorious liberty of the children of God. Rom. viii: 21. All things shall be swallowed up in the Son—"and when all things shall be swallowed up to him, then shall the Son also himself be subject unto him that put all things under him that God may be all in all." 1 Cor. xv: 28. O how glorious—how worthy of a God! And yet how often, and how strenuously does Mr. Fuller put out his blast against this benevolent purpose of the Deity! How persevering are his authors to render this purpose abortive, and vindicate the interest of the wicked against the power of God, and Free-Will! Why is this so? Does it comport with the best feelings of his heart? Does he not pray that Satan's kingdom may be destroyed? Why then does he preach one thing and pray another, unless it be for filthy base's sake, or to please a gaping multitude? Are not the best feelings of his heart opposed to his preaching? I think he must answer, yes. And what proof has he of the doctrine of endless misery, a doctrine so obnoxious to the best feelings God can breathe through his creature spirits? Does he not know that the term is variously employed? Is it any term, from the Greek aion, or its derivative, which is rendered in English, eternal, everlasting, never, forever, forever and ever, age, world, &c. Does he not know that as Parkhurst says it "denotes duration, or continuance of time, but with great variety!" Does he not know that the term is used in the plural number, Eph. ii: 7, Heb. i: 2, Matthew xii: 32? How many eternities are there, if, where it occurs in these passages, it means eternity! Does he not know that the Scriptures also speak of the end of the aion? Matt. xiii: 39, 40, and xxiv: 3, and xxviii: 20? Oh! a period before the aions began? 1. Cor. ii: 7. The beginning and end of the aions? Eph. iii: 8, Heb. i: 3. But does eternity begin or end? Is the doctrine of endless misery a mere mention, term, which is thus variously employed? We have a mighty foundation! Do you not know these things Mr. Fuller? (if this article should ever meet your eye.) Why then build an eternity of misery on such a term, contrary to thy best feelings, and contrary to Almighty God! If then asked what other terms we have to build an eternity of happiness upon, we answer, we have the Greek okalatoz, of shortness, endless, immortal, incorruptible—terms which are never in the Scriptures, applied to misery. More than this, we have the benevolent and unchangeable nature of Almighty God, visible in all creation, independent of these terms. Think of these things, Brother Puffin—you and one thing more: that then you build the kingdom of heaven on these immortal, eternal, incorruptible, terms given in the Scriptures, applied to misery. More than this, we have the benevolent and unchangeable nature of Almighty God, visible in all creation, independent of these terms. A. C. Ebenezer, June, 1831.
are left unto them desolate, and thus they have discovered the folly and misery in suffering under one and the other hand of the Lord over God's heritage. But it may be asked, what was the efficient cause of this great moral, political, and religious change in the Jewish nation? The answer is recorded in the verse preceding the one, "the good land is perished out of the land; there is none upright among men: they all lie in wait for blood; they hunt every man his brother with a net." They ride prosperous-ly over this flood of misery, blood and destruction, and, says the text, "that they may do evil with both hands earnestly."—the prince and the judge ask for a reward, (for money is power,) whilst the great man utters his mischievous desire to wrap it up.

Money, then, appears to have been the principal object amongst the princes and judges of Israel—without it, they were confident of not being able to do "evil with both hands earnestly." But by what process did they manage to "wrap up," or conceal their schemes from the eyes of the people? It was under the spiritual influence of the Church and Religion! The prophet in the 3d chap. in forms us how they managed. "They," said he, "build up Zion with blood, and Jerusalem with iniquity: the heads thereof judge for reward—the priests teach for hire—the prophets divine for money, yet will they lean upon the Lord and say, 'is not the Lord among us?'" Such were the characters, who pretended to build up Zion, in the days of old—they made every exertion to accumulate wealth, for this was their object, and to prevent all suspicion, "they could lean upon the Lord," and in the spirit of falsehood predict "no evil shall come upon us." But are we compelled to turn to the rejected house of Israel for the production of such great men as these? Now but let us ask ourselves the question—what do those heads, and what is the object of all their almost numberless missionary, tract, rag-bag, cent, tea, tobacco and muff sacrifices? Is it because the elect are in jeopardy? Is it because they are daily sinking into endless miseries and sins, and are in need of ex-ertions and prayers? Is it because there is a mere possibility of saving a reprobate? or is it that these self-styled Orthodox may be enabled to carry on the craft of spiritual wickedness in high places, and in very deed, do it with both hands earnestly? Well did the apostle say, "the love of money is the root of all evil."

But it is said that the Hebræans are in danger, and that these creatures are sympathetically famed for their belief. Propitious homes and happy abodes are blessings of God—the love which works no ill to its neighbor;—shall we rob the poor and penniless, the orphans and the widow, in America, to save the Hebræan, if God cares nought about them? Is it not Pharisaical pretension? Look at the manner in which these do their work; they have prepared for fashionable work, where to make up cushions, place the pincers, pietish blue—lend the dirk of bells—behold the style and grandeur within—from this, let the mind but glance through the hovels of wretchedness and want, within the circle of your own acquire-
tance, (I speak to all men,) and with these scenes before you, and with the love of God in your heart, stretch forth the cheering hand of charity, and where will your bounty fall? Will it not fall at the door of suffering humanity, regardless of this fashionable beggary, or the pompous frouzes of religious quacks? The mighty influence which the heads of a nation, have over the common people, is almost incalculable; but that of the clergy is still greater. They come in heaven's name—ah, yes; their faces are long, to bespeak the solemnity of their hearts, and bid us all to yield to this, then is a strong hand of spiritual wickedness, and for the perpetuity of Christian liberty will need a guard. For when any man, or set of men, become so completely Orthodox in their own estimation, as to look down upon and contempt upon all others, who have the independance to plead for rationality and impartial justice in the administration of God's providence, then it is high time for the heterodox party to awake, for the opening of one door makes room for another; and, if we judge from the past, we may reasonably expect that our spiritual princes and judges, will eventually be enabled to do evil, to both religion and law, earnestly. They are already ask for reward, not only in this world, but in the next; and what is the most marvelous, it is for being infinitely wicked here. They will speak very politely of a religious tax—they will talk of the happiness of the people, when religion is protected by the laws of the nation. Yes, brethren, and like the great men of Israel they will pocket our cash, and under the plumes cloak of a solemn mockery, "will they wrap it up." Therefore, according to the language of the text, "the great man utters his mischievous desire." From this expression, we see in what light God viewed the great mischiefs and princes of Israel. They were not content in doing evil with both hands, but they were mischievous even in desire. And should we turn our attention to the Reverend Doctors of professed piety, should we not behold, with horror, their scheming? Their mischievous desires may be seen in their ex-
pressions to suppress the sentiments of liberal Christianity. They have reverted to every species of anomalies, under the abased name of Jesus, for the advancement of their sectarian desires. But what is worse, they will falsify the sentiments of the Gospel; they tell us, a person believing God to be universally, unchangeably, and impartially good, cannot die happy! (what has he to fear?) and that all those who pretend to believe it, renounce it upon the bed of death, and embrace a belief in the soul-distressing curse of an endless hell—a belief which is found no where, but in the dark, convulsive creeds of a disordered brain. But shall we, who have not so learned? Christ, dare to en-
force upon our brethren, that a belief in a malignant devil—a belief in the eternity of unqualified gods, is better calculated to ensure peace in this trying moment than the benign religion of Jesus, which breathes "peace on earth and good will toward men," and with a loss of popular respectability, with nonintercourse in business, being debarred the privilege of raising the hand in the common courts of justice, and with the loss of every free printing press in America, all such sentiments may disappear. Brethren of the Abrahamic faith, without a continuation of your exertions to enlighten those of your brethren who sit in the regions and shadows of moral death, spiritual ignorance will abound; darkness, which may be felt, known; actual miseries triumph; law and tyranny, under the mask of religion, wield the sword, like a thunderbolt of war; and an ungodly, avaricious priesthood silence those whom they deem heretics, with the strength of your cash, and the religion of Nero.

David also informs us of another plot discovered among the great men of Israel. They attempted to limit the great God of the universe! viewing themselves to be the only ones worthy of heavenly protector; they attempted to rob God of the greatest magnitude to even sup or sustenance of another nation. And should we rannek the fields of thought, how great, think ye, would be our researches, to find the same old Jewish relics which at present, exclude us from the ceremonies of eating bread, and drinking wine with others, simply, because we trust in the living God who is the Saviour of all men, especially those that believe? Now should we but throw the mantle of Christian charity over this, might we not yet inquire, why do the Hebræans rage at our liberties and the people imagine a vain thing?—why do they set at naught their brother for whom Christ died? and why do they cry to finite beings, just like themselves, "at a distance, O! at a distance ye-profane?" for I am more ho-
est, I am more holy. Is it not possible, that they claim the privilege of setting up a standard of faith for their neighbors, as exclusive as their own; and is it not that they, ultimately, may say to the Heaven-born messenger of reconciling truth, "thus far mayest thou come, and here shall thy proud voice be silenced"? Did our Louisiana brethren not limit the love and affections of God, reason; and revelation would compel them to receive all men as brethren—they would blush for the man who would dare to judge for reward in matters of religion, or even utter a desire in favor of worldly mischief. Brethren, then let us open wide the doors of our understanding—commit all printed, partial, selfish creeds to the flames of Him who shall "burn up the chaff with unquenchable fire." Be honest—laze bare the secrets of our own hearts, and by the ex-
ploration of reason, the touchstone of truth and revelation, and then to the glorification of human nature, the mischievous desires of
BEWARE!
The American Sunday School Union.

The cunning manuvering of this mandemoth and influential institution, to get a charter of incorporation from the legislature of Pennsylvania, will long be remembered—but let it be remembered to some purpose! The legislature of Pennsylvania have investigated the character of the institution, from the foundation upward, and by an almost unanimous vote have declared it unworthy of legislative support or public patronage—a sectarian institution, designed to train up the rising generation for the basest of all political purposes. Since then, this National Society has crept into her dark corners and hatched up a better plan to effect her nefarious designs. Raising the hue and cry against the increase of the Catholics—the dangers of Papal supremacy and a Spanish Inquisition, they suddenly came forward with Sunday Schools as the only preventive. The valley of the Mississippi, from its fertility and vast extent, is destined in but a few years to support a population, equal to that east of the Allegheny at least, and, of course, will be able to control, by its unanimous movements, this extensive nation. Hence the importance of establishing schools in that valley, so that in ten years, or at farthest twenty, the political power of the country will be in the hands of those who have been educated in Sunday Schools.

Now we come to the gist of the story. Last winter, as our readers may remember, a meeting of the friends of Sunday Schools was called, and held, in a Presbyterian church in Washington city. The most prominent members of Congress, heads of departments, and strangers, were invited, and speeches of warm approbation and letters of commendation were procured from the President of the United States, Daniel Webster, William Wirt, and several other eminent statesmen. Why was this done? The question of a Charter, to be granted by Congress to the American Sunday School Union, may probably come before this House in an official capacity, and it is well to procure their consent, as individuals, beforehand. Thus will they be obliged to approbate the Union, as heretofore, or (what few have courage to do,) acknowledge that they have been made the dupes and tools of Doctor Ely, & Co., and back out with the best grace possible. We do believe that petitions on this subject are now ready for signatures. Fresmen, awake! Are you great men captives in the enemy’s camp? Have they sacrificed you on the altar of the Christian party in politics? Look around you—examine well whom you may and whom may not trust, and be ready, yourselves, for prompt, decided, unremitting efforts in the cause of civil and religious freedom. No representative in Congress can refuse to express his views on any subject which, like this, may probably come before him—and those views should be known to be in accordance with the sentiments of the people—never merely with those of a few doctors of a sick system of Divinity. Another fact to strengthen suspicion on this subject—Doctor Ely has copied, into the Philadelphia, and written, we think, articles to shew the usefulness of the U. S. Bank, and that Congress has a right to grant it a charter.—Why the Doctor should enter the political arena, on this subject, we cannot surmise, unless it was to prepare the way for the assertion that Congress had the right to charter the Sunday School Union.

Since the Mississippi crusade began $34,000 have been collected to aid the plans; and so sanguine of success are the plotters, that they have expended about fourteen thousand, over and above the amount received, in prosecuting the work. Fresmen, awake! G.

A SHORT DIALOGUE.

Parson C.—How is it Mr. F., that I have not seen you in my meeting this long time, and in addition to this, hear that you have been seen at the Universalist meeting in this place? Is this true?

Mr. F. It is all true, Parson C.

Parson C. What can be your motive in this?

Are you apostatising from the true faith?

Mr. F. Not at all, sir, I have but just found the true faith; I might have heard you preach till you are grey with age, and yet never heard the Gospel, nor known the peace of believing.

Parson C. What do I hear? Do not I preach the gospel? and do not I establish my doctrine clear as the light of the sun?

Mr. F. Not to my understanding: for the gospel is ‘t good tidings of great joy which shall be to all people.’ This you never preach; but on the contrary you preach sad tidings of great lamentation to the majority of mankind. And so far from proving your doctrine true by the Bible, your only authority is the Confession and Catechism. How long is it since I heard you boldly proclaiming the doctrine of particular election and reprobation, and citing as proof, these words from your Confession: ‘By the decree of God, for the manifestation of his glory, some men and angels are predestinated unto everlasting life, and others foreordained to everlasting death. These angels and men thus predestinated and foreordained are unchangedly designed; and their number is so certain and definite that it cannot be either increased or diminished?’ Now where is your proof in the Bible of any such doctrine as this? There is none—on the contrary the whole tenor of the gospel is in direct opposition to such a system. And yet, notwithstanding this unsalvageable de-
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immediately, and endeavor to with them back to the truth. I will see you again ere long, and O! I warn you, even now, to repent and return to the church before it is forever too late. Good morning.

Exit Parson C.

Mr. F. What a bluster parson C. is! In Well, I know it would be so. But he will be in greater trouble yet, within two years, unless he changes his doctrine and style of preaching. As for bringing these Universalists back to Calvinism, he will never do it: for they have become too much enlightened for that; and the number of converts from Orthodoxy to Universalism is daily increasing.

A CALL.

To the REV. D. C. LANSING, D. D.,
Pastor of the Second Presbyterian Church, Utica.

Rev. Sir,—In the Albany Telegraph and Christian Register, of the 18th inst. we find the following anecdote in an extract of a letter said to have been written in Philadelphia, on May 29th, by a correspondent of the N. Y. Evangelist. The writer says it was recounted to him by a lady, in Dr. Skinner's church, Philadelphia, on the evening of May 27th. Here is the anecdote:

A Universalist.—A young man who was a Universalist, one winter evening, thought he would go and hear a Universalist preacher. It was cold and windy. He blew his cloak over his head, and decided to go whither the wind would blow him: and it blew him up to the door of Dr. Lansing's Session Room. Dr. L. was speaking on the absurdity of sinners waiting God's time. The young man was much aided. His distress was deep. Prey-ers were offered for him: and while kneeling he experienced a great change. He arose, and said he was in a now world, and that he loved them all. He is now a zealous professor of religion.

Now, Rev. sir, the report has frequently gone forth from this place that one or more Universalists had been converted to the doctrine of endless misery; and has often been contradicted verbally, and latterly it has been tacitly publicly denied in the columns of the Magazine and Advocate. You have, in this anecdote, stated the report, and thus have shown that there must be a mistake, or a falsehood, between yourself and between your brethren in the faith, and the many Universalists in this village who all deny that any Universalist has lost his faith in a world's salvation. That this mistake or falsehood may be put at rest—let it be on which side it may—we would respectfully request your self, or some of your congregation who are acquainted with the facts, to forward to this office, the name and residence of the young man, alluded to in the above anecdote, that truth may be elicited and the public mind satisfied. We pledge ourselves that his name, when given, shall be published, and, if he proves to have been a Universalist, the fact be fairly and honorably acknowledged, in the columns of this paper.—With due respect yours, &c.

The Editor.

DOUBT—VAINGLORY—BARBARITY.

The reader is requested carefully to peruse the following article, together with the long article which elicited it, (that is, if he can procure it, as published in the Western Recorder of the 7th inst.) and then select that of the titles above named, which he thinks will best apply to the measures censured. Or, if he can fit them with a milder title, he is at liberty so to do, though, as yet, we cannot imitate him.

In reading the description of the late Jersamiah Evarts' dying moments, we have been shocked and disgusted at the infirmities of censure of his Universalist friends in embittering his dying moments; and adding weight to the excruciating pains of his dissolution. Mr. Evarts had certainly been one of the ablest advocates and servants of the missionary cause, in this country—his essays in favor of the Indian cause, the signature of William Penn, have been the most masterlike treatises on that side of the subject—and, so far as we can learn, his piety, and labors, and life, were, in the eyes of his Universalist brethren, as perfect, blameless, and worthy of eternal bliss as any man's could be. Yet, look at their conduct towards him in his dying moments. When his health had been broken by severe application to labor in a cause they pretend to esteem so highly, he sought a renovation in a southern climate; but in vain. He was laid on a bed of languishing pain and lingering death. He was at times so weak as to be unable to hear prayers, which were offered up for him in another room. Anodynes had to be administered. On the day of his decease, after sending messages of his dying affection to his relatives and friends, he was so exhausted as to say, "If the Lord give me more strength, I will speak again." Notwithstanding all this manifest weakness and pain, he was repeatedly asked question after question, relating to the state of his mind—his hopes of salvation, and the views he now had of missions, &c. Were they afraid of his salvation? Did they doubt the justice of the causes in which he had labored for them? Were they afraid they had overstated the merits of his labors on those subjects? If so; Does not our first title, doubt, apply to their conduct with great propriety? If they did not doubt on these subjects, why persist in irritating and reiterating, to the dying man, these inquiries in various shapes, and through the medium of various persons, until, in agony and despair, as it would seem, Mr. Evarts was forced to exclaim, with energy to his tormentors—"Look here!—look here!—if I am required to give intelligible answers, I must be prepared! I am in great pain!" If this cruelty was not excused, because pallid fears and tormenting doubts of his salvation, and the justice of their cause, reigned in their hearts, why was it excused? Why did their opening lips seem to require a sign from the dying man that their assuring hopes were not false? We have another,
but it is a worse excuse for their conduct. They might have believed that his dying speeches would advance the prosperity of the great Di- 
vine of the day—and, even after his death, aid in 
squeezing money from the people's pockets, 
to feed the avarice of an insatiable covetous 
priesthood—and thus they were led to wring 
the blood from his cooling heart, and 
coin them into that gold which is the alpha and 
omega of their mendicant religion. But if they 
deny this, and declare that vainglorying was 
not their object—what shall we think of their 
conduct? If they declare they had no doubt of 
salvation for their most able and pious friend— 
no doubt of the justice of that cause in which 
he sacrificed his health and his life—that they 
condemned him with impotencies, and emblazoned 
his dying words with oft-repeated questions, not 
for the vainglorious purpose of trumpeting his 
dying words to the world, for their pecunary 
benefit—then must we affix the latter title to 
their acts—for then barbarity to the dying will 
have been exercised, unless they should be able 
to show (what we do believe they cannot show) 
that some other and better motive prompted 
them. Either of these sayings are hard, we 
know, but are they harder than was the conduct 
that has elicited them? We feel persuaded 
that every discriminating mind will answer 
with us, "No!"

G.

**MINUTES**

**Of the Proceedings of the Southern, Boston, Western Union, and New Hampshire Associations of Universalists, for 1831.**

The Southern Association met at Hartford, Conn. on the 18th ult. Br. Homer Ballou, Moderator; and Br. T. Whittmore, Clerk. Received the Society in Danbury, Conn. into fellowship. Voted to suspend Josiah Dyke- 
man, of Danbury, until the next annual session, 
at which time he is required to show cause why 
fellowship shall not be wholly withdrawn.

Received Geo. W. Brooks, of New Marl- 
borough, Mass. as a candidate for the full 
fellowship of the Association, and recom- 
mended to all concerned, to treat said candidate 
according to the requirements of charity and 
brotherly faithfulness.

Adjourned to meet in Stafford, Conn. on the last Wednesday and 
Thursday in May, 1832. Circular by Br. 
Hosie Ballou. Sermons were preached by Brs. 
J. Flagg, M. B. Ballou, H. Ballou, L. S. Ever- 
cott, B. Whittmore, and H. Ballou, in the order 
here named. The following brethren also took 
part in the services, Brs. J. P. Fuller, T. Fisk, 
J. Boyden, jr., and M. Rayner.

Boston Association convened at the second 
Universalist church in Boston, on the 1st inst. 
Br. H. Ballou, Moderator, and L. R. Paige, 
Clerk. A letter of fellowship granted to Gil- 
man Noyes, and G. W. Brown permitted to 
withdraw his fellowship from the Association. 
Thanks of the Association tendered to Br. S. 
Cobb for the discourse delivered by him and a 
copy requested for publication. Br. H. Ballou 
chosen to preach an appropriate discourse at 
the next session. The societies in Marlboro' and 
Framingham, received into fellowship. Adjourn- 
ment to meet at Lowell, Mass. on the first Wed- 
nesday in June, 1832. Sermons were preached 
by Brs. L. Willis, S. Cobb, and Wm. Morse.

Twenty-one ministering brethren present.

The Western Union Association met at Cincin- 
nati, Ohio, on the 21st and 22d ult. Letters of 
fellowship were granted to Peter Yeat and Al- 
fred Carder, and ordination conferred on Rob- 
ert Smith and L. F. W. Andrews. A consti- 
tution was adopted and a committee appointed 
to take into consideration the expediency of es-

**NEW PAPERS.**

"Genius of Christianity, and Harbinger of Peace." This is published as a specimen number of the proposed publication, by J. T. Par- 
er, in Castletown, Vt., at $2 per annum, payable in advance. In character it is decidedly 
Universalist and liberal, and for its editor's sake we wish it either a sufficient patronage, or a cessation with the present number. The 
second number is to appear in September next.

"The Defender of our Religious Rights and Liberties," by I. Bunker, late editor of the Salfina 
Herald, has been received. It is published weekly, in Albany, at $2 per annum. Mr. 
Bunker has taken some exceptions at our former notice of him and the then intended work, 
which we shall attend to as soon as time and room 
will permit. The character of the work is, 
partiality to no sect—defence of the rights of all.

**REMOVAL.**

Br. L. L. Sadler has removed from South 
Pembroke, to Le Roy, Genesee county N.Y., to 
take the pastoral charge of the society in that 
place, and wishes all his letters, packages and 
papers to be directed, in future to that place.
POETRY.

From Marie A. Waltz: London Poetical Album.

THE THREE TARANTULAS.

Written to the Oysters, Richmond, England, by Herbert Knowles.

Me thinks it is good to be here; if thou wilt, let us make a tableau: one for thee, one for Moses, and one for Ellen.

Me thinks it is good to be here—

If thou wilt, let us be here; but for the present we are better abroad.

But the shadows of eve, that encompass with gloom

The abodes of the dead, and the place of the tomb.

shall we build to Ambition? Ah! no, yes; he shrinketh away—

For see! they would pin him below

In a dark, narrow cave, and begin with cold clay,

To the messmate of reptiles a peer and a prey.

unto beauty? Ah, no!—she forgets

The charm, that she willed before,

Nor knows the fruit, that she flaps

The skin, that but yesterday, fools could adore

For the smoothness it held, or the time which it wore.

shall we build to the pride of Praise?

To the trappings that dizen the proudest?—

Ah! they are all laid aside!

For beauty with neither ornament allowed,

Save the long-winded shrub, and the fringe of the shrub.

unto riches? Ah! in vain—

Who here in their dreams have been hid,

Their wealth is all squandered again—and

Here, in the grave, are all metals melted,

Save the lined skin that doth shine on the coffins cold.

To the pleasures that Mirth can afford,

The revel, the laugh, and the tear!

Ah! here is a plentiful Board;

But the guests are all mite as their cheerless plight,

And none but the Worms is a reveler here.

shall we build to Afection and Love?

Ah! no! they have withered and died,

Or fed, with the spirit, above?

Friends, brothers, and sisters, are laid, side by side—

Yet none have solaced, and none have replied.

unto sorrow?—The dead cannot give;

Nor see, nor a sigh move mine ear.

What composition itself could relieve?

Ah! sweetly they shiver, nor love, nor hope, nor fear,

Peace, peace, is the watchword—the only here one!

unto death?—to whom monarchs must bow—

Ah! not to digital fame,

And here, there are trophies none

Beneath the cold heart, and around the dark stone,

And the sign of a sceptre that none may disown.

The first Tarbutton to Hope we will build,

And look for the sleepers around us as they rest.

The second in Pity, which insolent is fulfilled,

And the third to the Lamb of the Great Sacrifice,

Who bespeeched them both when he rose to the skies!

Religious Notices.

By DEEDICATION AT LITTLE.—The Universalist Meeting-house lately erected at Little, Bronx county, N. Y., will be dedicated to the worship of God, on Wednesday, July 5th, precisely, and be opened for the occasion by Dr. B. Skinner, of Utica.

Br. John B. Wakeman will preach at Cedarville, on the second Sunday in July.

Br. J. M. Miles will preach at the School-house, near Cel. D. Lavoie's, on the first Sunday in July, morning and afternoon; and will meet Br. J. Chase, at Gen. Earle's, at 6 o'clock, P. M., and day.

Br. J. Chase, Jr., will preach at or near Br. Garlock's, in the town of Skaneateles, on the west side of the lake, on Monday evening, July 4th, at 6 o'clock, P. M.


Br. W. Bullard will preach at Hartwick, Oswego co., on the third Sunday in July, and will lecture at 5 P. M. on the 5th, in the neighborhood, as the friends there may appoint.

Br. A. B. Grosh will preach at Sullivan, on the first Sunday in July, and will lecture at Cataract in the evening of said day, if thought proper, by the friends in that place.

MARRIAGE.

In this village, on Wednesday evening last, by Rev. Mr. Skinner, Mr. Grice from Mrs. Harriett Newell, all of this place.

DEATHS.

In Spafford, (recently a part of Marcellus,) Onondaga county, on the 6th inst., of consumption, Mrs. F. A. Wilson, aged 31, according to the lease of the 58th year of her age.

For eighteen years Mrs. Russell was a true believer in Universalism, she never wavered from her faith by her words, and advancing in the work of the Redeemer over our race, she shows to all, in all the world, her emblem, and the love which she held in her last moments, to the last moment of her life, 25, to a large and sympathizing audience. J. C. Sh.

In Homer, on the 5th inst., of consumption, Mrs. A. R. Hungerford, aged 32 years, 5 months, 2 days, the daughter of Mr. Thomas Hungerford, and the wife of Mr. John Hungerford, in the 22nd year of her age. Regretted in life, her memory will be long, and tenderly cherished by her friends. For salvation, the tears also of the neighbors will not be scarce, and the righteously—not in an arm of flesh—but in the unbounded grace of God, manacled through "the favor of the world." A. J. G.

WOMAN.

In no situation, and under no circumstances, does the female character appear to such advantage as when watching beside the bed of sickness. The chamber of disease may indeed be said to be woman's home. We there behold her in her loveliest, most attractive point of view: free from all bodily chains, free from all the cares of the world, free—the active, yet quiet; gentle, patient, uncomplaining, vigilant, earnest. Every effort in the female character, as we see it from the life and death, in the inward and outward life, of every woman, sets the feminine character, is that called forth; while the passive strength of mind that had hitherto shone without mention, now comes to light. The woman to whom step she moves about the chamber of the invalid; our woman to whom the sunshine of daylight comes through the windows, their quick, kind glance, to interpret the muttered wish, and supply the half-forgotten wish. She smoothes with careful hand the unsteady pillow which supports the head of him who is lying, or with cool hand soothed the fevered brow, or to the glass and polished lips the grateful draught; happy if she met one kind glance in payment for her labor of love. Here is the low voice that breaks of breath, and hope—of health—in store for happy days to come; or tell of better and of heavenly rest, where neither sin nor disease can come—where the dark power of death no more shall have dominion over the flesh, suffering, perishing. Throughout the dim, silent watchfulness of that night, when all around are hushed in sleep, is there to keep hour lively, and to hold communion with her God, and silently lift up her heart in fervent prayer, for the prolongment of a life, for which she cheerfully would endure every trial, on earth, as on heaven, when exhausted nature sinks to brief repose, her fidelity is denied. Even in sleep she seems awake to this one great object of her care. She starts and rises from her slumber, raises her drooping head, wakens with dreamy eyes the face she loves, yet at a distance. The sound of the clock, or distant sound, that formerly had passed unheard, or only served as lullaby to her sweet sleep. In sleep she becomes awakened to this one great object of her care. She starts and rises from her slumber, raises her drooping head, wakens with dreamy eyes the face she loves, yet at a distance. The sound of the clock, or distant sound, that formerly had passed unheard, or only served as lullaby to her sweet sleep.

PARENTAL LOVE.

No child ever loved a parent, as the parent loved him. It cannot be. We are all so far removed from those who are helpless and dependent upon us, than they do in us. Our children forget us; we wander away from us; conditions change; we are not so living in our children as the friends of the neighborhood. But the friends of the neighborhood, they are so living in the neighborhood, as the friends there may appoint.

Br. A. B. Grosh will preach at Sullivan, on the first Sunday in July, and will lecture at Cataract in the evening of said day, if thought proper, by the friends in that place.

LETTERS CONTAINING REMITTANCES.

Received at this office during the week, ending June 29th

A. B. Spencer, Esq. — L. S. Le Roy, 88 — W. A.

D. T. S. Gardiner, (Maj.) — I. W. Galvin, 55 — W.

A. P. Surnich, Springs — H. W. Paradox, 55 — W.

I. R. Blooming — A. M. Onondaga Hollow, 81 —

P. M. Adam, (Maj.) — P. M. Andersons, 92 —

J. G. Marient, (Pa.) — H. H. Springs, (Gulf) 81

The Magazone and Advocate, IS PUBLISHED EVERY SUNDAY, BY DOLPHUS SKINNER, Proprietor.

PERMIS.—To Mail and Office Subscribers, $1.50 per annum. To other friends, $2.00 per annum. Or paid in three months, at the time of enrolling. No subscription received for less than one year. For the money paid in advance, a subscription is continued till all arrearages are paid, except at the discretion of the Publisher. Agents, Agents, Agents, etc. R. J. Newcomb, Printer, Genesee-Street, near the line of the Western Railroad, who receive their papers by a carrier, 26 per annum payable half-yearly in advance.

A. BR. E. K. GROSH, Printer, Genesee-street, facing Devoce, nearly opposite the Universalist Church.
THE PREACHER.

A false balance is abomination to the Lord; but a just weight is his delight—Proverbs, 11:17.

In searching the Scriptures, all honest men aim at, and expect to find truth. And, although skeptical minds may imagine that they see it arrayed in various colors—too much so for their little and finite conceptions—and some prejudiced believers, that it is rife with misery to a certain portion of mankind; yet the judiciously observant cannot but see, that while both those classes of searchers err, they do so against light and knowledge, byweighing the attributes and character of their Creator and God in false balances—namely, their own paltry ideas of right and justice. Now this is not as it should be; for if man once admits the existence of a being who is so powerful and skilful as to have built our beautiful earth and the millions of mighty worlds which surround it, and to have created man and given him the vast supply of boundless thoughts which are constantlycoursing through his brain,—it is unjust— it is beneath human nature—it is a sin on our existence, to attempt to bound with limited ideas, fashioned for finite creatures, the power, the wisdom, the justice, the love, of a being so wonderful. Men see the green buds and bursting blossoms put forth in the joyful spring-time, but know not how the wonder is produced; may, more, they cannot even tell how the little mote, which oft-times dimming the natural sight, is cherished in existence; and yet, with a goodly portion of impudence, with their mind's eye, which is even more blinded than the natural one, they pretend to scan the immeasurable Jehovah, and to weigh infinite love in the balance which, when even finite love is put in opposition to human knowledge, often forces the latter to "kicking the beam." This is what we call a false balance, and is what was evidently intended by the moral teacher who penned the sentiment which we have chosen for our text. But the modern professing Christians appear to be unacquainted with this important fact; and why?—is it disputable—is it that which may be cavilled at? We think not. The truth lies far beyond; and that truth consists in the words, "to weigh, popluarity. Men are so tickled with the music of their own pharisaical deeds, that even their God's character must be reviled in order for them to obtain a little base applause from the flattering multitude. The thing has been superatly plain (some, the cabalistic Orthodox can probably tell,) to say base things about the Most High; and when our clergy have garnered up, at their manufactories, a sufficient quantity of cant theology, they go about through the country, sweeping the earth with their "besoms of destruction," I know they are good. Given their monstrous instruments are well nigh worn to the shafts, and men are beginning to give a "just weight" of glory to him to whom glory is due! Yet there is so much selfishness in the world, that we oft-times find people disposed to clothe a bad opinion, rather than to acknowledge error and embrace the truth.

But what are these false balances, which are now made the standard of true righteousness? Let us examine. That man is a Christian only, who can honestly be said, being a regular attendant at church, on Sunday, and who speaks spiritually on temporal subjects; who wears a countenance, designed by his Maker to be pleasing, a gloom approaching the somber; who lectures little boys and ignorant men at the corners of the streets; who is bent full of devotion in the sunshine, and who boasts of it, whatever may be the character of his actions during the darkness; in short, who grasps his influence in the hour of need; and, through his influence into the hearts of the very mighty religious societies which abound at the present day. Such a man would "pass muster" almost anywhere; and although we know there are many—some hope, very many—who are indeed honest in all these matters, yet the experience of every day must convince any rational being, that there exists not in the long catalogue of human absurdities, a hallucination so glaring as that which is palmed off upon a confiding public as religion—the standard—the "true weight." Try these things—weigh them in the scale of Reason, and see if, with the whole host in opposition. Truth does not at last preponderate.

But, may be, some one is honestly religious, and scrupulously honest, may say, Are these things really so? is not the coloring too deep—is not the balance whereby you weigh million of souls, something too false? My friends, as mortals we are fallible; and it is possible that fancy may be but generating a chimera; but probability inclines to the other side, and reason discerns the vanities and fallacy, and a just force not too far away from home, for these things, lets us look among those whom we know—those with whom we hold daily converse—and let us keep a strict watch even on our own thresholds. Let us not be deluded by that "famous nature"—the "majestic nature"—and judge by the knowledge so gleamed, of the things that are past.
But, again: we reply to another species of error which exists, and has a wide range at the present day; namely, that of drawing unnatural deductions from plain and clear passages of Scripture, and of twisting and misquoting passages; thereby forming a false balance, and by means of which, they try to compute the doctrine of the exalted Christ, 'the only name under which there is salvation in this world; and denying that there is no other name given among men whereby they must be saved; but that one fold, one only fold, God has given to humanity. If one fold, one only fold, God, the Author, the Creator of that glorious spark in mortality—is wanting in love to children? Dare we for a moment conceive that so foul and vile a passion for blood and carnage, exists in the bosom of the immortal, that he has made a certain portion—aye, a single one of his vast family to endure the tortures of an Orthodox hell? Yes; it seems there are some who dare; and that is what we mean by placing the creature above the Creator, by the palm of our own hand, the dominion over the head of the Deity!

But from this state of things we anticipate a glorious and a rapid change. When the mind of man, which is capable of the most exalted heights, becomes degraded so far below its nature; when the little spark, which was made for mounting to the heavens, lies glovering in the dust; when the portals of information are clogged up with unseemly prejudices; then we may naturally expect that reason, which is ever cultivated but for awhile, will rise with a burst of glory to her wonted seat in the heart, and, with the eloquence of truth, delineate on the tablet of the mind bright features in the plan of mercy, before unknown to glovering nature. That will be a revival indeed; not of insanity—not of madness; but of "reason in the soul!" Things are ripening for its accomplishment, directed by a Master hand. Passion's blasts are becoming fewer and fewer, the barriers between the true and the false, the discordant sounds. Then let us be up and doing; let us leave not a stone unturned for bringing about the great and glorious end—not of evangelizing the heathen before we are ourselves evangelized—not of planting colonies in the valley of Mississippi for the dissemination of knowledge among those who are, may be, quite as knowing as ourselves—nor in our Sunday nurseries, of "educating a set of men who shall one day hold the reins of government in their hands."—none of these; but of spreading wide the broad banner of Jehovah: bearing the glorious motto, "God is love," glittering in bold relief among its silken folds; and of displaying Truth in its purest form, the gospel, in all its grandeur, in all its power, infusing the degraded heathens of the present day into the very dust—not by blood and death, but through the influence of truth and love!

And, in order to facilitate this great work, let us address you. You can do much: much is given unto you, and of you much will be required. You have the care of our children; you have the forming of their young minds. Train them up in the way they should go; form their minds on the principles of right—fashion them to the standard of reason. Teach them that a false balance is abomination to the Lord; but that a just weight is his delight. Feed not the meat of the沟Nutts with the Rothschilds; but take them out into the fresh air, when the broad sun first stretches his golden wings above the far blue hills of the east, and, pointing to the bright streams of glory, explain to them the nature of that great Being who brought them into existence, whose goodness is inestimable, and the flash of whose eye lightens the wide expanse of heaven. Take them into the green fields—show them the yellow harvests and the bending orchards, and tell them, that God has given these to them. Make them to understand that the soul is elevated to the knowledge of God by the contemplation of his works. Take them out at evening when the mild radiance of sunset is flying about the snowy clouds, tinting them with the hues of glory—show them the fair and faithful resemblance between that fading scene and the glimmering spark of life which animates the bosom of the dying goodman, and bid them follow in his bright track that their end may be like his. Take them out into the deep night, and show them the stars of heaven—Explain to them the infinite grandeur, the divine harmony, with which all the celestial bodies move in their appointed courses. Teach them that the heavens instruct the earth to reverie its Author; that all which the globe contains should celebrate a creator God; and that the grand and superb work is not for man, an obscure and mysterious bargain; but that the whole structure of the universe is but the voice of nature.

In conclusion we would say, that when our children, the foundation of a coming age, while yet their "young ideas" are building and expanding, are taught the pure and lovely principles of Christianity, we may anticipate a revolution. For "The bright and glorious day is not far distant, when the shine of liberality, like a great watch fire in the heavens, shall flash to the earth's extremest bounds, and all shall know the goodness of the Lord, from the least even unto the greatest."

Columbus, Pa., May 20th, 1831.

Communications.

[For the Magazine and Advocate.]

FACTS IN RELATION TO THE LATE REVIVAL IN BELLEVILLE, ELLISBURGH, N. Y.

Messrs. Editors—Much has been said and written by the Orphic sect, relative to the subject above named; and great excitement and rejoicing has been exhibited by that party in view of what they have done in this place by their great revival. But I am of the opinion, that if they would look into the state of their management, and the fruits of their labor, the public would know better how to view and appreciate them than it now does, and would set the seal of righteous repro-
bution on such mad fanaticism, religious mania, and fatal delusion as the people have been the dupes of for a few weeks past.

I shall state a few of these facts for the serious consideration of the rational, intelligent and sober part of the community. A few (presumed by a few) of our meetings was commenced before the 21st of May, and ended on the 13th of June, inst. Baptists and Presbyterians begin to make preparations for it about ten days before, by holding meetings day and night, breaking the normal year of o’clock. The meetings were held at the Presbyterian church, and the Baptist church kept for an anxious room, the terms of admission into which, were, faith in an endless life.

The school in the Academy, (which had been in a flourishing condition,) containing about 50 scholars, was dismissed, as the instruction of students in science was totally neglected—the academy being literally turned into a pandemonium of religious phrenzy, and a virtual asylum for those who would not submit to be prosecuted in this moral temple. Mr. Danford Barney had a younger brother and sister in the Academy, and learning that the school had been dissolved, and the most extravagant fanaticism had taken the place of instruction, went in order to get them away from so dangerous and degraded a situation. He found his sister, in company with others, male and female, lying and wallowing on the floor, and cried, “sister, what are you about?” Trembling and bewildered she replied, “I dont know—I dont know—I have done as they told me to, and they said if I would do thus and so, I should get religion.” He then took her out, left her in a place of safe keeping and returned after his brother. He was persuaded to enter, but he was suspended, and the most extravagant fanaticism had taken the place of instruction, went in order to get them away from so dangerous and degraded a situation. Mr. Eaton, the Principal of the Academy, forcibly took the lad (the young brother) carried him out through another door, put him into the “anxious house” and kept him in close custody that he could not be obtained till the next morning.

Three or four persons evidently deranged—driven to insanity by the horrible descriptions of hell and Damnation—were sent away: one (Mr. Bates) is now a bowing maniac, and fears are entertained that he will be a maniac for the rest of his life. Physicians have been repeatedly called, in cases of sickness, supposed to result from the extravagances and excesses of these protracted and boisterous meetings.

A Mr. Orson Parker, a lawyer from Adams, and a young convert to Birdachism, a leading man in prayer, at one of the prayer meetings, told a Mr. Chase of Ellsborough, that if he would enter with every one, the door of the anxious room, take off his hat, kneel, and make a prayer of ten words, he (Mr. Parker) would give him ten dollars. Mr. C. called witnesses, who heard Mr. P. repeat the prayer, and propound the proposition his part of the agreement and demanded the money. Mr. P. evaded and refused to pay it. Mr. C. threatened to collect it by law. Mr. P.’s friends, seeing the difficulty, made out the cash, and paid it to Mr. C. saying, “The money (my right) may be the means of your salvation!”

Mr. Eaton, the Principal of the Academy, being reproved by the Trustees for his conduct, promised that the school should recommence that day, (i.e. the day in which the promise was made,) but that promise was not fulfilled—the school remained closed till after the termination of the fourteen days; and it is thought by many that the school is now completely ruined for the present.

The above is all substantially true—their facts, which, with many others of a similar character, can be proved by the testimony of many respectable witnesses, in a civil court if necessary. Let a candid and intelligent mind examine these facts, and you will see the fruits of the spirit of God, or of pure and undefiled religion. If the fairest portions of our country are thus to be laid in moral ruin, by the religious mania that of late has prevailed in our land, if respectable ministers of the Gospel, in high standing in their respective societies, give countenance to such extravagances; and if the generality of newspapers (particularly religious) in this country will publish accounts of such revivals as this with approbation, and call upon their readers to pray for the prevalence of them more and more; what, I would ask, is this country and its inhabitants coming to? And what must foreigners, who read of the wonderful things the Lord is doing in this country by means of revivals, think, when they come and witness these scenes of fanaticism and wickedness that are dignified with the name of revivals?

SINFULNESS OF UNBELIEF.

Messrs. Editors:—It is written in the Scriptures of Divine truth, that “all men have not faith,” 2 Thess. iii: 2.—Again, “Without faith it is impossible to please God,” Heb. xi: 6.—And “Whatsoever is not of faith is sin” Rom. xiv: 23.

Does it therefore follow, that all the thoughts, words, and actions of the unbeliever are sinful, and that God is displeased with all that men think, say, or do, until they are renewed by a true and living faith in God, through the Gospel?

An answer to the above will much oblige yours, &c.

S. M.

REPLY.

Unfortunately for Christianity, and for the world, when the translation of the Scriptures was made, and the version presented to the public by the并与, the language of the text was not only not changed to suit the mode of use, in churches and families, throughout Christendom, the eternal Father of native and unchanging goodness was regarded, almost universally, as possessed of the passions, and the properties of flesh and blood. The translators themselves, as shown by the sentiments and doctrines of the church, in those days, as well as their royal patron and dictator, and his subjects, were but a little removed from the animals that were subjected to the will of the mother church, from which they had emerged. Assuming the character of religious emendators, they proceeded to cleanse the outside of the cup and the platter, by banishing rather unaccountable fashions and vain and empty ceremonies of their ancestors, from the church; while they retained fifty times as many as were authorized by the original founders and propagators of the Gospel—and held and transmitted sentiments without the least foundation in reason, and injurious to the character of the Source of all goodness and truth. Among these may be classed the hatred and the love of Deity, exercised by turns, as the conduct of his subjects was good or bad. This, origin of these sentiments, was both a cause of the vices of body and of mind to propitiate the Divine favor. And these, for the same reason, with a trifling modification, are extensively practised in the present day—and practised too, with a view of the immutable Creator! But the unchangeable nature of the Deity can never admit of the application of the terms hatred, displeasure, &c. in the sense in which we understand them when applied to man. For owing to that perfection which unfolds all future events to the Divine mind, any cause of hatred, or displeasure, as a personal feeling, existing in the present, or any previous age, or hour, was just as certainly and as visibly before the eternal Mind, in the beginning, as it could be in the very moment in which it was acted. Love is the nature, and must be the constant and unalterable feeling of God, toward all the intelligent worlds in the universe, and there find no place among the attributes of Heaven.—

But if it have a place in the mind of God, it ever was, and ever will be there, and must be considered as an attribute, associated with love, wisdom, power, justice, mercy, goodness and truth, in the same Being, without change or mitigation! We have no objection to the terms hatred and displeasure, however, as they occur in Scripture, if they are explained by Scripture and reason, so as not to militate against the immutability of God.

The passages of Scripture introduced by "S. M.," according to common opinion; teach. 1. That all men have not faith—or all men do not believe the truth, 2. That none are pleased with every action, the thought and word, of those that have not faith, or do not believe the truth. 3. That there is a just cause for this displeasure; for whatever is done without the influence of a belief in the truth is sinful—Therefore, the sole and constant object of the example is to henceforward, and constantly displeasing to God. This, if I mistake not, is the Orthodox view of the
subject, and the uniform light in which they treat the works of the regenerate.

1. “all men have not faith.” I have long been of the opinion, that an appeal to the context of any passage of Scripture, will always decide the case, with nothing but clearness, at least for all common and candid purposes; yet we have also learned, that verbal criticisms have been so much resorted to, in polemical discussions, as to demand a short review of some cases on which there is no full satisfaction. Though in the instance of this text, the context, alone, will be enough for our purpose. In the verses preceding the words cited above, the apostle had exhorted his brethren—pray for us, that the word of the Lord may have free course and be glorified, even as it is among you; and that we may be delivered from unreasonable and wicked men—for all men have not faith— and he adds, in the next verse—

“But the Lord is faithful, who shall establish you, and keep you from evil, and shall bring you unto his holy kingdom, and to eternal life.”

1 Thess. 5:23, 24. (For though the Word of God is a light, it is not so to all men; for they are not all able to discern light and darkness.)

2. “all men have not faith, in the sense of being debauched with no one, is not to commit yourselves to them, for you know that all men have not faith, and are not worthy of confidence. But remember, the Lord is faithful—worthy of trust, because he will establish you, and keep you from evil, while these disorderly persons are seeking to disturb the Gospel, and to involve you in great and numberless evils. That all men have not faith, in the sense of belief, is not disputed by any one. But no one proves that all men will not be saved, and some to the knowledge of the truth. (1 Tim. iii: 14), finally, than that those who did not believe one year ago, but do now, are infidels.

2. “Without faith it is impossible to please God, for all are not of the same faith in this place of Scripture, but it is undoubtedly proper it should be added. The whole chapter in which it is found, speaks of the strong faith of the ancients, in the existence and perfection of the Creator and Lord of heaven and of earth. But I shall confine myself to the text just cited, and consider how far it has a bearing on the classification of “S. M.,” and the question he has presented for solution.

The word rendered place, in this passage, is rendered asylum in the American version—Enoch had this testimony, that he pleased God. I have given the subject a slight examination, and besides these two instances, I have not found that the word is used in the N. Testament, or in the New Testament, especially where the works of believers are spoken of. But why not? The word is compounded of a, which signifies well, and ares, pleasing, acceptable, and means pleasing well or very much, and this is always its sense, in whatever company it is found. No good reason can be given, therefore, why the term should not be fully translated in all the instances of its occurrence; and which we shall see would have preserved the passage under review, in a different light.

Mr. Parkhurst, on the word argues, informs us that the Seventy, in the history of Enoch, Gen. v: 22, 21, renders the Hebrew of to go with God, by arguee to reason. The Hebrew term means to change his feelings, or to make him proffer, or to love, where he did not love before. (For he loves the world while sinners, St. John iii: 16, Rom. v: 8.) But it means to go with God, or live agreeably to his requirements, to speak and act according to godliness. But who are best fitted to perform this part well? Surely not the Atheist. —Thoust the sentiment conveyed in the passage, when properly rendered, and fairly understood, is not, that the unbeliever can do nothing well, much less pleasing. But only, that he is not prepared to act his part well, or please very much. In that cometh to God, or that he would walk with God, or in the light of his truth, must be understood in a distinct sense. He is a rewarder of them that diligently seek him. I consider this a self-evident truth, and it is equally true, that, “without faith (in God) it is impossible to draw any motives to action from his existence—his perfections or purposes, his dispensations or promises. And as all these incentives to duty are lost to the unbeliever, he has no resources, but his scanty views of nature and philosophy, and the restraints which public morals and sentiments impose. And the text does not deny that these resources may, and do afford directions, and inspire a disposition to do well—to live virtuously to a certain extent, yet it is morally impossible for an Atheist to avoid very much in the end, a corrupt life, because the testimonies of pure and undefiled religion. I believe this to be the meaning of the apostle.

3. “Whatsoever is not of faith is sin.” The chapter in which these words occur, treats principally of the dispensations and difficulties in the church at Rome, arising from the diversity of opinion which prevailed among the members, respecting the observance of certain days, made sacred by the law and by long usage; and the eating of certain meats prohibited by the law, and esteemed unclean by the Jewish Christians. The last three verses of this chapter, including the text above cited, may be understood thus: I neither thee, nor destroy the work of God in the minds of weak, though of necessity, and for the sake of meat. All things that are proper for food are indeed pure in themselves considered; (see ver. 14,) but it is an evil for any man to eat to eat unsavourily to the weak brother. It is good, therefore, neither to eat flesh, nor to drink wine, nor to use any thing whereby the brother stumbleth, or is offended, or is made weak. Thus hast a correct faith concerneth these things. I allow, but have it in thy sight before God. From do not good in the midst of thy faith in such a manner as to cause unseasiness in those who think differently. Thou canst not but allow the correctness of what I here state, and, that its observance is of more importance to thyself and the cause of truth, than the mere gratification of thy own appetite, or the delight which may be had by men esteemed unlawful, while there is so great an abundance which is universally regarded as pure. And thou wilt be equally happy if thou followest my direction hereunto, and dost not eat, and drink to raise mirth and conglomeration, in that thou dost allow to be just. And he who doubtest the propriety of partaking of meats prohibited by the law, is also condemned, if he eat, because he eateth not with a full persuasion that it is just. For as to him who state any thing to be unclean, to him it is unclean (v. 14,) so whatever is not of faith, that which does not correspond with the views and consciences, of weak believers, on this subject, is sin, not only to them, but it is sin in thee, to give them trouble without benefitting thyself.

Knowing, as I presume I do, the mind of “S. M.” on this subject, one principal object he had in view, in proposing the question, and tendering that matter before the readers of the Magazine and Advocate. He has classed them as the Orthodox always have, and presented clearly the use they make of them. But an examination of their respective contexts, and contents, shows, that the passages have relation to each other, and do not prove, nor intimate, that an unbeliever can do nothing good or pleasing.

W. J. RESE.

[Rev. the Magazine and Advocate]

[New Societies.

Brs. Skinner and Goss—Our brethren in this village have, at length, succeeded in forming themselves into a society, notwithstanding the determined opposition against it, being raised, legally notified, was held for that purpose on the 7th ult. Trustees, a Clerk, and other officers were then chosen, and also a Committee to draft a Constitution. This was afterwards framed, and, being presented, was unanimously adopted. The society now appears in legal form. It is small, to be sure, consisting of twenty-two members only; but these are determined to persevere in "fighting the good fight of faith." Many of them in point of wealth, talent, virtue, influence and respectability, will compare with any that can be brought forward from the Presbyterian churches. Among them I might name Br. M. J. Bovee, and many others.

Our meetings continue to increase notwithstandings every effort is made to prevent it. It is a very desirable thing for him who seeks for popularity alone, to be called a Universalist, in this place, where the very name, like Nazareth of old, is stigmatized as something evil. Not only with ridicule and scorn are Universalists assailed, but already the sword of persecution is raised against us. The lines of distinction are drawn by the Calvinistic phalanx, and an effort passed, commanding the saints to go not forth, and 'the world's people' to come.
not near. For venturing to step beyond these lines, Mrs. Bowie was warned to set herself the anathema of the church. She was a member, yet dared to drink at the pure fountain of living waters. It was a horrid thing. Deacons were therefore sent to labor and expostulate with her, but to no effect. She continued to drink. Whereupon a council of holy members convened, and, in their deliberations, it was resolved, that Mrs. Betsey Bowie be suspended from communion with the church—Because, forsooth, she had the boldness to avow her belief in the desperately heretical notion that—"God is good unto all" and "will have all men to be saved." O, what sentiments! how anti-Calvinistic! But let this be a warning to all members of the Presbyterian churches. Let them beware, lest they should share the same fate. Rather let them expunge these heretical passages from their Bibles, and supply their place with others more orthodox, and there will be less danger of their being led astray.

There was also a respectable society of Unitarians in Unanvas county, on the 18th of May last. Messrs. William Patterson, Roderick Friese, and Lebbeus Howe, were chosen Trustees, and Dr. Braman, Clerk. The brethren in that place appear to be much engaged in promoting the cause of truth. Meetings are well attended and increasing. I have engagements to preach with them half the time. Bigotry and superstition are less apparent in that place than many others.

Formerly they enjoyed regular preaching. Some fifteen or twenty years ago, there was a flourishing society, known and represented in the Associations in this State. But from some cause or other it was suffered to die away. The new society has been built upon its ruins. Thus, therefore, may properly be termed a "revival of religion." May the Lord cause it to prosper.

Amsterdam, June 20, 1831. R. O. W.

"A LETTER To an Orthodox Minister on Revivals of religion, by Bernard Whitman, Boston; published by Gray and Bowen, 1831," 12mo. pp. 64.

This is the title of a pamphlet just published in Boston. It is pithy, pungent, and appropriate to the time in which it appears.

Mr. Whitman states, examines, and abundantly refutes the statements of an Orthodox minister (which in fact the ground assumed by Orthodox revivalists generally) that "such excitements were enjoyed by none but Orthodox denominations; that they were produced by scriptural means and measures, that they yielded the genuine fruits of the gospel; that they were the special work of the holy spirit, and that all who opposed them were enemies to the cause of Christ."

He refutes the first allegation, by referring to historical facts, and exhibiting abundant evidence that such excitements originated with John Wesley and George Whitefield, and have been produced alike by Methodists, Aulbaptists, Quakers, Calvinists, Episcopalians, Congregationalists, and others. He adds that all sorts of heterodox and Orthodox—that many ministers, belonging to these respective denominations who once believed in the efficacy, and endeavored to promote these popular excitements, have become fully satisfied of their pernicious tendency, and feel it their duty to oppose and endeavor to check them.

In meeting the second allegation, Mr. W. says:

"You assert that orthodox revivals are produced by scriptural means and measures. I think a plain statement of facts will prove your assertion untrue; and also convince you that most of the methods adopted for their production are unchristian. Let us then attend to the facts in question.

1. What is the first step to be taken in getting up an Orthodox revival? Prayer meetings. Your leaders become alarmed for the safety of their peculiar sentiments. They lament the rapid and extensive spread of a liberal and rational theology, and the danger it is to perpetuate a belief in human formulations. They determine to promote a religious ex- citement. They enlist the feelings and services of the more zealous, excitable, and officious church members. They commence operations by establishing frequent prayer meetings. You hold them at an early hour in the morning; you continue them to an unreasonable hour in the evening, and you appoint them for almost every day in the week. When assembled, you impress the special outpouring of the holy spirit; and you would have the ignorant believe, that a supernatural influence is actually exerted on the hearts of both saints and sinners, by which the former are revived and the latter converted. You have several prayers at each meeting, and several meetings each week, and the constant burden of your unceasing petition is uniformly the same; the special influences of the Almighty. You approach these men without respect or reverence, and talk to the eternal Jehovah as if he were your equal, and pledged to aid your party movements, and you narrate events of recent occurrence, and circumstances of present existence, as if he were ignorant of human transactions, and could receive directions from his sinful creatures. Your familiarity is disgusting to the most common and shocking to the most pious. You sometimes go so far as to call the names of individuals, families and denominations; and denote those who dissent from your doctrinal belief as infidels, emissaries of Satan, and enemies to all holiness. You even beseech the Lord to send trouble, anguish and affliction into their dwellings, and to shake them over the pit of hell. They are gradually excited through the influence of sympathy and combined exertion. You readily attribute this natural result of your belief and operations, to the supernatural influence of God Almighty. You proceed to believe, and express it, to others, believe, that this animal excitement is the special and immediate answer to your devotions.

Now can you call this first step for the production of a revival of religion? Can you call it Christian? Are you not in danger of being condemned by the preacher and of the church as maniacs? Do you not thereby virtually condemn the practice of our Saviour during his min- istry of his life, and explain his sayings by the rules of consistent interpretation. Did he not severely censure the Pharisees for their long and ostentatious prayers? Did he not solemnly admonish his disciples to avoid the vain repetition of the Hesban? Did he not assure them that they were not heard for their much speaking; and that their words were known to their Heavenly Father before their devotions ascended? Did he not furnish them with a form of prayer; short, comprehensive, charitable and dignified? Did he not declare that their Heavenly Father was more ready to give them his holy spirit, in his own manner, than earthly parents are to give good things to their children, and to compare the influence of the divine spirit to the blowing of the wind, and thus instruct them that the time and manner of its operation could not be discerned? In short, can you point to a passage in the whole Bible, in which Jesus ever authorized the appointment of frequent prayer meetings? ever directed Christians to pray for the special outpourings of the holy spirit? ever allowed an almost endless succession of repetitions in devotional exercise? ever instructed us to expect immediate and supernatural answers to our prayers? or ever encouraged us to make a distinction between the operations of the spirit and the results of our own thoughts and feelings? In saying this, I do not mean to say that God never taught any one to address the Deity with shocking familiarity or irreverent indecency; ever permitted his followers to pronounce those breath- less and pronunciation judgment on their hearts and characters? ever instructed us to expect immediate and supernatural answers to our prayers? or ever encouraged us to make a distinction between the operations of the spirit and the results of our own thoughts and feelings?

2. What is the second step to be taken in getting up an orthodox revival? Visiting from house to house. The promoters of the excitement sometimes district a village or town, and assign to each individual his share of the barren vineyard. More commonly the minister takes this labor wholly on his own shoulders, and is assisted in it by clerical assistants. They enter a house, and assemble its inmates. They make known the object of their visit, and either ask liberty or take liberty, to make a prayer. They inform the Almighty, that they are still in the gall of bitterness and bonds of iniquity; and they ask for the supernatural influences.
of his spirit to convert them from nature to grace. They then utter many sentiments which are calculated to operate on the feelings of the hearers, and advance many opinions which would be considered unwise in conversation. This mannered prayer, you follow with emotions of exhortations and de
unciations. You frequently assume an authoritative and dictatorial style of address. You often manifest an uncharitable and self-righteous temper. You seem to regard all who will not pronounce your shibboleth as old and young, as so many totally depraved wretches on the very brink of perdition. You threaten them over and over again with all the plagues of this world, and all the miseries of hell, unless they repent immediately. You sometimes take the young fe
males by the hand, and allow them a certain number of minutes to determine whether they will be saved or damned. You are very careful to visit those families in which the male members are opposed to your opera
ations. Without the blessing of husband, father, or brother; for you fear their presence and influence. In all this process, you design to frighten the timid, the weak, the young and the ignorant. In many families you meet with considerable success, and there is instrumental in creating alarm, terror, despair, reviling and hatred in once peaceful and united households. When your church members are sent around on this errand, it occasionally happens that the ignorant, and perhaps suspected zealot, thus insinuates his more vicious and pious neighbors. In both way the excitement is rendered more powerful and extensive.

Now can you call this second step for the promotion of a revival a scriptural measure? Will you pretend that this kind of visiting, and praying, and frightening was ever adopted by any inspired teacher? Is not the whole process virtually condemned by the example and instructions of our Saviour and his apostles? Did the heavenly Jesus ever visit the city of Jerusalem, and send his apostles to visit every individ
al and family? Did he ever ask the members of a household for liberty to pray in their presence; or ever proceeded to offer up devotions against their consent; or ever denounced them as unconverted in his ad
dress to his heavenly Father? Did he ever say to the fearful and distracting, that endless torments must be their portion unless they repented within a given number of minutes? Did he ever conduct unkindly, or univiously, or impolitely towards an indi
vidual or family? Did he send his apostles abroad to create terror, dismay, and ex
citement? Did he not charge them to say—peace be within this dwelling, whenever they enter houses? On the contrary, did he not level most of his denunciations against the loud professing, over zealous, madly proselyting Pharisees? Did he not censure them for their disfigured faces, their ostentatious prayers and alms-givings, their neglect of the weighty matters of the law, and their spiritual pride and self-righteous
ess. Did not the apostles severly reprove those who went creeping from house to

house to lead captive silly women? Did they not command those to be marked and avoided who caused divisions in families, neighborhoods and societies? Did they not rank busy-bodies in other people’s concerns, as the devilish iniquities? In these remarks, I would not be understood as disparaging pastoral visits; but you well know that pastoral visits and revival visits are as opposite as light and darkness. And I think every man must see that this latter practice is altogether unscriptural.

(The article continues.)

REMOVALS, &C.

Rev. O. A. Skinner of Woburn, Mass., has accepted an invitation to settle over the Universalist Church in the city of Baltim
ore. Rev. Gillman Noyes has been in
vited to the pastoral care of the Universalist Societies in Charlton and Brookfield, Mass. Rev. S. P. Skinner has removed to Wilmot
ton, Vt., from West Bridgewater, and entered upon the discharge of his du
ties as Pastor of the Universalist Society in that town. Rev. T. Whittemore delivered his valentorian discourse to the Society in Cambridgeport on Sunday the 25th ult., Rev. J. C. Newell, of Concord, Mass., has removed to Wilmington, Vt., to take the place of Mr. Skinner. Rev. F. A. Hoke
don has engaged to preach a part of the time the ensuing year to the First Parish in Sangus, Mass,—the same which was formerly Congregational and has recently come over to the side of truth. Rev. Christopher Robinson has engaged to preach a part of the time, the ensuing year with the Uni
versalist Society in Milford, Mass. The Rev. Edward Turner has dissolved his con
nection with the Unitarian Society in Charl
ton.

—Christian Intell.

MAGAZINE AND ADVOCATE.

DOLPHUS SKINNER, Editor and Proprietor.
AARON B. GROSH, Associate Editor.

Utica, Saturday, July 2, 1831.

This number commences the second half
year of the current volume of the Magazine and Advocate. Any who choose to become subscribers at this stage of the volume, can have that privilege. We can furnish a far more sub
scribers with the all back numbers of this vol
ume.

AGAIN.

To the Rev. D. C. Lannin, D. D.

Rev. Sir,—Great bodies move slowly, which may be one reason why our request of last week, (relative to the name and residence of the converted Universalist, spoken of by you, in Philadelphia, in May last,) has not been at
 tended to. But fearing that you and your church may be troubled with short memories, we again renew the request, that you will give us his name and residence, in order that, either your an
octime, or our denial may be established, and the public mind be satisfied on this subject.

Respectfully yours. The Editors.

THE LITERARY INSTITUTION.

Already have four Associations, by their unanimous votes on this subject, (for we fondly believe the St. Lawrence Association has also united her voice with the others,) resolved to support the New-York Convention, in the at
tempt to establish a Seminary of education, for the instruction of males and females in those branches which their intended stations and occu
pations in society may require.

The subscription papers are now in the hands of the Executive Committee, and we hope all to whom they may be sent, will exert them

several speedily to get the subscriptions of those within their reach, that, before another year, the building may be up, if not finished. We have no doubt, from the spirit already manifest
ed, that this can be done, and that the institution once open, will be attended with excellent teachers, a good library, the necessary apparatus, and upwards of one hundred pupils, as soon as the house shall be ready for occupancy. Indeed, a select school, which was intended to have been opened this summer by Br. S. R. Smith, although never publicly noticed, would have received the patronage of more than fifty pupils on the first day of its operations! Does not this fact speak volumes in favor, not only of the necessity which exists of having a literary semi
nary, but also of the all-sufficient patronage, which it may be expected, will be extended to it? Depend upon it, no failure can take place, and it must be a very superior seminary of learn
ing, if those who feel will but act, and act with a promptitude and energy worthy of the cause in which they are engaged.

G.

TO-CORRESPONDENTS.

H. G. (of Canton) poetry has been mislaid and cannot be found. When found, or another copy has been furnished, we will give it a place. The Dialogue, and The Protest, by W. I. Reese, the articles of "L. L. S." "R. Hul
bart," "Nemo," "J. C. Jr." and "A. M." are on hand, and shall be disposed of as fast as possible.

POSTAGE AND PAY.

Sometime in the winter or spring (last) we received a letter from a gentleman residing in Pennsylvania, requesting that we would send him this paper. He sent no pay for the paper, and did not pay the postage on his letter. For the sake of an experiment, we so far deviated from our usual custom as to send him the paper. Last week we received another letter from the same individual subjecting us a second time to postage on his account, and yet no remittance for the paper. Let it, then, be distinctly understood, that we shall henceforth answer no such orders as the above—that is, when total strangers, residing at a distance, of whom of course we can know nothing, order papers without sending the pay, and in addition to this, neglect
EVANGELICAL AND GOSPEL ADVOCATE.

paying the postage on their letters. For, is it not more proper that they should trust us, than that we should trust them, inasmuch, as we are known and pledged to the public, and the perma-

nency and punctuality of our paper established;

whereas they are altogether unknown to us? And above all, should they not pay the postage

on their orders?

BUFFALO.

We understand Br. Jacob Wood, of Troy, has been preaching for two or three Sundays past at Buffalo, to large and attentive congrega-

tions, and to very general acceptance and approbation. We sincerely hope the time to favor Zion in this place has arrived; and that she will arise from the dust, and put on her beautiful garments.

Editorial Correspondence.

GLAD TIDINGS.

The following glad tidings of the spread of our holy doctrine, in Pennsylvania, will, we think, communicate to our readers at least a part of the joy it afforded us. As our room and the private nature of the letter, will not permit a long extract, we shall merely condense its information.

The New-York and Philadelphia Association was successful in procuring the Courthouse in West Chester, in which to hold its meeting, and very large audiences attend-

ed on the services. From West Chester, Bros. A. C. Thomas and W. L. Hawley proceeded to Lancaster, where Br. T. preached in the open market house to a great concourse, he being unable to procure any other building. In Marrott, Br. Hawley preached several discourses to great acceptance. Columbus was vi-

sited, and a meeting held in open air, under a large tree. A schoolhouse was then rented by two of our friends, and two sermons delivered to respectable audiences, among whom were found, as attentive hearers, some of our earnest opponents, and the consequence is, they are our friends. A controversy took place be-

tween Br. T., and a Methodist preacher, which eventuated in the latter leaving the house in a passion, and vainly endeavoring to draw the audience after him—thus verifying (says our correspondent) the Scripture—'Resist the devil and he will fly from you.' These circum-

stances have originated a subscription, for erecting a Free Church in Columbus, which, it is hoped and believed, will be successful.

Br. Myers had been preaching in the neigh-

borhood of Reamstown again, this spring, and with much success—so much so, as to warrant the belief that Limitarianism is working its work in that section. So note it be.

But now for the dessert. Bros. L. and M., named in this letter, were hearers of the gospel, for the first time, last fall, while on a visit to Reading, during the session of the New-York and Philadelphia Association, held there. The

rest we leave to be told in the language of an eyewitness.

Extract of a letter from the father of the Junior Editor, dated Marietta, Pa., June 16th, 1831.

"Yesterday, after an absence of six days, I returned home from a Gospel feast which was held, according to most appropriate, in the barn of our dear Br. S. L., near Womelsdorf, Berks co., 14 miles from Reading. Even now, while writing, my delightful and exquisite feelings caused a stream of tears to flow from my now aged eyes. Blessed be God for the many delightful feelings experienced at religious meet-

ings—but this was the most delightful of all I have ever experienced.

Brs. Myers and Hawley preached eight ser-

mons, on Saturday and Sunday, to the largest, most respectable, and orderly audiences I ever held—all of whom, with the exception of Bros. M. and L., of that place, myself and Br. F., of Lancaster co., had never before heard preached the gospel—the glad tidings of a world's salvation. And oh, with what attention and joy the people were—yes, even with clapping of hands! Many were the ages of the very old and they were weeping with tears of joy—indeed, but few of any age were dry. I do not believe such an occurrence since it has ever been witnessed by such an audience. I have never experienced in any meeting of the size in the United States. After every sermon, Br. F., who was a perfect stranger, went among the crowd, delving to hear their remarks; and he says that he found none in opposition to the doctrine, but all were warmly attesting that it was the truth they had heard.

The crowd was very great, and although eight sermons were delivered, (four English and four German,) the people are still as fond as ever of the feast of life and the living wa-

ters of salvation. Eight or ten bucklers at-

tended on the ground, with supplies of provision, our confidence in the orderly and peace-

producing effects of the gospel was answered—

for though no sentinel or constable was employed to watch or remove them, and every man was left to do as unto him might seem good, yet nothing in the least disorderly occurred, as it is too often the case in such large meetings.

I had a few German and English sermons ex-

pressed by the pretended Cato, was not that of 

'miscarriage here out of salliance into noth-

ing'; that is, of annihilation—the thought was hor-

rible.' But had he anticipated an endless hell, how much more horrible would the thought have been. "Eternity! Thou pleasing dread-

ful thought!' That is, there is an awful sub-

limity in the very thought of eternity—of the endless rounds of unceasing destruction. One definition of the word dread, in Walker, is, "venerable in the highest degree.'

But after all, the authority of Cato and Plato on this subject, is no other than the authority of Pagans. And shall the Christian leave the au-

thority of the Bible, and go to Paganism to find proof of doctrines? But farther still, it should be remarked that the above language was never uttered at all by the person to whom it is ascri-

bed—it is not the language of Cato nor of Plato; but merely the language which the English 

writer imparts to them, in order to give variety and interest to the tragedy of Cato. Till some bet-

ter authority can be adduced in favor of endless punishment, than the mere language of a trag-

edy, written by a professed Christian English-

man, and compared to Pagans without their con-

sent, and even that language, far from ascerting or even intimating the doctrine, we must beg to adhere to the Bible, and consult that alone as sufficient authority to prove or disprove a disputed doctrine.
POETRY.

[For the Magazine and Advocate.]

RELIGION, WHERE IS IT?

Breathe not that hallowed name again,
Nor give it to the mybler of damnation.
Or seen to crown thy deeds of shame.
With solemn sighs, and words like this.

Tis vain—tis hypocrite—tis vain,
Thy God thou canst not thus deceive;
Thy God is there, and He alone.
Thy God is there, and He alone.

There is religion—tell me, thou
Whose voice so oft is lifted high—
Whose tongue so oft repeats that vow,
Whose bosom heaves that deep drawn sigh?

Is it among the glories throned,
Where of is heard the hallowed prayer?
Is it in groanings deep and long—
O, tell me, is religion there?

Is it within the heart of him,
Who, by his gloomy looks, would say,
"At night, most calm and still,
And when the morning comes, I pray."

Who, when he hears the organ's voice,
And sees the widow's falling tear,
Both shed his tears, and close his eyes,
Then sweeps from her, her honest gọc;

Is it among the lazy hordes.
Who cover our land with visage b10d,
And gravely tell us ‘tis the Lord
Has need of silver and of gold?

Who, from the mansions of distress,
Writ the last century whereby they live,
Doth thus in the midst bewitch us,
On all who dare refuse to give?

No; but when thou dost not hear the voice
Of him who heeds the organ's prayer,
And under the shade, he writes.
Go, search, and their shrill bell is there.

Religious Notices.

Ordination.—Br. W. R. Fuller will be ordained at the Union Church in Bristol, on Thursday, the 13th inst., by Rev. R. Smith. Ministering brethren generally, are invited to attend.

Br. J. Freeman will preach in Salisbury in exchange with Br. Meisinger, on the second and third Sundays of July (28th and 29th inst.) and Br. Meisinger will preach on said Sundays at Hamilton and Morristown.

Br. W. Ballard will preach at Fullen, Windsor, Upper Landing Schoolhouse, on the fourth Sunday instant, and Lecture at 5 o'clock, P.M. at Volney, near Col. Gaspar's. On Tuesday evening following, he will lecture at Owosso village. On the fifth Sunday, inst., he will preach at Volney, near Gaspar's; and at 5 P.M., at Fullen.

Br. G. Hays will preach at Russia Meetinghouse, on the third Sunday in July inst., and continue to preach at the same place; every third Sunday, during the coming year.

DEDICATION AT LESTE.—The Universalist Meeting house lately erected at Leste, Brooklyn, N. Y., will be dedicated to the worship, of God, on Wednesday, the 6th inst. Sermons to be preached on the occasion by Br. D. Skinner, of Utica.

Exchanges.—Br. A. B. Gross will preach at Lebanon, Madison Co., on the second Sunday in July, in exchange with Br. Ballard, who will supply the debt at New Hartford on said day.

Br. W. Ballard will preach at Hartwick, Georgia Co., on the third Sunday, inst., and will lecture at Broome, on said day, at such place in the neighborhood, as the friends there may appoint.

MARRIAGE.

At Dansville, Schuyler county, on the 15th ult., by Rev. R. W. Williams, Mr. Samuel C. Hoese, to Miss Lois Hosh, of the former place.

DEATHS.

In German Flats, on the 5th ult., with a lingering and distressing illness, Mr. Robert Wilson. This is society deprived of one of its most worthy and useful members, his absence will be very much felt. The following inscription, in his honor, is written in the churchyard where he is laid to rest. "Thy soul's a temple pure, and true, a temple consecrated to the divine beauty and the eternal glory of God."

Pembroke, on the 30th ult., of consumption, Mr. J. Joly, aged 55 years. Though reared in the belief of endless misery, which led him, after a time, to repent and turn towards Christ, yet he ultimately became a believer in that system which teaches the eternity of the punishment of the wicked, and in which he firmly believed. He departed from this world on the 30th inst. He was a good and upright man, and is highly spoken of by all who knew him.

Brooklyn, N. Y., on the 15th inst., Mr. John Kennedy, aged 35 years. In the death of Mr. Kennedy, his friends and associates have lost a man of noble character, and a man of upright and Christian principles.

In Brooklyn, on the 15th inst., Mrs. C. Reade, aged 38 years. She was a member of the church, and a consistent and zealous Christian.

In Brooklyn, on the 15th inst., Mr. A. C. Edbrooke, aged 38 years. He was a member of the church, and a consistent and zealous Christian.

In Brooklyn, on the 15th inst., Mr. J. B. Lawrence, aged 38 years. He was a member of the church, and a consistent and zealous Christian.

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MINISTERS PRESENT.


ORDER OF PUBLIC SERVICES.

WEDNESDAY MORNING.

1. Introductory prayer by Br. A. Wood.
2. Sermon by Br. S. W. Fuller—Text, Jer. xii: 11.
3. Concluding prayer by Br. H. Fuller.

AFTERNOON.

Funeral of widow Eleanor Goodale.
1. Introductory prayer by Br. P. Morse.

THURSDAY MORNING.

1. Introductory prayer by Br. A. Wood.
2. Sermon by Br. S. W. Fuller—Text, John v: 3.

AFTERNOON.

1. Introductory prayer by Br. A. B. Grosh.

Circular Letter.

To all believers within its bounds—to all who love our Lord Jesus Christ as sincerely to all those for whom a Saviour died—to the vast family of the redeemed, wherever this epistle may come, the Black River Association of Universalists, in the State of New York, send their salutations of peace and love.

Beloved brethren, the Supreme Author and ruler of all things has pleased to grant us the inestimable privilege of holding the ninth annual session of this Association, in a manner truly consolatory to our hearts, and in circumstances which cannot be effaced from our minds. The sessions of this body are annually becoming more and more interesting, useful, and influential. Never, since its establishment, have we had, in all respects, a time so truly refreshing from the presence of the Lord. From on high, a voice seems to proclaim to an astonished world, “Behold, ye despisers, and wonder and perish; for I work a work in your days, a work which ye shall in no wise believe, though a man declare it unto you.”

On meeting our friends from abroad, there was evidently a reciprocity of the kindest, holiest and most benignant feelings of our nature; while we mingled with those who believe in the endless aner and partiality of God, to inspire others with the same terror, which has seized their own minds—while from all quarters we heard of their attack on the doctrine of universal grace, and upon the characters of its advocates and professors, when there is no reasonable opportunity for a reply, or the privilege of defending the foundations which are in circulation, concerning the conversion of Universalists to the horror-inspiring faith of some partial system of barrenness—when we see such a total want of

with almighty goodnesse, descended in copious showers of mercy on crowded congregations of sincere worshippers, while the glittering tear of the pious portrayed the tears of many a believing heart. We experienced the fulfilment of the following testimony—"give ear, O ye heavens, and I will speak, and hear, and understand, that I may speak with a mouth perfect in knowledge. My doctrine shall drop as the rain, my speech shall distil as the dew, as the small rain upon the tender herb, and as the showers upon the grass: because I publish the name of the Lord: ascribe ye greatness unto our God. He is the rock, his work is perfect, for all his ways are judgment: a God of truth, and without iniquity, just and right is he." Intelligence received from various parts of our State, furnished the assurance of steadfastness in the truth even delivered to the saints, and the strong and sure foundation of the church of God in the State of New York. But there is obviously too much reminiscence among some who profess Universalism. Christ says, "if ye love me keep my commandments: not every one who saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he who doeth the will of my Father which is in heaven."

In relation to the establishment of a Literary Institution, where our youth may range through the regions of science, and become versed in the duties, uncontrollably secreted, and the dispensing of truth, the carrying on of the learning of that which is in us, and being one voice in our speech, to God and the world amongst Universalists in this State. The impertinent necessity, and the utility of such an institution amongst us, is forcibly illustrated by the disgraceful occurrences which have inscribed within a few weeks past, at an Academy in this county, in a revulsion of fear: when the students, a majority of them, were unaided, and what they did not, were the right of the people, and the right and duty of the students, but our voice in the school, and the voice of the students, and the suffering system of Universalism.

Vol. 11 (New Series). Utica, N.Y., Saturday, July 9, 1832. No. 28.
that divine charity, which is the bond of perfectness, without which all professions to religion are vain, as is pointed out by our saviors, when they so often admit that we are Christians—when we see the fires of discord and enmity destroying the peace of families, separating a thousand societies; seeing the whole race grieving like a whole race of victims in the very bosom of society, we are reminded of the language of the proverb. Woe to the inhabitants of the earth and of the sea for the devil is come down unto you, having great wrath, because he knoweth that he hath a short time. All those who believe in the "common salvation" should recollect that it is good to be zealously affected always in a good cause. Arm yourselves with eternal vigilance. "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! Those who labor in word and doctrine are in daily danger, of society, and of their neighbors perishing. "Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all long suffering and doctrine." In the language of the Redeemer, "the harvest truly is great, but the laborers are few." Pray, ye, therefore, the Lord of the harvest, that he would send forth laborers into the harvest. The God of all grace, who hath called us unto his eternal glory by Christ Jesus, that we, being delivered from the wrath to come, might apprehend the hope of eternal life. To him be glory and dominion forever and ever. Amen." P. MORSE.

ON THE TERM HEAVEN

When leaving his native country for a distant land, how extremely important is the character of the information, and the correctness of the information of the nation to which he is going to—how eager is he to acquire correct information of its situation, productions, and climate, the manners, customs, and the customs of its inhabitants. How natural for the traveller to seek the plainest information; and how little would he be satisfied with the mere fanciful or poetic descriptions of the said territory; rather, would he seek for simplest, yet well-authenticated facts.

We call ourselves travellers to another, and a better country; are all with rapidity hastening there, but seem not very anxious to inquire concerning the port we are bound for. To the land of our future abode.

We inquire of those whom custom, or education has bid us call guides, and receive answers clothed in metaphor, obscure by poetic imagery and romantic language—which seems to color our journey, and satisfy our minds, from the information we suppose our guides possess, and indeed our confidence seems to increase in proportion to the vagueness of the answers we receive, or the equivocal terms in which they are expressed.

The popular ideas of Heaven are most romantic and poetic, yet are received for substantial truth. We are told in the nursery, and have it imprinted on the memory, that Heaven is somewhere above the earth, in the skies, a place of light and glory, where the great Supreme holds his courts, and reigns personally. We are told of oceans of bliss, mansions of glory, of fields of flowers, or perhaps a solitary light, shining from the golden towers, and walls of precious stones, eternal springs, rivers of bliss, and perpetual sunshine. Our companions pure intelligences, whose motions are quick as sunbeams, who are to be our associates, and attendants forever. Our employment endless praises, perpetual mirth and eternal delights, with palm branches in their hands, casting golden crowns on the heads of the Supreme, forever to enjoy exulting bliss, and overpowering joy.

The term Heaven, is equivocal, and has at least two other meanings, or ideas attached to it. The word Heaven, or in the plural heavens, is understood by the bulk of mankind to mean the visible concave seen above our heads, and bounded by the blue sky, containing noblest of all principles, sun, moon, and stars; this is the place where mankind (if no gigantic crime stand in the way) expect to take up their abode for ever, to ascend up to it at death, and find rest and peace.

The next idea produced by the word heaven, is that of the astronomer; he bounds not his ideas to the blue concave arch, but fifts his tube, and to his astonished senses, finds stars beyond stars, suns beyond suns, and systems beyond systems. He enters into the boundless universe, collects scattered thoughts and overwhelming ideas, and attempts by numbers to calculate their distances, "to fathom their profundity" and to measure the space in which they roll.

Although he is able most correctly to determine the periods and revolutions of the sun, the moon, and the planets, he finds what he calls heaven, filled with suns, whose numbers increase in proportion to the powers of his telescope, and whose light, although the greatest of all principles, is perhaps as far from the creation to arrive at our planet. How natural for a man thus employed, a mind thus exploring, to inquire after the great Architect, and with the most intense curiosity to examine his plan, which is Heaven.

The general received views of heaven, as an abode for departed spirits, and called the separate state, is so full of visionary terms, they cannot satisfy the inquiring mind.—Such answers and descriptions would satisfy emigrants, who seek a better country than their native one; all thirst for information, they would scorn such directors, and laugh at their pretended knowledge.

Divines forget, that when they describe heaven as the seat of the great King eternal, and the residence of the Day, they forget, that the heavens, even the heavens of heavens, cannot contain him, that all space is too limited for his abode. That he is a being whose center is every where, and whose circumference is nowhere. We are creatures of time and place, and by association, affix the ideas of time and locality to all things near, or remote from us. It is no breach of piety, no misuse of language, to affirm of the Deity that, he is no where, that is, confined to no place, or residing in no planet, or fixing his peculiar residence in any part of his vast dominion, and surely we degrade him, when we bound his peerless majesty to time, or space.

The heaven of divines, is uncircumscribed and absurd, as the abode of pious spirits. It is uncircumscribed, as it gives the idea of a certain space of heaven, in a certain part of space, and under certain conditions of immensity and ubiquity, as existing every where. David had not such views of the Deity, when in the 139th Psalm, he explains, "whither shall I go from thy spirit? or where shall I flee from thy presence?" It is absurd, to suppose the spirits, or souls of saints ascend upwards to this place of bliss: Its absurdity is at once apparent when we reflect on it in connexion with the well known ditional motion of the planets, a man of piety expires at New-York, at six o'clock in the morning, and his soul immediately ascends upwards to heaven; his friend of equal piety, expires at twelve o'clock the same day, or six hours later, but he finds himself in heaven also, not recollecting that through the motion of the earth they go at right angles, with each other, and continuing the same course, could never meet; while a mutual friend of both dies at six o'clock the same evening, and would find himself, in heaven also, as direct from his first friend, without a chance of ever meeting.

Could we, when reflecting, or speaking of heaven, divest our minds of the idea of place or locality, and instead of calling it a place, call it a state of being, a state of blessedness, or happiness. By attaching the idea of a state of being to the word heaven, our concepts of "him who fills all things" are enlarged, and our devotion increased.

Thus, when we address him by the well known form of "Our Father, who art in heaven," if we understood it to mean, Him who dwells, or exists in a state of eternal blessedness, we are not once dreading the idea of locality; and the pleasing thoughts of his ubiquity and eternity rush on us, and increase our piety, and confidence in him.

By establishing the locality of heaven, the locality of a hell, as a place made to contain the departed spirits of wicked men, was the natural consequence; and by associating with it, the description which the sacred writings give of Tophet, or the valley of Hinnom, the imaginary receptacle of defunct vice, is in very deed, enough to "harrow up the soul, and make the hair to stand on end." An engine of prodigious power, and it has been in all ages in the hands of crafty men, to gain believers to a dogma, or a subscription for pious purposes.

To show the absurdity, it is only necessary for one moment to reflect, that fire and brimstone can have no influence, or cause pain, to any but corporeal material substances. The Orthodox taught, that the spirit, the intellectual part of man, only goes there
before the general resurrection, (as we all know,) the necessity of repentance and the consequent principles, therefore wicked souls cannot be affected by raging fire, or their breath stopped by the flames of sulphur.

Call it a state of suffering, where keen reflection on conscious guilt, is a natural feeling, and its every emotion, and desire of reforming, and something like rationality is the result.

If you will have a locality of spirits, say, virtuous and vicious spirits range in the same place, the state of each, as to pleasure and pain, caused alone by the consciousness of past events. The society of the bad, cannot vitiate the good, and the wicked may be improved by the conversations of the holy. It is, however, full as rational as the idea, that heaven and hell, are situated so near to each other that the different inmates hold colloquies, or the blessed, occasionally take a peep at the suffering of the damned, in order to increase their own desires.

Let poets enjoy without molestation the regions of fancy, their figures and metaphors; but Christian divines should act like philosophers, not amuse by sound, or convey information in vague or equivocal language, in general to its original condition, or else they enjoy, ought to inspire them with noble motives: and it is time a judicious public demand it of them.

June 19, 1851.

[For the Magazines and Advertisers.]

TO THE PUBLIC.

EP A PROTEST.

The various, and extensive, and unusual excitement among the religious opponents of Universalism, and the success which has, in some instances attended their efforts, have undoubtedly caused high exultation and joy in the minds of their leaders, who, perhaps, imagine they are already, not only in the right, but in the front of the conflict. It may not be without some interest, to observe to what a degree of confusion, and an extent of misrepresentation, of the Christian name,—etherealize, and judge from reports of revivals said to be working wonders in some distant regions of the South, the West, the East, or the North, there would, generally, be but one mind on the subject. But such reports never, to my knowledge, have corresponded with the facts of the case, but have always been exaggerated. I have no disposition to dispose any of the attacks which the Orthodox have made toward evangelizing the world—nor would I blight their laurels, nor rob them of their honors—we will not conceal from the public, the measures to which professed Christians have resorted in this State. (N. Y.) for religious purposes. These measures constitute the subject against which we now enter our solemn and decided, and which we would call, and on which we desire to fix the deep attention and general sympathy of the American people, in general, and of the liberal portion of them in particular. I shall, at present, take special notice of but one branch of their conduct, in getting up, and in rendering their revivals.

It is well known to every careful observer, and cannot have wholly escaped the notice of the indifferent, that the Orthodox, during the last ten years, to date no further back now, have been artfully and vigorously proselytizing every possible means of proffering to the people of this country under the ghostly bondage of ecclesiastical tyranny. In view of the progress they imagined they had made toward this consummation, about six years since, a Circular was issued, bearing the stamp and image of the dominant order, in which the writer, and his partizans, felicitated themselves.

1. On what they then called a "well-founded" prospect of bringing about the establishment of a National Tract Society at New-York. And we know, that very few persons can be at a moment's loss respecting the denomination, or the individuals, who figured most in effecting this establishment. Publishing this plan in the most conspicuous places in the city, instantly the passport of this Circular, and the Orthodox never have denied, and dare not deny, that they not only gave birth to the Circular, but to the very letter, they also took the management in establishing the proposed "National Tract Society," and the "responsibility of dictating (through their tracts) to millions of immortal souls."

2. By the influence of their combined operations, they imagine they have a good right to conclude, that the "concert among the higher orders of society, so to religious worship, with a favorable disposition to the distribution of religious (Orthodox) tracts, properly (i. e. popularly) composed, will issue in a wide, national, creed; so that 'missionaries' and others may no longer be sent out 'to preach the word of life, with discordant and conflicting views.' The manner in which these "discordant and conflicting views" are to be done away, to be brought together, is by the Orthodox Circular.

3. By enlisting moral and religious (Orthodox) and consequently numerical force in the cause of religion, (i. e. Orthodox religion) by which "all the opposition of infidelity (i.e. of whatever is opposed to popular Orthodoxy) [the senseless one] will be borne down and overpowered." Besides the crushing power of numerical force, which according to Dr. Ely's estimate, might be swollen to "half a million of voters," from the Presbyterian churches alone, (see his oration,) this Circular says it is "the business of government to produce unanimity and concord both in our civil and religious institutions."

This Orthodox Circular says, "a reference to the state of Christianity in England, furnishes an ample supply of the following:" The following, is, that the American government ought to "produce unanimity and concord, both in our civil and religious institutions," after the example of England. The Circular adds, that a great majority of the people here, God's own country, are acquainted with the established order (i) and unite in giving their support to the State. I do not say this, because I am an Episcopalian, for I am not; but to say, that when the "principalities and powers," (which is positively the Orthodox religion of the State; or making it National, [hear! in its form, tendency and operation." In this Circular we have the popular definition of the word orthodox, which settles the subject, and recognizes the ridiculous use of the term. It says, "That may be considered Orthodox who has the most adhesion. Any thing may become Orthodox, according to this explanation.

8. This Circular proposes a national religious uniform dress, or costume," for the clergy—such a dress as "would be solemn, and imposing, and which (dress to be sure) would secure to the sacerdotal (priestly) character, that reverence which is due to it." Remember, this is to be effected by the "national costume." Thus, they—"drop the man in their account, and note the man into majesty."

But along with the "solemn and imposing" influence of a "national costume," the Circular also proposes, the organization, properly prepared and arranged, (that, as the Orthodox shall dictate,) to be "approved by a majority of the nation."

All is to be national.

6. The authors of this Circular, think, that these (the foregoing) anticipations may be further realized, in securing from Congress an appropriation of a portion of the public lands, to a limited, yet sufficient number of the clergy, and for a well defined (Orthodox) course of education. 7. These champions for a "religious party in politics—national creed, and costume, and a settled form," nearly threaten the American government with political paralysis, if the ghostly claims which they have set up, do not meet a real sanction, and to awe "the powers that be" into this measure, for the production of "pius unanimity," they point to "the want of it in the late war, when the influence of many disaffected clergymen, was powerful, and successfully counteracted the exertions of government." How much does this come short of telling us, that many disaffected clergymen "turned fortes and traitors to their country, in the late war," and that a similar, but more extensive, therefore a more fatal disaffection among the popular clergy may be expected, to "paralyze the energy and operations of government," should "wars and troubles" again ensue, unless the Orthodox are exclusively sanctioned, and supported by the laws of the land? The conduct of the Orthodox has fully, and practically illustrated their purposes for the amalgamation of church and state, which furnishes the best comment upon this traitorism, which varies from too much varying from the time of issuing the above Circular, as consequent operations sufficiently proved, there was an extensive correspondence among the Orthodox clergy, in different and distant parts of the country, and consequently, tending to their designs and confidential matters, on the subject of bringing about simultaneously, in places remote from each other a revival of religion in the Orthodox churc.
The clergy manifested uncommon zeal and energy; and many of them were converted for the first time, though they had been preaching for years, and been the means of converting many sinners. The deacons, and confidential male members and pious matrons became exceedingly stirred up with zeal and holy fervor, in almost every district. The children of church members were importunate, threatened, or frightened by their parents and the clergy—and taken into the church. These new converts then received their lessons, and were despatched as messengers to their former opinions and associates, who, in their turn were importunate, and terrified into the church, or abandoned to dread reprobation!

Next, committees were appointed by the churches to visit every house, store and shop, to warn the people to flee from the wrath come. These excitements arose and prevailed, in different and remote towns and cities, nearly at the same time. This simultaneous operation was produced by the clergy, in order to favor the impression, which was thus to be made upon the public mind, that these awakenings were brought about by a being, who could be present, at the same time, in more places than one—and, that, therefore, they were the work of God.

As soon as the public were supposed to be ripe for the event, the Pioneer, or Sunday-keeping line of stages, was established, under the sanction of the Orthodox churches, by whom heavy contributions were made for its support. Petitions, growing under the subscriptions of children belonging to the Orthodox Sunday Schools, were sent into Congress, praying that body to close the Post offices on the first day of the week, and transfer the mail to the Pioneer line. The legislature of this State, (N. Y.) was petitioned to order the canal locks closed, and all boats stopped, on the first day of the week. In all these projects, the "Christian party in politics" failed. It is true, they ever were, in one sense, the children of the fathers;—but the line has fallen, and with it have fallen the fortunes of many who engaged in the enterprise, who were before in flourishing and independent circumstances.

The ill success and final fall of the Pioneer line, convinced the Orthodox of their want of farther strength, before they could accomplish their purposes, and the knell of its death had no sooner died upon the breeze, than they immediately commenced, with renewed zeal, and redoubled effort, their revival operations. And who cannot guess their object? Had their petitions to Congress prevailed, and their line of stages succeeded, would the country have been revisited with these phrenzied excitements, called revivals of religion? NO. It is impossible to believe that it would. It is only in the history of this State, that we have had such a thing. It is only when it is too late for a speedy remedy, that they were too hasty. Their efforts are now taxed to the utmost, and revivals are spreading throughout the States. They report new hordes of thousands, of converts, and every order of professors, is giving way before the terror of their arms.

Deists, Atheists, Antinomians and Universalists are among the Orthodox anxious seats. Almost every Universalist minister, and nearly all the influential members of the order, if Orthodox reports be true, have been converted over, and over again, in the regions where these reports are heard. Nearly every revival are numerous converts from Universalism. In Lima, Livingston co., where the Orthodox, two weeks since, closed a four days' meeting which lasted only twelve days, it was reported they had converted nearly every member of the faith. But the report is false to the very letter. And they will not perhaps add more than twenty to their church, mostly females, and a mere trifle to the support of their minister. In Bristol, Ontario co., where a one day meeting was closed by the Orthodox, last week, seven Universalists were said to have been converted. But this report, also, is absolutely, and wholly untrue. For some months before I reached this place, from Portland, Me., and the area extensively spread, there had been denounced my belief in Universalism, joined an Orthodox church, and was about to return to this country to counterwork the influence of the fatal error. I had formerly spread among the people the Gospel of the God who professed to be Christians. And it was stated as having come so direct from me, and was so well managed, that about all the Orthodox, and many of my own religious friends believed it was true! I have been told, that some of the Universalists, of noted piety, declared they had seen my letter containing my renunciation of Universalism! Those who were sincere in believing the story of my conversion, lauded me "long and loud," and calculated to have glorious times when I should return. I thank them for their compliments, so far as thanks are due. But I hope they will not now slander me, seeing they have found out their mistake.

What I have stated respecting the conversions of Universalists to the Orthodox faith, the public may rely upon as the truth. And from these facts will appear the importance of receiving revival reports with great caution. They cannot be depended on. Every thinking mind may only perceive the object of reporting the conversion of Universalist ministers, and eminent members of the order. When a terrified assembly hear such stories told by Orthodox preachers, as true, nearly every one is ready to exclaim,—"Well, if so many have renounced that doctrine, who would not give it up? Who can believe or defend it? Oh, I would not believe it for the world! I will never hear it preached again." This is the design, and this the effect, for a time. But as the effect decays, they stand in doubt of the estimation of their once deluded friends, and of the public, when the facts, in many cases, convict them of naked untruth. Will the public still continue, foster, embrace and sustain them, in their wild and unjustifiable career? And more so, when their mischievous and anti-republican plots can no longer be concealed! And especially, can the liberal part of community put the least confidence in their reports or pretensions? I have no desire to forestall public opinion, and discourage Mr. Dwight,* nor inter the credit of his promised volume of Universalist renunciations. We wish to see the truth on this subject, the whole truth, and nothing but the truth. But if the Orthodox should prove Universalism false from Mr. D.'s book, we hope they will not blame us, if we should issue proposals, and publish a volume which will as fully refute Universalism, as the book was written to advance it, and set the fact, that there is none of the doctrines contained in it, or in any of the Orthodox reports, even as definitely more so. Besides, we may get abundance of help on this subject. Thousands of the Orthodox have renounced their opinions, and become Unitarians, and Methodists, and Christians, &c. Now, each of these sects might publish a book containing renunciations, as well as Mr. Dwight, and each one would prove just as much against Orthodoxism, as Mr. D.'s will against Universalism. But we will wait. He may by his publications, explain and defend what he has neglected to do, and to explain and defend what he has neglected to do, and make his apology for the work he has neglected to do, until he has undertaken the work, for hitherto not a single report has stood the test of inquiry. We do protest against unfairness and falsehood, and we have uniformly called for, and desired to know the truth, but we have called in vain. And we must, though with deep reluctance, concede, that if the public will not open their eyes to the frauds that are practised by professed Christians, for religious purposes—and if they will countenance their tricks and flagrant falsehoods, in defense of the Orthodox revivals, there is not a redeeming spirit in the land.

WILLIAM I. REBER.
West Bloomfield, N. Y., June 21, 1831.

* This gentleman died at Oswego, soon after he had written this article, which was published in this paper a few weeks since. He had been a Universalist, and died so suddenly after issuing proposals for a similar work in favor of Universalism, we suppose the Orthodox would have considered it a special judgment of God, manifesting his righteous disapprobation of the work. But in this case, we suppose, it was taking the righteous (already ripe for glory) home to rest, and away from the evil which was to come.

[For the Magazines and Advocates.]

ORTHODOX LIBERALITY, CHARITY, AND GENEROSITY.

The Presbyterian engine of proselytism has been put into operation, recently, in Pembroke; and by the aid of a strong clerical force, it was kept in motion ten days without intermission: during which period, some were made anxious (as usual,) and others were made orthodox (as usual.) As I had not previously, been an eye witness of one of these new fangled revival scenes, I had the curiosity to attend "for a small moment:" moreover as the giants of Orthodoxy, in this region, were marshalled to appear, so it occurred to me, that it was an occasion to hear for myself the good things,
from the great ones of the earth: supposing that Universalism, preachers, editors, and all, would be hurled over the precipice of everlasting destruction, by the brick emanation that would probably be brought to play upon its ramparts and towers.

During my absence, in laying the corner stone, they found it advantageous to remove the rubble of impartial grace; and accordingly sent the believers in God's illimitable and unpurchased love, packing off to hell, on mission, with your humble servant at their head, as captain of the infernal host. If they will do these things under the green tree, what, thought I, will they do under the dry? And I gave them the opportunity of repeating in my presence what they had uttered in my absence; and they had the base effrontery to represent me, before the throne eternal, and in presence of many witnesses, as a heaven-daring, impious, hell-deserving deceiver and destroyer of souls—as a blind leader of the blind, who had doubted, and become the unprofitable servant, and made a league with the devil, sealing his eternal damnation sure—and brought many accusations against me that were not only absolutely false, but too shocking to narrate. I asked the privilege of returning any thanks for their kindness, and an opportunity of expressing my feelings to the people relative to the matters and things; but was uncourteously denied—how charitable! how generous! how liberal! What meekness, humility, candor, and Christianlike temper!!! When questioned concerning the propriety of venting their venomous spleen in odious names, vituperation, and calumny, they answered, they were discharging the functions of their office. It was done out of a love to God, and the good of souls!! Would not the same spirit prompt them to burn a heretic, engage in a holy crusade, erect the Inquisition, or autode-fe—and exterminate all dissenters from their views, in the name of the glory of God and the good of souls?

Thus you see, I "both labor, and suffer reproach, because I trust in the loving God who is the Saviour of all men, especially those that believe." But instead of reducing me to a state of fearful taciturnity, I have received a new tongue within my mouth, and trust that I shall dedicate all to the service of my Master, in the promotion of truth and religious freedom, till the vital stream shall cease to flow, and my tongue become mute in death.

After I had been branded with every opprobrious epithet that they felt disposed to heap upon me, and denounced as a teacher of pernicious heresies, I addressed a note to one of the leaders in the holy band, politely inviting him to come before the public and investigate the subject of endless punishment as the matter of difference between us, pleading myself as my present sentiment on his proving his positions—and from his silence I draw the inference that he refuses to comply with the request. What shall I say of him? Is he a convinced bigot, that scorces the thought of bending to inquiry; or is he a canting hypocrite, desirous to prey upon the credulous?

Probably you will hear of the wonderful revival in Pembroke; perhaps that the Universalist preacher and all his society in that place are "brought over," but as yet, if it is true, not a single professor has renounced; and those that have been obtained, are such as were more or less previously under their domination and influence. L. L. S.

[For the Magazine and Advocate.]

LITERARY INSTITUTION.

By the untiring efforts of several sects of professing Christians, a number of seminaries have been established in the state of New-York, mostly or exclusively with a view to the education of young men for the ministry. These institutions embrace, as part of their object, the means of sufficient funds to confer a gratuitous education. The means resorted to for the attainment of these funds—if they have been honest, have not always been the most honorable, and applied in the promiscuous manner they have been the only benefits have not always reached the most proper objects.—

The idle, the politic, or the ignorant have, in too many instances, been the pampered recipients of a misplaced charity, which the most could never ask, and the independent-minded man content to receive.

The knowledge of these facts, has created a very natural and general prejudice against all similar institutions. The consequence of which is, that when the liberal part of community is called upon for subscriptions to an Institution of its own—those who are not particularly informed in its objects, hesitate, lest their liberality should be expended in charity for the "education of indigent young men for the ministry." It will therefore be gratifying to all, to know, that the Central Association, in the establishment of the contemplated seminary at Clinton, acted without any reference to the possibility of conferring a gratuitous education.

All that body intended, is most clearly expressed in the provisions of its by-laws, and merely embraces the establishment of a Literary Institution where the sons and daughters of the good citizens of this country may receive an education suited to their respective situations, free from the annoyance of sectarian intrusion, and exempt from the necessity of learning the maxims of a sectarian creed, and where young men wishing to prepare for the ministry of reconciliation, may obtain the requisite literary qualifications in the same manner as others, but by paying for their tuition, without incurring the contempt and reproach of their instructors on account of their faith.

It is true, that the Institution is placed directly under the control of a Board of Trustees of the Universalist denomination. But the trustees have consistently held that the friends of the Institution have a right to expect a liberal school? Besides nearly or quite the whole amount of subscriptions already raised, and what the friends of the Institution have a right to expect, is, and will be the voluntary bounty of the members and open friends of that denomination. And there is certainly great propriety, in committing their liberality to the disposal of their friends, especially when it is to be remembered, that the benefits foreseen to be bestowed upon others, has been uniformly applied to crush them as a religious people.

We are happy to assure the friends of the Institution that the subscriptions progress with as much success as the mostịnhfully could anticipate. And that a very few weeks, if employed in spirited and faithful efforts to circulate the subscriptions, will enable the Executive Committee to commence building. Let every friend of the undertaking remember that our motto is ensured, and with accompanying exertion, a school will yet be opened at early winter, for the instruction of males and females in the respective sciences.

S. R. S.

Clinton, July 5, 1831.

[For the Magazine and Advocate.]

ON ENVY.

"Envy stately the silly one."—Jónico.

The indulgence of an envious disposition is one of the most lowering propensities to which mankind have ever been subject. Destructive, I say, not only to that harmony and brotherly love which constitutes the life and happiness of society, but also, to every philanthropic and benevolent emotion of the heart, which is the subject of the frail children of men. We find it was this that prompted the vicious Cain to put a period to his righteous brother's life—Gen. iv. 8. Joseph also, was envied of his brethren, because his father loved him. Gen. xxxvii. 11. The Jews envied Paul and Barnabas, because they preached Christ. Acts xiii. 45.

Envy, at the good of others, and malice, wishing them evil, as has been very justly observed, is a deep pollution of mind. Nothing can more effectually alienate the heart from the nature and life of pure and undisturbed religion, and from God. The clearest, most consistent, and exalted view we can form of the Deity, is, that he is good, and is engaged in doing good.

"Envy," says an eminent author, "is not only contrary to supernatural grace, but to natural conscience, and turns a man into a devil."

Envy generally takes its rise from a consciousness of wanting, either the talents, or the accomplishments, or the properties in the possession of another. Instead of exciting in us the desire to imitate what we conceive to be agreeable in others, envy pushes us on to depreciate, or undervalue their good qualities.
Reader, let us beware that we give not the heart indulgence to this vicious, hateful, and peace-destroying disposition. Let us constantly watch the operations of the mind, lest it steal upon us unobserved.

If we chance to hear a fellow-being praising for his actual improvements in manners, habits, or in literature; or if a dislike to the subject intrudes upon the mind, and makes us unwilling to unite in their commendation, rest assured that envy is the cruel instigator: or if we exert ourselves in discovering his imperfections with a determination to expose them when we shall again hear him praised, recollect that this is the suggestion of envy, and that such feelings are the beginnings of temptation; and forthwith form the resolution to fear and set more generous in future. It would be well for us to remember, that if the merit, the just praise, or the prosperity of others, gives us pain, it is because we are inferior to them. Then instead of being displeased and disconcerted at their goodness or prosperity, let us at once come to the determination to be like them.

If we chance to be treated unhandsomely by our fellow-beings, or ridiculed by them without provocation, it reflects dishonor upon them, but no discredit upon us. Where misfortunes of any kind are not owing to our own fault, we ought never to regard them as a disgrace, neither will they ever be so regarded by the philosopher or the true Christian. But to consider them as the anxiety of man, and the nature and fitness of things, require that we should be sincere in our words, open and generous hearted, kind to our equals, respectful and obedient to our superiors, especially those who administer the government, that we preserve a constant sense of active goodness, virtue, and benevolence. Then shall we rise above the meanness of cruel envy.

J. C. jr.

Berkshire, 1831.

A LETTER
To an Orthodox Minister on Revivals of Religion;
by Samuel Horn, Esq.; published by
Gray and Botes, 1831," 12mo. pp. 64.

(Continued from our last.)

3. What is the third step to be taken in getting up an Orthodox revival? Multipled meetings for exhortation. You have lately held three or four long services on the Sabbath, and three or four more on each of four days in the week. You entered all your activity to attend, and bring them with many of your friends and acquaintances as can possibly be urged to accompany them. You suppose that those members of Unitarian parishes who have never witnessed your religious services, may be more easily excited than those of your own hearers who have been accustomed to such influences? You invite from abroad those preachers who have acquired some celebrity in creating an excitement, who are well calculated to arouse the feelings and passions, by their appearance, voice and gestures; by their loud declamation and reckless denunciation: by their exaggerated statements and frightful descriptions. Your discourses are characterized by extravagance. You represent the Supreme Being as an inexorable Judge, glowing with the flames of wrath and anger, determined to wreak his vengeance on all his creatures. You present the church and the sacerdotal hierarchy to his sceptre. You paint the depravity of man in colors as dark as the blackness of hell; and to the infernal regions you must resort to find any living resemblance to your picture. You describe the torments of the damned, images at once disgusting, shocking, and terrible; and pronounce them both unutterably exquisite in degree, and endless in duration. From almost every page of your harangue, the flashes of a material hell are constantly bursting, and the suffocating smoke of burning brimstone continually ascending. By way of contrast, you depict the joys of the redeemed in the glowing language of poetic fiction. But this is not all. You introduce accounts of what had occurred in distant and specified places; you relate doubtful stories of the most alarming character. You tell of one opposer of your excitements who has been deprived of his reason by the miraculous interposition of Deity on account of his obstinacy, and how a male who lately died a most exquisitely wretched and wretched death, because she had forsaken inquiry meetings. You mention the remarkable conversions of persons of the least civil or military note, in order to prove that the church and the temple will find their followers weeping and wailing among the damned souls of the infernal world. You then have your anxious seats, or your tent doors to a room beneath, where the frightened are collected, and subjected to a new and equally uncivilian process. You were at fault to record all the fantastic extravagances of such meetings.

And can you call this third step for the promotion of a revival, a scriptural measure? Is it authorized by either the precept or example of any inspired teacher? For a moment imagine the lowly Jesus at such a meeting. Behold him enter a dimly lighted hall, filled mostly with anxious and gloomy females. See him whisper something to each attentive listener as he passes around the chamber. Even the supposition of such a case is enough to shock every serious mind, destroy all worthy conceptions of our Saviour's dignity and delicacy, and stamp with reproach every such proceeding. Can there be found a female of any refinement, of any sense of propriety, of any true modesty, of any Christian humility, who would submit to such insinuations? Can there be found a husband who would willingly permit his beloved wife to pass through such an ungodly ordeal? Can there be found an father of any pretensions to civilization, who would knowingly expose his daughter to the destructive influence of this device of urgency and fanaticism? But I may not put you to the blush by asking further questions. The recollection of your Saviour's conduct must convince you of the unscriptural character of this measure.

After examining the fifth step—enquiry meetings—and showing that none of their
EVANGELICAL MAGAZINE AND GOSPEL ADVOCATE

THE THIRD CALL.

TO THE RESIDENT D. C. LANSING, D. D.,
And the Second Presbyterian Church in Utica.

We have somewhat altered the heading of the call, in consequence of hearing that the Dr. himself, is not at present in this village. True, in our first and second calls we included the Church also, but did not particularly include it in the address, as at present. We really feel anxious to know the name and residence of the Universalist, who, as long-continued and widely-spread reports, (as well as Dr. Lansing) say, was converted in this village, last winter, in the session room of the Dr.'s church. Can none of you inform us—substantiate your report—refute our repeated denials, and satisfy the doubting and hesitating public mind? His name and residence, (if he has a name and place of abode, which we much doubt,) must surely be known to many of you—and if left at this office, it shall be made known to those who have read our repeated denials of the fact. Will you give the name? Can you give it? Dare you risk your characters for veracity by disclosing it, that your report may be tested. The Editors.

Mr. Bucey, of the (Albany) Defender of Religious Rights, has taken exception to the language in which we noticed his intention of commencing that paper. When we spoke of the intolerance of his Presbyterian brethren, we understood him to say, as he has said, that he had been reared a Presbyterian, and meant by their intolerance, what he has stated, their attempts to put down the Salem Herald for opposing revivals, missionary and other monied schemes. Our only apology, therefore, must be on the word "dissent"—which, after his explanation, we feel called on to change to "induced" if that will suit him better—adding as another motive, the necessity he saw of opposing them in a place where the paper could have a freer and greater influence and circulation. We did not mean to impugn his motives, and do believe he has given a more literal and harsh construction of our language than charity permits, justice demands, or candor allows.

Again—when we spoke of "this order of periodicals" increasing, we alluded to anti-missionary, &c. papers. This order of periodicals is increasing. Besides the Reformer, we have the Watchman, Telescope, Priestcraft Unmasked, &c. &c. In this order we do include the Defender—and though it may claim a difference from the others, yet the difference, in our view, is not so total as to induce us to alter our assertion that, "The increase of this order of periodicals has been very considerable within a few years past—particularly since the religious party in politics began the Sunday Mail demonstrations in Congress." With these explanations we wish the defenders—of all of them—of religious rights and liberties—whether they be secular, or religious, or irreligious, or neither, abundant success in that part of their vocation, and prosperity commensurate with their labors.

A HAPPY THOUGHT.

Neighbor Hastings, of the Western Recorder, in speaking of the article that appeared in the New-York Evangelist relative to the meeting in Dr. Skinner's church, Philad., where Moiret, Akin, and Lansing narrated the revival operations in this vicinity, from which narration we copied Dr. Lansing's statement of the converted Universalist of this village, (see our 90th No.) has the following language:

"The article continues to be copied by the journals, and is sometimes severely commented on by the enemies of the cause. It may not be improper, therefore, just to mention, as we feel authorized to do, that the reporter of the Evangelist was rather unfortunate in his representation of the matters set forth. The statement appears different on paper from what it did in Dr. S.'s church."

A happy thought this, Mr. Hastings. There is no doubt but many and even most of those whining verbal narrations of the wonders effected in revivals would "appear very different on paper from what they do" in a crowded assembly, filled with frightened and crying women and children.

REVIVALS.

There are some things worthy of notice in these excitements. They have commenced their general influence immediately after the signal defeats of the Sunday mail petitioners, and after the voluntary withdrawal of those petitions from before Congress. They are relied on, by the Christian party as the means for filling up their ranks—as the means of eliciting "rulers who shall govern in the fear of the Lord"—as the means of "obtaining, if necessary, by force what has been denied to their solicitations."

They are looked up to, by their advocates, as belonging to the men, women, youths and maidens, what the Infant and Sunday schools are to infants and children—the medium of operation, by which to obtain the assistance of their power and influence in favor of their sectarian plans. Measures have been taken to extend their operations east and south and west of this State, where they are in the full tide of experiment. What success will attend them remains for all trying time to determine.

These circumstances appear suspicious, and are calculated to excite our jealousy, and prompt to a careful observation of every movement. Let the leaders, therefore, be strictly watched in their speech, manner and action.

Ye can discern the signs of the weather, be careful then to discern also the signs of the times.

G.

The following article we copy from the Western Recorder of the 99th ult.

Five Witnesses.—Zion's Advocate, a paper published by the Baptists in Maine, stated a short time since, in a revival notice, that several Universalists had bowed to the Prince of Peace, &c. This statement was afterwards contradicted in the same paper, by one Mr. St. Clair, who denied that a solitary instance of the kind had occurred. In answer to this, a certificate soon afterwards appeared, which closed in the following manner: "No doubt much to the confusion of the Universalists—"

"We feel it our duty, for the truth's sake, to say to you and the public, that we have been advocates for the doctrine of universal salvation. But during the winter past, we hope God has had mercy on us, by convincing us that without repentance there is no remission of sin, and has made the gospel to us, both the power of God, and the wisdom of God. Respectfully yours, Samuel Uran, Daniel Wilkinson, Sylvanus Gibbs, Nathaniel Hammond, James Stimson, Jr."

REMARKS.

Wonderful convincing evidence this! There are two particulars worthy of attention in this certificate. 1. The pretended Universalists do not say they have renounced the doctrine; from which we might conclude that if they were ever Universalists they are so still. But 2. Their own statement shows that they never were Universalists—notwithstanding they assert they were. For they say they have been convinced, the winter past, that "without repentance there is no remission of sin." Now if they thought differently before this, they were far from being Universalists. Again, Mr. St. Clair, who first contradicted the story, would undoubtedly have known them had they been Universalists. Thus their stories of converted Universalists generally turn out in the end.

S.

Br. Isaac Whitnell of Barre, in a Postscript to a late letter to the Senior Editor, says:

"I discover, after what is called a revival has passed over, there is generally a spirit of inquiry into the cause of nature, and tendency of the bustle; and many settle down on far more liberal principles. As it respects the congregations to whom I preach, they are greatly increased since last winter; and some people are more zealous in the cause of truth than before. Hence, we see verified the old adage, that 'It must be an ill gale that blows no one any good.'"
POETRY.

LINES

Composed by Mrs. Betsey Doolittle, consort of Mr. P. Doolittle, (who departed this life at Fredericktown, Ohio, Nov. 10, 1857,) and sung at her funeral, published by request.

A few minutes before she expired, Mrs. D. expressed herself pleasantly or quite in the following words: "Receive me, O my Friend, my Father, and my God." A little after, observing her sister weeping, she expressed her- self very emphatically, saying, "O, Harriet, do not weep for me, for I am not in need of any care, nor should weep for me, for I am not in need of any care, nor should any one weep for me because I am not in need of any care, nor should any one weep for me because I am not in need of any care."

These were her last words when she breathed out her spirit into heaven, and went to rest, in the sweet and consoling hope of meeting the whole world, cleansed, purified, and made holy and happy.

When the green end of Nature's earth
Is laid upon my mourning clay,
O Lord, my God, that gave me birth,
My spirit shall rest with thee.

Trouble and sorrow shall then cease,
My tears shall all be wiped away.
My troubled spirit lie at rest
When this frail body turns to clay.

My husband, and my children dear,
I bid you all to meet, in heaven.
There's nothing worth my staying here,
Except to stay to live with thee.

Be kind, affectionate, and true,
We'll meet in heaven so soon.
A wine and virtuous path pursue,
And you a blessing shall receive.

My Harriet dear, no parting sweet;
Her prayerful words and burning eyes
Too often tempt me to regret
That I was ever born to die.

I leave her in God's holy care,
And leave her in her father's arms.
I leave her in God's care too,
O watch, and keep her from all harm.

'Tis not for works which I have done,
Nor for the merit I expect eternal peace;
But through the merits of God's Son,
I look for joys that shall not cease.

Though some there are who doubt it all,
There is a promise firm and sure,
It is promised in God's word,
'Come live with me and nevermore'.

O Jesus Christ! then smiling Lamb
Who blest on cradl Calvary's cross;
What didst, O sinless Son, Thyself purchase never shall be lost.

Adieu, my friends—mourn not for me
I go where nothing can annoy—
Adieu, my friends—five lines you see,
The writer lives in these joys.

* Her youngest child.

From the Leaders Universal Magazine.

RULE FOR UNTRAPPING THE WORDS ALL IN SCRIPTURE.

It is well known that the word all, as it occurs in the Scriptures, admits of various senses, according to its context; literally as a number, as in the abrupt, without any exception; or at other times only a part, and sometimes with a partial exception, as the number of the two or three. Christians on both sides, have argued with apparent force, alternatingly insisting on the restricted or unlimited sense of the word all. A band is in the Scriptures themselves, to determine how we are to understand it, much more determinable; and the controversy relative to the extent of the word all, especially in Scripture words, is so well known, by the same rule, the doctrine of the Restorations might be proved to be true or false. It is reasonable to suppose that the Scriptures do afford sufficient ground for such a rule, for it is contended that the Bible is a plain book, and easy to be understood, in all its doctrines and precepts, by the honest and diligent reader of it. Let the following rule therefore be tried in view, viz. That whenever we meet with the word all, in connection with any degrees of abstraction, it always means literally and mathematically, the whole, including all its parts; but where it is used metaphorically, it frequently admits of hyperbole. This use of the word is consistent with common sense and common usage. If any man can find a single exception to this rule in the Whole Bible, he is invited to make it known. To illustrate this rule the Committee have concluded it gave all its members an audience, because no one in all the world was under that obligation. And when it is said He has filled all things under his feet, but when he said all things are put under him, it is manifest that he only, is excepted, which is also proved by the apothegm of the apostle, who says, 'I have all things under my feet.' When we meet with it in connection with the relations of Christ for more, the same express sense of the word is necessarily understood, as Apostles, etc. It is on him the entire humanity.

The prophets have all been saying, 'All we like sheep have gone astray; we have turned every one to their own way.' It is evident that he here describes all men by their nature, and love of self and sin, and yet he says, 'He shall bear their iniquity, and they shall be called upon his name.' It is clear he cannot mean all men, but one, and we are here to feel the majesty of God, that all who have gone astray, have had their iniquities laid upon him, and their guilt is removed, unless it can be shown that some men have not sinned; which would be an exception to the application both to Scripture and experience.

In historical passages it is often used, as in Matt. 24: 4. "Then shall the kingdom of heaven be as in Man. 11. 6. "To you and to all Judah, and all the region round about Jordan, and were honored of him in Jordan." Here we must understand only a part of a portion of Scripture, etc.

For we are elsewhere told that the men and Pharisees were called all men, and that we are_CURS.

Let us then beware of individuals, and yield with grace, and all the word all, in connection with any degrees of abstraction, it always means literally and mathematically, the whole, including all its parts; but where it is used metaphorically, it frequently admits of hyperbole. This use of the word is consistent with common sense and common usage. If any man can find a single exception to this rule in the Whole Bible, he is invited to make it known. To illustrate this rule the Committee have concluded it gave all its members an audience, because no one in all the world was under that obligation. And when it is said He has filled all things under his feet, but when he said all things are put under him, it is manifest that he only, is excepted, which is also proved by the apothegm of the apostle, who says, 'I have all things under my feet.' When we meet with it in connection with the relations of Christ for more, the same express sense of the word is necessarily understood, as Apostles, etc. It is on him the entire humanity.

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LETTERS CONTAINING REMITTANCES.

Received at this office during the week, ending July 9.


The Magazine and Advocate, IS PUBLISHED EVERY SATURDAY.

BY DOLPHUS SKINNER, Proprietor.

TERMS.—To Mail and Office Subscribers, $1.50 per year, payable in advance, good for six months from the time of subscription. To Post Office Subscribers, $1.00 per year, payable in advance, good for three months from the time of subscription. All subscriptions must be paid, except at the discretion of the Editor. Agents, are authorized to receive remittances from ten cents, upwards, to be charged to the subscriber's account, and shall be returned to the Post Office Subscribers, in the same manner, payable half-yearly in advance.

F. STICKNEY.

A. B. & B. K. GROSH, Proprietors,

1524 N. MAIN STREET, FREEPORT, IOWA.

P. MORSE.
EVANGELICAL MAGAZINE

AND GOSPEL ADVOCATE.

VOL. XII (NEW SERIES.)

UTICA, N. Y., SATURDAY, JULY 16, 1831.

NO. 29.

THE PREACHER.

SERMON...NO. XVI.

By Rev. Alfred Pace, of Silesiequin, Pa.
Delivered at the funeral of Mr. Benjamin Frink, Jr. of Silesiequin, December 30, 1830.

"For he that is dead is freed from sin."—Romans vii. 10.

Death is a subject of serious contemplation to all; as it is that which all, sooner or later, must experience. It is viewed in various lights—as a kindness from God, in the wise counsels of his providence—as a curse upon man for his sins—and, as the result of his folly and wickedness. By some death is considered as the termination of man's intelligent existence; and as the perpetual extinction of his consciousness and being. By some it is thought to be the entrance into retributive justice—a banishment from God—the birth of lasting misery, and unutterable anguish and despair. By some it is believed to be a "freedom from sin"—a deliverance from bondage into the glorious liberty of the children of God—as "the gate of endless life" and ceaseless joy. And according to our views of death will be our sorrow and distress; or our joy and consolation in the contemplation of it.

Long had the world wandered in darkness, and the successive generations of men, people, and nations, withered, scattered, and scattered by apprehensions of the terrific outpourings of vengeance from the eternal and offended Majesty of Heaven. But it was reserved to Heaven's own Son—his best-beloved "to bring life and immortality to light." The various systems of philosophy taught by eastern sages in former times; and the various systems of religion imposed upon the weakness and credulity of man, by impostors ancient and modern; in comparison with the gospel of Christ, dwindle into insignificance and darkness. They appear like wandering and bewildered meteors, whose feeble rays hardly penetrate the gloom, and neither break the night nor point out our safety; while the Gospel "like the day-spring from on high" disperses the night of spiritual darkness which hang about the world, and guides our feet into the way of peace." And according to our faith in the Gospel, and our hope of immortality, will be our joy, and the sources of consolation, in the contemplation and prospect of death. For if there be any evidence, though it be only presumptive, of our future misery, we find in the thought a mortal poison, which distemper itself into every period of our life, rendering society tiresome, nourishment insipid, pleasure disgusting, and life itself a cruel bitter. On the other hand, if there be any evidence, though it be only presumptive, of our future happiness, it increases the social and temporal joys of the happy recipients of God's bounty—it inspires us with patience and resignation under the present woes and ills of life, and consoles the wounded bosom with anticipated joys.

Although then the context speaks of a death unto sin; it can only be in a comparative, professional, or symbolical sense. Christians, especially convertists, from sin and idolatry, who are ceremonially, by the ordinance of baptism, "buried with him into death," professing to show forth to the world, that they are dead unto sin. Paul makes it a matter of astonishment and admiration; as well as the subject of the admonition and exhortation; that those who are thus "dead to sin, should live any longer therein." As if he had said, "Where is the consistency of our profession—if we consent and submit unto the ordinance of baptism, as a token of having embraced a new religion, and as an emblem of the purity of life which it inculcates—if professing ourselves to be dead unto sin, and alive unto God through Jesus Christ our Lord; we still live unto sin by a shameless indifference!" Our old man has been symbolically crucified with him, that the body of sin might be destroyed; and we have been planted together in the likeness of his death; henceforth then we should not serve sin. Thus is the subject. It is the exposition; that they should walk in newness of life. But wherefore exhort that such, should not yield their members as instruments of unrighteousness unto sin; or that they should become servants of righteousness; if there is a positive freedom from sin, and exemption from immortality, by thus having crucified the old man, and having been planted together in the likeness of his death. The apostle predicats his whole argument on the plain, simple, literal fact, brought to view in our text. "For he that is dead is freed from sin." So much then as professions, ordinances, ceremonies and symbols, presage and show forth this change; by so much are those who consent unto the use of them, under obligation to purify their lives—study freedom from sin—and strive to walk in newness of life. Paul instances our Passover, and the Lord's Supper; "Knowing that Christ being raised from the dead dieth no more; death hath no more dominion over him. For in that he died, he died unto sin once; but that he liveth, he liveth unto God." Christ having died unto sin once, dieth no more; death hath no more dominion over him; "because he that is dead is freed from sin." Just so far then as the shadow identifies the substance;
doth burial with him, by baptism into death, figuratively sheweth, (not our positive purity;) but our resolution to serve God with freedom from sin.

"Likewise (says the apostle) recketh ye yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord. How important then the apostolic exhortation—let not sin therefore reign in your mortal bodies that ye should obey it in the lusts thereof." But if he that is dead in this sense, is positively free from sin: where is the wisdom—in what is the propriety of the exhortation! The Christian experience is an illusion! The Christian's fears of falling into a sin are vain and groundless! And the declaration of the inspired penman which says "for there is no man that sinneth not," must be regarded as it is a lying spirit in the mouth of the prophet.

Hence our text is only true in a temporal sense. "For we brought nothing into this world, and it is certain we can carry nothing out." (1 Tim. vi. 7.) Neither active righteousness nor transgression: neither intrinsic holiness nor ungodliness: none but the Christian has been born into the world. Will he accumulate a load of positive evil to carry out? Will he hoard up an inexhaustible fund of sin, which neither Christ can remove, death destroy, nor eternity overcome? In the same sense in which we brought nothing into the world, can we carry nothing out. Vain and futile were the hope concerning our righteousness, and equally unfounded the fear with regard to our sin.

Philosophy also concurs in the sentiment here advanced; and to prove that the text may be understood in its literal sense.

The universe is a graduated scale of being, from the meanest insect enjoying life, up to the most perfect intelligence. And from the higher orders down to the simple consciousness of being, there is an inarticulate no chaos.—Through all the extent of created existence, each seems to have an intimate and important similarity and connexion, with that which is immediately above or below itself. Man stands between earth and heaven; that link in the vast chain of being, which connects spirituality with materiality—natures which otherwise might seem at an infinite remove. Man must therefore possess and share in his own constitution and formation, both these natures—materi allied to the dust of the earth, and spirit allied to heaven.—When the union is dissolved, and man ceases to be man; he no longer stands as the connecting link between two natures: but in the dissolution, the dust mingles with the earth; and the spirit freed from its prison, becomes but a common nature with other spirits, and spiritual existences; and will not experience the soreries of mortality and the vicissitudes of man. Does philosophy contradict divine revelation? Or does it exalt it in the sublimity of its truths? No; they are found in unison. They unite in declaring and condemning the text, that "he that is dead is freed from sin."

With a similar view to that which we have last taken of man, the Apostle declares, "the creature was made subject to vanity."

But the object of man's subjecti on to vanity, was not willingly, as if alone to experience it; but was imposed with the hope of deliverance. Speaking of man's subjection to vanity and his state of sin, he holds language like the following: For God's power and wisdom shall bring man into captivity to the law of sin, which is in his members. (Rom. vii. 23.)

James elucidates the subject when he says: Let no man say when he is tempted, I am tempted of God; but each tempteth any man; but 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. (James i. 13, 15.)

Thus then we discover by divine revelation: 1. The principle of man's present mode of being, are contrary one to the other. The flesh lusteth against the spirit, and the spirit against the flesh—that which wars against the law of his mind is in his own members; and he can plead no extenuation from any extrin- sical agency, but must confess the fact, that he was drawn away of his own desires and enticed.

It is in this constitutional warfare that our criminal desires give birth to sin; and sin in its turn produces spiritual death, which annuls our peace, and ought to admonish us against yielding to the seductions andenticements of our grosser part. But in the mortality of man the connection between flesh and spirit is dissolved. Then, there can be no warfare by the contrary desires of man; for there is no law. There will then be no law in his members to war against the law of his mind. Man shall then not be tempted by being drawn away of the lusts of the flesh—there will be nothing to bring him into captivity to the law of sin; and we may say of a truth, He that is dead is freed from sin.

But a subject so important shall not be left as an inferential remark, when divine inspiration abundantly establishes the idea. We have already remarked that man's subjection to vanity was in hope. "Because," concludes the Apostle, "the creature itself shall be delivered from this bondage of corruption, into the glorious liberty of the children of God." Here the creature, created of God, is united to the corruptions of earthly matter, and in bondage to all its corruption from the law of its association and union. But it shall be delivered—not into the same inglorious bondage again, or an inconceivably worse; but into the glorious liberty of heaven's dear children.

Our Baviour also, "the faithful and true witness, who spake as no man spake," by an explicit declaration, testifies to the truth of the sentiment here advanced: But they which shall be accounted worthy to obtain that world and the resurrection from the dead, eternal inheritance, shall neither taste death nor corruption; neither can they die any more; for they are equal unto the angels, and are the children of God, being the children of the resurrection. (Luke xx: 35, 36.) Are the angels, spiritual existences—pure from corruption, free from death, and in the embrace of their God? Then prove from the Divine testimony the resurrection of man, and we have the authority of heaven to say, they are equal unto the angels, neither can they die any more; but being chil- dren of the resurrection, they are the chil- dren of their God. O how consoling the reflection! How transporting the thought! That the spirits which now animate these clay tenements, when released from their prison and bondage of corruption, shall soar into a spirit which God has prepared in the presence of the glory of his power and nature—the society of heaven; where spotless angels, with their brilliant wings, fan the embrosial, odoriferous air that surrounds the throne of God—join in his praise, and enjoy his bless- ings. There, "there shall be no more death, neither sorrow nor crying, neither shall there be any more pain; for the former things are passed away." (Rev. xxi: 4.)

The resurrection from the dead is the very climax of the Gospel: without it our lives are short—but a speck—a point in time: with it, our lives are protracted with the countless periods of uncensurable duration. Without it, our lives are mingled with sin, and shame, and pain, and sorrow, in this bondage of corruption, until they are closed by death. With it, there is no more pain, or sorrow, but a freedom from sin, and a rejoicing liberation from bondage. Without it, all is desolation, or blank annihilation: with it, "eternity's ineffable glories, dawn on a knowledge of the reality, purity, and brightness above the horrors of the grave."

Jesus not only taught the doctrine of the resurrection by precept, to his disciples and numerous hearers; but by bursting the bars of the tomb, and by his visible appearance among men, verified and demonstrated the teaching. Listen to Paul, while he endeavors to set forth the glorious doctrine, so fully exemplified by the blessed Jesus. "But now is Christ risen from the dead, and become the first fruits of them that slept." Speaking of the resurrection of the dead, he says, "so also is the resurrection of the dead. It is sown in corruption, it is raised in incorruption; it is sown in dishonor, it is raised in glory; it is sown a weakness, it is raised in power; it is sown a natural body, it is raised a spiritual body. As is the earthly, such are they also that are earthly; as is the heavenly, such are they also that are heavenly. And as we have borne the image of the earthy; we shall also bear the image of the heavenly. For this cor-
reptile must put on incorruption; and this mortal must put on immortality. So when this corruptible shall have put on incorruption; and this mortal shall have put on immortality; then shall be brought to pass, death being swallowed up in victory. Though man now bears the image of the earth; and stands in the dishonor, weakness and corruption of the natural body; we are assured he shall bear the image of the heaven, the image of the spiritual body, in incorruptibility and glory. Well, then, may the triumphant song be sung; O Death where is thy sting? O Grave where is thy victory? For the sting of death is sin; but he that is dead is freed from sin.

O how important is our subject! It teaches us to reflect with humility on man. Verily man at his best estate is altogether vanity. It is a state to which man is subjected here, and from which he is not exempted in the imperial opposing principles in his nature. It brings down the pride of the human heart. For man may not boast of freedom from sin, perfection and purity, in the sense in which God is pure; while in the bondage of corruption. It also reproves us for our sins, by showing us that the cause is within ourselves which brings us into sin, by yielding to the temptations of the flesh. It causes us to reflect on death, the end of our visible existence, with seriousness and solemnity. Yet it checks our superstitions fears of unimaginable misery, or atheistic annihilation. It forsook its despair of the remembrance of God, and the enjoyment of his mercy. It inspires our hopes of an hereafter, and happiness, and heaven. It presents Christ as the object of our faith, teaching the glorious doctrine of man's resurrection, and his equality with the angelic, and in the blessed promisses of the Gospel, it brings to view an heaven of rest, and cheers and gladdens our hearts, by a prospect drawn from sin and immortality, and of eternal life.

While then we reflect, with soul humbling views, on the earthly character and constitution of man; will my hearers be invited and persuaded, to embrace the promises, and examine the glorious testimonies of the Gospel; that they may thus exercise faith in Jesus. For it is through the medium of faith that man may enjoy an anticipat of the future, and the prelibration of heaven: thro' the influence of it, he may enjoy freedom from the reigning power and domination of sin, and through the object of it resurrection from the dead, purity, and pleasures at the right hand of God for evermore.

We cannot close our labors on the present occasion, without a short address to the mourning friends; and first, to the widow of the deceased.

If there be aught that can make one happy in the midst of surrounding grief, I ought to be happy that I have the opportunity and the means of affording you a word of consolation and encouragement under the burden of your affliction. But it is not to scenes of revelry and mirth I would draw your attention; but to the exalted, sublime and eternal truth of the text; and its congeniality with the spirit of the Gospel. O, Jesus, thou lover of souls! Wherefore didst thou come into the world? To render comfort and certainty! Or to blast our peace with the certain prospect of wretchedness? I came not to destroy the world, but to save the world.

To correct our lives by the influence of his example, by the philosopher's and authority of his precepts—to cheer the despairing—comfort the distressed—console the afflicted, and encourage failing humanity—to bear a faithful testimony of the Father's unchanging love, and to bring life and immortality to light, are among the glorious objects and blessed effects of the life and labors, death and resurrection of the Son of God. The precepts, the example, the testimony of Emmanuel—the whole system of the Gospel, breathe of joy and peace and comfort. What makes the Scriptures of divine truth. Search then the Scriptures, and receive their consolations to your bosom. Under the instructions of holy writ, when you reflect that you yourself are a widow and your children fatherless, your heart shall learn, 'God is the Father of the fatherless and the widow's judge. Let widows trust in me: I will preserve the fatherless children alive.' Though in your mourning you may feel to say, 'lover and friend hast thou put far from me;' yet have you not a friend in heaven, 'God is father both closer than a brother'—able to sustain and succour you. The prospect before you may look terrifying; for, in addition to the loss which you have experienced, you will find yourself immersed in cares. But let your confidence be in your God. 'In your presence possess ye your soul.' And let your prayers ascend in silent submission before his throne. Amid all the turbulence and commotion which affect society—the mischiefs and miseries of sin, and the desolation of death, 'O live and deeply cherished still. The fond remembrance of the past; Bury on heaven's unchanging will. Peace at last!' And may God grant you all needful wisdom and needed grace. May he crown your life with all earthly tranquility and heavenly blessings; ourמקום and efforts with success and plenty—your death with life and immortality, and your soul with salvation.

To the surviving Parent. Again and again has the bitter cup of affliction been poured out unto you. Yet let not your reflections arraign the providences of God, as though yourself had borne all the afflictions of our race. "But remember that you are only drinking out of that mixed cup which Providence has prepared for all." With surrounding death and deep affliction, the world sayeth: But with the contemplation of the Gospel it is lifted up; and the radiant beams of Heaven's effulgent sun dissipate that gloomy darkness which eclipsed our hopes of joy, and promises of peace; and we can say with the Apostle, our light afflictions which are but for a moment, work for us a far more exceeding and eternal weight of glory.

With the Gospel in view, man's mortality seems only the entrance of immortality. For it is there we learn, that beyond death there is no vicissitude—no sin—no death; but life, joy, and peace. With this hope, while we mourn the loss of society, we have a solace and comfort. Cherish then the hope with gratitude to heaven, and with the prospect of the peace and blessed God. Look unto him for every needed mercy. With patient resignation, submit yourself to his government and dispensations. And while travelling through this vale of tears, may you enjoy a well anchored hope in Jesus, that ultimately, "His own soft hand shall wipe the tears. From every weeping eye, And pain, and groan, and sigh, and tear, And death itself shall die."

To the brothers, sisters, and other relatives. Since you are again called in the providence of God to pour forth the seas of sorrow, and put on the bede of mourning; I feel as though it were my duty, to endeavor both to silence your griefs and quiet your perturbed spirits. It is not by the voice of authority that I would endeavor to hardness towards you; but I would present you with the glorious theme of grace and truth, that your sorrow might be turned into joy—your mourning and lamentation into thanksgiving and praise. O, look by an eye of faith to the wonders which transpired on Mount Calvary! All that interesting transaction—all that mournful tragedy, and triumphant display of the love and power of the Redeemer; were on the behalf of an ignorant and sinful world, that he might bring us to God. For us he died—for us he rose—for us he lives for evermore:—and the language is because I live ye shall also live. Here we have thousands of difficulties to pass through—griefs to endure, or the afflictions of sin to suffer; but as he died, he died unto sin once; but as he lives, he lives unto God. We have, hence learned, that he that is dead is freed from sin. Then—"Why do we mourn departed friends, or shake at death's alarms. To the voice that Jesus seals, To call them to his arms."

O, may heaven bless you with faith—increase your confidence—inspire you with gratitude and joy. Endeavor to spend your days in the service of God, that, individually the plaudit may be yours; "well done good and faithful servant, enter thou into the joy of thy Lord."
tion of our parting hour. We ought to live as with our end in view—with a thoughtful and serious reflection on death. But as it is a dispensation from the hand of a kind and merciful God, we ought not to view it as a positive evil, but believe that it shall be swallowed up in victory.—"Mortality shall be swallowed up of life." And there shall be no more death: as saith the poet,

Death is the gate of endless life.

And yet it is to enter there.

He that is dead is freed from sin. Whil-
then we are permitted to live in the world, let us live in a faithful discharge of the civil, social, and relative duties—endeavor to add to the joys and divide the sorrows of life—weep with those who weep, and mourn with those who mourn. Let us gratefully revere the Father of our mercies—"pray without ceasing, and in every thing give thanks," until time with us shall be no more.—Amen.

BRANDY AND GUNPOWDER.

The following is extracted from a work entitled the "Minute Philosopher," by the celebrated Bishop Berkeley.

"The government of the north being once upon a time vacant, the prince of the power of the air, convened a council in heaven, wherein, upon competition between two de-
mons of rank, it was determined they should both make trial of their abilities, and he who should succeed who did most mischief. One made his appearance in the shape of a brandy, and another in the shape of gunpowder—the other in that of brandy. The former was a declared enemy, and rose with a terrible noise, which made folks afraid, and put them on their guard; the other passed as a friend and physician through the world,—dignified himself with sweets, and perfumes, and drugs, made his way into the ladies' cabinets, and the apothecaries' shops; and under the notion of helping digestion, comforting the spirits, and cheering the heart, produced directly contrary effects; and having incessantly thrown great numbers of the human kind into a fatal decay, was found to pester hell and the grave so fast, as to merit the government which he still possesses."

A FAIR OFFER.

Mr. C, a man of liberal sentiments, in the town of Genoa a few days since, invited Mr. S., a boisterous Presbyterian, (who happened to be at work for him,) to attend an evening lecture by Br. S. R. Smith, in the neighborhood. Mr. S., after pouring forth some of the usual malcontents and slanders against Universalists, and partic-
ularly against Br. S. R. S., (whom he had never seen, or heard preach,) began to ex-
hort Mr. C to renounce his sentiments, escape the wrath of God, &c., and then told Mr. C he would work for him the next day. Long as he lived, if he would only let him save his soul—to which Mr. C. very humorously replied that the offer was a very fair one, and he needed his labor, but he was too late, the job was lost. W. S.

MAGAZINE AND ADVOCATE.

DOLPHUS SKINNER, Editor and Proprietor.
AARON B. GROSSE, Associate Editor.

Utica, Saturday, July 16, 1831.

NUMBERS 9 AND 18.

Postmasters, Agents and others, having spare copies of either or both these numbers of the present volume on hand, will confer a favor on the publisher by returning them soon, directed to the "Magazine and Advocate, Utica." S.

THE SERMON.

We give Br. A. Peck's discourse a place in our columns this week, with an apology for not having noticed it according to promise, before. We are not satisfied of the correctness of his application of the text, but are inclined to think the apostle meant to teach by it a deadness to sin, and renewal to spiritual life in the believers, agreeable to numerous similar expressions in the context. However Br. F. is not alone in his views of the subject, and has the same right to his mode of explanation that we have. The sermon will be found to be ingenious, and the last part of it particularly interesting and appro-
priate. Br. F. is highly esteemed as a worthy brother, and faithful laborer in the vineyard of the Gospel.

"THE GOSPEL ANCHOR.

This is another Universalist periodical, edited by Br. C. F. Lathrop, of Troy, and Br. L. D. Williamson of Albany, in this state. We can confidently recommend it as worthy of the patronage of the brethren—as creditable, by the talents of its editors, to our order, and wish our brethren all reasonable success in their labors of love, and ample remuneration and reward for all their cares and labors.

Having lost or mislaid the first number we received, we must beg another copy. We have just received number two, and hope soon to find room for a further notice of the work. G.

DEDICATION AT LISLE.

The Meetinghouse lately erected by the Universalist society at the village of Sharp's Mills, in Lisle, Broome county, N. Y., was solemnly dedicated to the worship of God, on Wednesday, the 6th inst. The services were performed in the following order:

tory Hymn. 7. Sermon, by Br. D. Skinner. 8. Sermon, by Br. D. Skinner, from Genesis xxviii. 16, 17. "And Jacob wakened out of his sleep, and he said, Surely the Lord is in this place and I knew it not. And he was afraid, and he said, How dreadful is this place; this is none other but the house of God; and this is the gate of heaven." 8. Hymn. 9. Concluding Prayer, by Br. Chase. 10. Select piece of Music, by the Choir. 11. Benediction.

The services were listened to by a large, re-
spectable, and crowded assembly, with the most devout and solemn, yet joyful attention. Our brethren in this place have manifested a truly laudable zeal and perseverance in the erection and completion of this respectable and commodious house of worship, in spite of all the efforts of their opponents, to check their growth and progress as a society. The house is (if we rightly recollect) 44 feet in length by 36 in breadth. It is built of wood, in a plain and very neat style; has a gallery on all sides, and is surmounted by a modest and well proportioned steeple. It is so constructed, as to accommodate a large congregation, and with the continuance of their zeal and fidelity, we are confident the society will grow and prosper. They are at present favored one-half of the time with the labors of our worthy and faithful Br. Nelson Doonfile, who has recently removed from Cortlandt, into that town; and under whose ministry they have hitherto been greatly prospered. May the Lord of the vineyard keep them united in the bonds of peace, multiply their numbers, and continue to bless both pastor and people. S.

JOURNEY OF A WEEK.

On Saturday morning, 2d inst. we started on our tour for an exchange with Br. Potter—pro-
ceeded by stage to Bridgewater, where arriving about noon, we stopped and dined with our long tried and faithful Br. R. Bronson, by whose liberality and politeness, we were conveyed to our appointment for a 5 o'clock lecture, in the after-
noon, at Montecello, in Richfield. In this place we delivered our message to a respectable and attentive audience, and learned that the glorious doctrine of God's unbosomed love was silently finding its way into many hearts and families, although not favored with any stated adminis-
trations of the word of truth by an advocate of the doctrine. After tarrying over night with our firm and devoted brother in the faith, Hon. O. Bosteadly, we were conveyed by him on Sun-
day morning to our appointment at Fly Creek. On arriving at this place, we found the people assembling from all parts; nor did they cease coming till nearly two hundred wagons and carriages had arrived, and a congregation that literally filled the spacious Meeting house to overflowing, and surrounded it in crowds. It was said that so great an assembly of people had never before met in one place on any occasion—the number was computed at not less than two thousand souls. The most perfect order, silence and devotion, attention, were observed through all the services, morning and afternoon. After service we proceeded with our friends from Cooperstown to meet an appointment for a 5 o'clock lecture at that place, which was attended by a large assembly in the Methodis.
An acceptable society of Universalism has been recently gathered, and is making preparations to erect, by the next season, a house for public worship. Here resides our worthy Dr. A. Potter, whose zeal and faithfulness in the propagation of the word of truth, have been signalized in the building of the house of universal grace, in Cooperstown, Fly Creek, Middlefield, Burlington and Hartwick, in which last named place, a very large society, consisting of 150 or 160 male members, have very recently been organized. In this county, Universalism flourishes far beyond what it has ever done before; and notwithstanding every and the most strenuous exertions we have been able to make in its cause, it is spreading with zeal and unceasingly by a large portion of the most enlightened, influential and wealthy individuals in the county, and spreads with astonishing rapidity. Dr. Potter needs, and must have several more conductors in the ministry, in order to meet the moral wants of this region of country.

We continued our visit to the hospitable mansion of Mr. Ezekiel Bradford; and on Monday morning, July 4th, at 4 o'clock (after having been for several hours awake), by reason of musical serenades and the firing of cannon, guns and crackers, to usher in the glorious anniversary of American Independence) started in the stage for Oxford, where, after a pleasant ride we arrived at exactly 3 o'clock, in time to bear the pleasant at 3 o'clock, in time to witness the close of the celebration in that place. Here a lecture was appointed for our arrival and well attended. After tarrying over night with the Rev. A. Carey, one of the oldest Universalists and long tried friends in this region, we proceeded on Tuesday, to Smithville, Chenango Co., delivered a lecture in the evening to a small congregation, (a heavy shower of rain preventing many from attending, who otherwise would have availed themselves of the opportunity,) hurried through the night with Dr. Eli Tarble, and on Wednesday morning proceeded to Lisle, to attend the Dedication services of that place.

Here we had the happiness of meeting Bros. Chase and Doolittle, who gave an encouraging account of the prosperity of the good cause within the respective circles of their ministry. In addition to the services of Dedication, we delivered a discourse at 3 o'clock, P. M. to a large congregation, who manifested much joy and satisfaction at worshipping according to the dictates of conscience, "sitting under their own vine and fig tree."

On Thursday morning we set our face towards home, and passing on to the village of Greene delivered a discourse, at half past ten o'clock, A. M. to a respectable congregation assembled in the Methodist church. From thence, proceeded to Oxford where we had a lecture appointed at 5 P. M. Here our friends are numerous and respectable, but have no stated preaching of the doctrine in which they believe. Though it is calculated that at least three fourths of the attendants and supporters of the Episcopal church, are believers in the doctrines of Universalism, yet that church could not be procured for a lecture, even though it were willing to do so. The large majority consisting to be a small minority of two or three individuals rule and deprive them of the privilege of hearing what they believe to be truth, preached in the house. With this state of things will not long continue—

We parted from the hospitality of Dr. Perkins for the night, who keeps an excellent public house in the place; and at 4 o'clock on Friday morning took the stage for Utica, and reached home about sunset, having travelled about 200 miles through a hilly region, and preached ten times, in less than one week, thankful to divine Providence for the strength and health enjoyed, and for finding "home, sweet home," with its inmates enjoying the same inseparable blessing: for which and all other mercies the name of the Lord be ever adored.

ELECTION SERMON IN MASSACHUSETTS.

Rev. Paul Dean, Pastor of the central Universalist society in Boston, has been chosen to deliver the next Election Sermon before the Legislature of Massachusetts. He received in the House of Representatives, 211, out of 301, votes. Verily Dr. Elly's "Christian party in politics" must be up and doing, or old Massachusetts will be lost for ever!

NOTICE.


Knowing the extreme difficulty of finding even one solitary Universalist, who has been weak enough, to transfer his trust in God's promises and oath to the promises and hopes of man, we will patiently hear you with a week or two longer, trusting that you yet will have the magnanimity enough to come forward and acknowledge that you have reported and narrated falsehoods, in stating that any Universalist or Universalists, of this village, had embraced the doctrine of endless misery, at any time—or, that you will give the same name and residence of at least one of your many reported converts. Three calls, at least as respectable as the nature of the business would allow, have been made, but hitherto in vain. Two denials of your reports have been published in this paper. Your ancestors and its authority have been laid before the public, together with a notice of your manifold reports by letter and otherwise. If you can: then sustain your ancestor and reports by complying with our calls and refuting our repeated denials. If you cannot: then continue to hold your peace for two weeks longer, and thus prove to the world that your practice, if not your creed, has been to make his your refuge, and under falsehood to hide yourselves.

Yours respectfully,

The Editor.

WESTERN RECORDER.

In the Recorder, of the 6th inst, we find the following article, which we copy that our readers may have something of the characteristic modesty, charity, and elegance in discussion, united with the dignity, sublimity, and highly literary and religious cast, of that venerable print:

"A certain sect, we understand, are determined to establish, as speedily as possible, a theological school at Clinton, eight or nine miles from this village. One of the tenets of the theology to be taught there should seem to be, that "the fearful and unbelieving, and the abominable, and whores, and sorcerers, and idolaters, and all liars, shall have their part in the paradise of hell; and that the "just and the "filthy," the "dogs and sorcerers," shall all share with them the blessed visions of eternal glory! See the last two chapters of Revelations. What kind of a heaven would this be?"

And pray, neighborhood, can you tell us what kind of theology is taught in those three-fourths of the schools now existing in this State, and in these United States—or in all those over which the Orthodox sects, particularly the Presbyterian, hold the entire control? To answer Mr. Hastings according to his folly, would it not "seem" to be this—that "the fearful and unbelieving, and the abominable, and whores, and sorcerers, and idolaters, and all liars," who will say they repent and believe in Orthodoxy one minute before they die, "shall have their part in the paradise of heaven;" and that a principal part of their happiness in that paradise will consist in looking over its golden balastrade on moral, upright, honest and virtuous, in the winding torments and liquid flames of hell, we are sent there because they did profess to believe in the mysticisms and monstrosities of modern Orthodoxy? Would it not "seem" be—that the Deity will honor his Satanic jestry with the government and control of that largest division of his intellectual offspring, to abandon them to his power forever? Would it not "seem" to be—that God loves sin so he will persecute its reign to all eternity that God will not have all men to be come to the knowledge of the truth?—not the Saviour of all men?—that Christ the true light that lighteth every man into the world?—that he is not the God that taketh away the sin of the world but, the sin of the world will eternal—that he came not to save the world, world through him might be conduce grace shall not abound much more
that as grace extends to a few, i.e. the elect, even so, and much more, shall sin abound and reign unto eternal death, through hell and the devil? Would it not "seem" that these and numerous other similar theological notions, were taught in all the Orthodox schools in the country, and that their advocates were seeking to introduce them even into many schools over which they have no rightful authority or control?

Mr. L's proposed the above questions for solution in the Recorder, we shall now proceed to inform Mr. Hastings, that if by the school to be established at Clinton, he means that which Universalists have undertaken to establish, he is just as much mistaken in supposing it to be theological, as he was in his statement, a few years since, about the child which was drowned on Sunday, in Russia, being the child of Universalist parents; or as he was about the drunken, and lying, and swearing Universalist, named by him about eighteen months since; or as Dr. L. was in stating that a young man was converted from Universalism, at his session house, in this village, during the winter past. The truth is, the school is not to be a theological, but a literary school. But the Orthodox have so many theological schools, and seek to introduce their sectarian dogmas into every institution that they have any thing to do with, that they suppose Universalists would be guilty of the same thing; and surely it would be absolutely impossible for Universalists to imitate their Orthodox neighbors in the sons and daughters of Universalist parents, when attending schools, for the purpose of a scientific education, where the self-styled Orthodox had the control, have been taunted, browbeaten, abused and insulted, till unwilling to submit to such usage longer, they have determined on establishing an institution for the education of their youth, of both sexes, where they will be free from the perpetual monas of sectarian dogma, and the insults of their unfeeling propagators. But as soon as they undertake this, even in self-defense, they are assailed with bitterness, scurrility, and low and vulgar abuse, by those who "assume the high responsibility of dictating to the consciences of millions" of their fellow-believers—particularly by the organ of the Western Education Society and Auburn Theological Seminary. By this, we see what the Orthodox are—they wish not only to prevent Universalists from exercising the right of conscience in propagating their own honest opinions, but would even compel us to send our children to them for instruction, and force them to submit patiently to insult and abuse, and be crammed with the dogmas of the Genevan creed!

Those facts speak with a loud and warning voice to all Universalists, and ought to stimulate them to more decided and energetic measures in the establishment of the contemplated Institution, while they yet have the power to act; in order that there may, at least, be one school in the State not subject to Orthodox rule. For we see what our enemies would do, if they had power—that they would prohibit the establishment of every institution in the country, unless the entire control of it were given to them. How soon they will have power to accomplish their iniquitous designs we cannot tell. But the signs of the times are ominous.

CAUTION.

We learn, by a friend, that some of our kind Limitarian brethren are endeavoring to prejudice the liberal minded against the intended Literary Institution, thus far forwarded under the auspices of the New-York Convention, and several of the Associations in its fellowship. "Can ye not discern the signs of the times?" Can it not plainly be seen that they feel and dread the waning of their power—of that influence, under which, as they themselves have frequently boasted, more than one-half—yes, three-fourths of all the literary institutions of America now are? We hope the friends of liberal principles will not be led astray by the snare whereinto these pious ones lie in wait to deceive the people, but that they will thoroughly examine and test the principles of the proposed Institution in every step of its past progress—mark the men who now have the management of it, and the measures they will probably pursue—and then give or refuse their patronage to the Institution for its own merits or demerits, and not for the mere say so of any man. We ask no more than this—confidently, as we are, that if this be done, no liberal and candid man will, for a moment, hesitate to become a stockholder in proportion to his means. Let those, if any there be, (for we have not met with even one,) who may yet doubt the necessity of having such an Institution, read the accounts of the revival at Bellville, Jefferson county, as published in our 27th number, and rely upon it that it is not a solitary case, (even if it should be an aggravated one,) in the schools in our land. And let each one remember that his own daughters, or sons, may yet be the victims, at least the sons and daughters of his relatives and friends may become the dupes of frenzied fanatics, and the inmates of lunatic asylums, for the want of such an Institution as the one we are advocating—if, indeed, and unhappily, their shrivels of maniacal despair are not even now borne along on the winds of heaven! These are not the imaginings of dreaming fancy—such things have happened, and may again take place; nor is it in the power of human foresight to tell on what young bud of promise the blasting, withering curse may fall, and forever crush into the dust of helplessness, hopeless despair every mental beauty and intellectual fragrance.

Nor is this all—individual misfortune dwindles into nothingness, compared with the national desolation threatened by the Orthodox influence over the schools and colleges of the land. Already they boast of that influence, and threaten us with rulers who shall have been reared under it. From the infant school, up through Sunday, district, and boarding schools, and from thence again up through the academies, to the highest seminaries of our land, they are gathering the strings of power together—twisting them into one mighty cable—placing them into one relentless power—a power that has more money at command than the United States' Treasury contains—and for what purpose?—And shall we aid them by our indifference—by our attention to their cries of "Madhouse," "Theological Seminary," &c., by giving up our sons and daughters to be educated as their tools for their wicked purposes, and paying them therefor? Never! no; never!

TO THE TIMID.

A respected correspondent wishes us to state and answer an objection which is frequently made against the Magazine and Advocate, by our timid and fearful brethren. The objection is, "I do not like so much fighting and battling against other sects and denominations, as there is in the Magazine and Advocate." We can endorse the objection—that is, we sincerely wish that no necessity for it, existed. That is (I use the singular number so that no mistake may be made) that I am often severe, I well know—but never, unless where I do believe the case requires it, and then I must push the probe clear through the unsound and corrupt sore, and it may be that, sometimes, I hit the sound flesh on the other side. I feel sorry when this is the case, though I do not believe the injury is as great, as it would be, had the wound never been probed and the corruption let out.

To establish truth, falsehood must first be razed to the very foundations. No man can erect a sound building on an old tottering house, for then both will fall together, and the dust and noise will be greater and more offensive than if the old had first been torn down, and the new one erected on an imperishable foundation. Give to us poor Universalists, opponents who can be won by courtesy, taught by mild reasonings, and converted to righteousness by example, and we may be able to please our timid friends exactly—but, you know, this is not a safe happy lot—and (to use one of Mr. Littledoe's figures,) it is to no purpose that we attempt to be down at street level with a handful of flowers. When we exceed the practice of our Master—"Ye serpents! ye generation of vipers! how can ye escape the damnation of Gehenna?"—"Ye blind guides! who strain at a gnat and swallow a camel."—"Pharisees! hypocrites! &c.—then it will do to reproach us with severity: unless, indeed, you will prove that we have not similar religious dealings to deal with. We, would, however, thank our friends for pointing out any want of dignity, or any sense of misplaced severity in our writings or conversation.
EVANGELICAL MAGAZINE AND GOSPEL ADVOCATE

Let them fearlessly rebuke us sharply, (for so we rebuke others,) whenever they deem it necessary. But let them cease the vain attempt of pleasing their bigoted, Lutheran friends, by telling them the truth so mildly that they shall not feel it—forever, depend upon it, they will never succeed thus until the truth shall be strapped up in so much falsehood that it cannot be seen. We close our defence in the language of the Scriptures, recommending the circumstances of the case, as revealed in the context, to the consideration of all concerned. "And it came to pass, when Ahab saw Elijah, that Ahab said unto him, 'Art thou he that troubleth Israel?' And he answered, 'I have not troubled Israel, but thou, and thy father's house, [have troubled Israel,] in that ye have forsaken the commandments of the Lord, and thou hast followed Baalim.' 1 Kings xviii: 17, 18.

Brethren, examine for the cause of what offends you, and lay your blame there—rest assured that the effect has not created itself, and cannot cease while the cause remains.

A PIous FRAUD.

Some of our readers may possibly remember the call we made, in the 23d number of this volume, on the Rev. G. Spalding, of Gilbertsville, Otsego co., for the names of those Universalists, who, as he wrote to the Western Recorder, had been converted in one of Mr. Littlejohn's meetings in that place. We now wish to remind them, that said call has not yet been answered, nor indeed can it be, if our information be correct, without danger of being proved what we have soberly called it at the head of this article. What shall we think of the system which is based upon practices, relying upon means, and produces effects like these! Shall we call the tree good, or judge it by its fruits?

ANOTHER.

Our good revival brethren are beginning to re-juvinate religion, as they call it, in those places where revivals have already obtained. It is a business of show, nearly, if not altogether, and shows the pious fraudulent conduct of our new-fangled Christians in no enviable light. Every thing is prepared, as on similar occasions, and when the anxious seats are prepared, to, and beheld! all the former converts come forward, and are not happily and speedily reconverted. Then the cry goes forth: "Another great revival has taken place at C——, eighty persons took the anxious seats, and were converted, &c."—when the truth is, there were perhaps but about fifty, and even they were all old converts! But, never mind, the report will last long enough to bear telling in all the similar meetings around, and people, knowing that eighty were said to have been converted previously at C——, will add those (supposed) other eighty thereunto, and (simple people!) will naturally conclude that one hundred and sixty—nearly all the inhabitants of the little village of C——, must have been, by this time, hopefully converted to Littlejohn, Lansing, Birchard, and Finney. What a pious people revivalists are getting to be! Will they not soon need a conversion to a love and practice of the truth?

G.

A DEFENCE.

We publish the following defence at the writer's particular request, remarking on it, however, for the information of our readers, and of all concerned,

1. No charge of remissness was made. The Committee merely reported that they know no cause, unless it be remissness, that led the persons named to neglect their ministerial duties.

2. No censure was passed, nor will there be, unless they should, for another year, continue to neglect their ministerial labors, without sufficient excuse—and then only the censure will be withdrawal of fellowship from them as ministers, and not as brethren in the faith.

3. As ministers of the Gospel are exempt from taxation in this State, so it is the duty of all our Associations, if they would not aid in defrauding the State of revenue, to see that those to whom they grant and continue fellowship as ministers, are entitled to exemption from taxation, by being what they profess to be. Would it not be well, therefore, for all who do not intend to preach, to resign their letters of fellowship?

4. The best mode for Br. Sherburne to have proceeded in, would have been to make his defence before the proper body, and at the proper time. The Association asks no defence for the past, unless the future should require it—nor do they ask a public defence, before the time. If, however, Br. S. feels himself aggrieved before the public, he has his unbounded right to address a defence to that public.

5. The charge against the laity we refrain from commenting on—preferring that it should operate in due course upon those who can ask, "Is it true? Is it true?" Their consciences will, we believe, say to them, "Thou art the man."

Those remarks are made with a reference to all who are interested, as well as to Br. Sherburne, to whom we are, personally, a stranger—we hope they will be received as they were meant. For Br. Sherburne's communication we bespeak the candid attention of all concerned.

G.

[For the Magazine and Advocate.]

In reading the minutes of the Central Association of Universalists, I found myself charged with remissness in neglecting my ministerial duty. If I am guilty of the charge, brethren, I acknowledge myself subject to your rebuke, and your admonition. From the moment I entered the Ministry, to the present time, I have held myself in readiness to attend to the calls of the brethren, and to dispense the word of life and salvation in my humble way to the world, so far as my circumstances would reasonably permit. But I have always considered it my indispensable duty, and duty that my family is supplied with the comforts of life, and to see that my creditors are satisfied by receiving their dues. I have been in the ministry nearly eight years, and have spent considerable time in preaching. Although Universalists, I claim to be very charitable. I have not received money to exceed the amount of $30, towards supplying the necessities of my family, since I entered the ministry. I do not make these statements for the sake of complaining, but merely to show the circumstances in which I am placed. I know full well that the public interest requires the faithful discharge of our Ministerial labors, and I think too, that it requires a faithful discharge of the layman's duty to strengthen the hands of them that are called to labor in the vineyard of our Lord. I expect to attend the Chenango Association when it convenes, and if there are any charges to be preferred against me, I shall be there to attend to it.

J. S. SHERBURNE.

Sherburne, June 27, 1831.

GEO. W. BROOKS.

This gentleman was formerly a preacher in this section, and was guilty of some things for which he has never made, or attempted to make reparation, and which, even at this time, a deep shade on our order. Having an intention of applying for fellowship to one of the Associations at the east, Br. R. wrote for information concerning him. The letter was laid before the New-York Convention, and elicited a full and unanimous resolution, warning other bodies to beware of fellowship-said Brooks. Yet, shortly after, the Southern Association, knowing these things, agreed to receive him as "a candidate for the full fellowship of that body." The following extract of a letter from a worthy ministering brother, who is acquainted with all the facts of the case, does, we believe, express the views of nearly every friend to Universalism, in this section, where Mr. Brooks is well known. It may be too severe in words, for some, but the sentiment, we are certain, is that of all.

"I should like to know how far the Southern Association consider themselves responsible for a man half-way in fellowship, and whether they feel under any obligation to pay any attention to the doings of any other ecclesiastical body? And I am the more anxious to know about this, because the information respecting Mr. Brooks, sought by Mr. R., seemed to imply a desire, or a willingness, to act on the decision of the New-York Convention.

Will you make some inquiries on this subject, in a convenient, merely for the sake of having them know, that "these things ought not so to be"?—That is, if you view the subject in the light above stated."
THE DEAD.

"Wherefore I praise the dead more than the living." Solomon.

They dread no storm that lowers,
No pleasant joy is lawful,
They pluck no thorn-clad flowers,
Nor drink of streams that fail.
There is no tear to dry in their eye,
Nor sorrow to their bower.
The placid bosom heaves no sigh,
Though all earth's idols bow.

Who are so greatly blest?
Whom has sorrow so fewed?
Who find such deep unbroken rest
While all things toil—The dead!
The holy dead!—Why weep ye so
Above their head?
They are the living—they alone,
When thus we call the dead.

From the Liberator.

THE LORD'S PRAYER.

To Thee, great God, our prayers we bring;
For thou hast kindly said,
Thou wilt not reject the offering
Thus thou shalt take.

Hasten, O God! the happy time,
When all who dwell below,
From Lapland's shores to India's clime,
Thy heavenly will shall know.

Give us this day our daily bread;
Forgive us all our trespasses,
Avert all dangers from our head,
And evils from our way.

And when we are in temptation fall,
O then with thee, near,
To hear when we are in trouble,
And turn away our fear!

And may the voice of man, O God,
Be heard from power and glory, Lord,
To Thee for evermore.

MORAL REFLECTIONS.

The Editor of a Carolina paper, having just recovered from severe sickness, commences with the following characteristic reflections:

"After more than a month's prostration of mind and body by fever, it is with delight, that under the influence of recovery, health, we find ourselves once more enabled to address our readers.

"He who, in making up his estimate of this life, shall omit to include a fair portion of sickness and disease—who shall fully fasten himself that he is exempt from the ordinary changes and vicissitudes of life—that he is to sit forever shining on his cheek, and that his hand is not to furrow the toil and labor, will find, as he journeys onwards, that his calculations are full of errors, that he has been drawing conclusions against nature and experience, and that he has travestied the ordinary pains of sickness by adding to them much grievous discomfitment. The truth is, sooner or later, it is to one which all must be reconciled, that the whole of

The great human family are exposed in various diseases, from the ordinary effects of which, very few, if any, escape. There are exceptions to the rule, but they are very few in number. Age, the degradation of mankind are born to sickness as the sparks fly upward.

"The interminable life of man is but the shadow of a day of life and animal spirits—the strong man, whose frame is like a tower, are all equally in danger of attack; and the latest strong man and strongest spirit and nerve, may be made more powerless and weak than all the rest, as soon as they are the rest, in sickness:

"There is yet a moral in sickness which perhaps few discover, and which but few of those who do ever reflect on. We are told, to prepare ourselves for death, to try to do good, to do all good—how good health—and it shows us that scarcely anything is wanting to happiness, except that which is termed disease. Sickness how insignificant do all these little cares appear which are so peremptorily disturbing the peace and quiet of our lives, when we have little else to think of—seem to be beneath the operations of a wise man's thought—unworthiness of an anxious look. Health seems the only means that can create anxiety—the only thing, of which the loss can make a man a slave. We know not what it is to have crossed the threshold, the value of the sage's reflection, that a "sound mind in a sound body" is to be prized above worldly wealth, and the evanescent bloom of fame.

EXAMPLE OF CHRIST.

Go to the perfect pattern which has been set before the believer in his Lord and Saviour, and he will find much encouragement. Look unto Jesus the author and finisher of your faith. In him are exhibited all the ways by which you are to practise, all the affections and graces which you are to cultivate. In him is that rich masculine and attractive excellences, which has been the admiration of all reflecting men, the astonishment and applause of eloquent unbelievers, and the admiration of the true, of faithful disciples. In the dignity and sweetness which characterize him, how strongly do we feel that there is much more than a display of external qualities, conformity to a prescribed rule, and graceful propriety of outward demeanor. Nothing is more evident than the evident conclusiveness of every thing which he said and did with something iner. The sentiment and disposition which reign within are constantly visible through his external deportment: and we regard his words and deeds less as distinct and separate instructions or examples, than as the expression of character. As in looking on certain communities we have no thoughts of other, form, or spirit, but simply of the moral or intellectual qualities which they suggest: so, in contemplating the life of Jesus, we find ourselves interested in the sentiments and actions, and fixing our thoughts on the qualities which they indicate. His life is the effective expression of his soul. We feel, that, in the midst of present things, he is led by principles, wrapt in thoughts, pervaded by sentiments, which are above earth, uncertainty: that he is walking in communion with another sphere: and that the objects around him are matters of interest to him, no further than as they afford materials for the exercise of his benevolence, and opportunities for doing Father's will. That is personification of religion. That is the model which we are to imitate. And it is you who shall be endowed with that spirit, and you shall be filled with the Holy Ghost, and you shall..."
THE PREACHER

SERMON...NO. XVI.

ON THE SOVEREIGNTY OF GOD.

By the Reverend Ezra Stiles, D. D.

"My counsel shall stand, and I will do all my pleasure."

Isaiah xlv: 10.

These words become the majesty of Jehovah. Who can speak like God! No being, except the Almighty can say, "my counsel shall stand, and I will do all my pleasure," without exposing himself to mortification and contempt.

The divine sovereignty could not be more fully expressed in any language adapted to our finite conception of spiritual things.

Remember the former things of old; for I am God, and there is none else; I am God, and there is none like me; declaring the end from the beginning, and from ancient times the things that are not yet done, saying, my counsel shall stand, and I will do all my pleasure.

By the counsel of God, we are to understand all his eternal decrees, which were formed in infinite wisdom and love. We may not imagine that the determinations of the Deity are arbitrary, and depend upon a divine will, which found no worthy motive in the divine mind for choosing one thing in preference to another.

An unreasonable monarch might decree, because he had the power, without any other motive than that of gratifying his ambition; but a wise king says, "having taken counsel, it is our pleasure to ordain." This teaches us, that the divine determinations are the results of divine consultations. Strictly speaking, we cannot affirm that Jehovah deliberates in himself, because it requires no lapse of time for him first to think and then decide. With him is no succession of thought. To know, and to resolve, are simultaneous. "Known unto God are all his works from the beginning," and consequently all his decisions were given to himself from eternity.

But the decrees were rationally formed, from a perfect knowledge of all things, and are no more arbitrary than our decisions which are made after close investigation, and founded upon a conviction, that they are holy, just, and good.

Every divine decree is such as infinite wisdom saw to be best, and such as unbounded love approved and prompted. Nothing was predetermined rashly, or without a sufficient reason.

Rest assured by everlasting, God knew what was most beneficial to be done. Remember also, that the divine determination to do, through everlasting ages, what uncreated goodness dictated, was co-existent and co-extensive with this infinite knowledge; and then probably you will have the most clear view of the counsel of Jehovah of which the human mind is capable.

This co-existent knowledge and determination of God about his own conduct, respected every object in time and eternity; and therefore, these in union may be said to constitute God's universal counsel.

This Jehovah declares shall stand. It is as unchangeable as he, and his words, truth and power. Not the rebellious combinations of all worlds can remove it. God must be moved out of his place, or his decrees, made in wisdom and love, must be executed. "Let all the earth fear the Lord; let all the inhabitants of the world stand in awe of him: for he spake, and it was done; he commanded, and it stood fast. The counsel of the Lord standeth for ever, the thoughts of his heart to all generations."

Our text is a most solemn declaration of Almighty God, that no one shall move him from his purpose; that no one shall frustrate his designs; that he will execute all the desire of his heart; that he will reign, a holy, just, merciful, sovereign God, for ever.

Upon the testimony of God, we ought to receive this truth, for he has given us sufficient intimations of his disposition and ability to execute his purposes. He challenges the opposition of heaven, earth, and hell, and universal being; when he saith, "I will work, and who shall let it?"

If any one is disposed to deny the doctrine of divine sovereignty, let him show, that he is able to resist the Almighty, and turn his counsels into foolishness; let him lift up his hand, and stop the planets in the midst of their courses, and redact them upon their Maker.

I shall spend no time in attempting to prove the truth of what Jehovah affirms concerning himself. It is enough, that thus saith the Lord, I am God, my counsellors are with me, saith the Lord. Let us direct our attention to a practical application of the subject.

The doctrine, that God will execute all his decrees, is calculated to encourage, support, and comfort believers.

This is the river upon which I would make of the subject. Dutiful children cheerfully submit to the government of a parent whom they love and revere. It is a source of happiness to them, that one, more wise than themselves, manages the affairs of the family, who is able to take the whole responsibility upon himself. They feel safe in taking his advice, in obeying his directions, and would esteem it an offence, highly aggravated, should any servant or child attempt to usurp the place of the head. Is not God our father? Obedient subjects are not disposed to find fault with the administration of those rulers, whom they consider their guardians, and whom they believe eminently qualified to execute the duties of their office. In times of danger, it is their consolation that wise and well disposed governors are at the helm of the nation.

In a state of war, they hope for victory, and feel in some measure secure of it, because they have no general to command their armies, who happily blends the military character with that of "the father of his people." How often have I heard the heroes of the American revolution say, "we had hope in the darkest days, because Washington was our leader."

Is not the benevolent God our ruler? Is not Jehovah the God of armies and nations? Shall we not rejoice in his fatherly protection, and in his wise government?

Who would not wish to have a complicated difficulty, in which he was deeply interested, settled by one, in the same interest, much wiser than himself? What weak person would not wish a stronger to accomplish for him, what he could not effect by his own power? Who is willing, for a moment, to suppose the universe bereft of the upholding and directing hand of Jehovah? The exercise of confidence in a wise, good, and powerful being, is ever productive of felicity.

A father and his little son: "went down to the sea in ship," to "do business in great waters." They saw the works of the Lord, and his wonders in the deep: for he commanded, and a stormy wind arose, which lifted up the waves. Now they mounted to heaven: now they sink down again into the deep sea.

The souls of the mariners melted because of trouble. But the son amused himself in the cabin by twirling his top.

A passenger severely chided him for his insensibility to danger, and reminded him that he might be overwhelmed the next moment. "Who is at the helm?" demands the lad. "Your father," replies the passenger. "Well, then," resumes the child, "if father is at the helm, never fear, all will be well;" and pursued his amusement.

Is not God our father? He guides the storm, and directs the tempest. "All will be well!"

What friend to righteousness can be unwilling, that all matters respecting himself and the universe should be settled by pre-determined counsel? And he has the assurance, that they shall be determined in the best manner? To have them ordered
by unwise counsel, or determined contrary to
courage would destroy the person of every
good man. But, that every event should be
directed in infinite wisdom and love,
should be so decreed as to do no injustice,
as to interfere with man's freedom of
agency, but promote the highest possible
good, is the universal wish of the people of
God. [And "the highest possible good"
consists in the final good and endless happi-
ness of each individual whom "infinite
wisdom," almighty power, and, "unbound-
less love" created, so the people of God
heartyly respond amen to the divine decrees
embracing so much good.]

All who love righteousness must rejoice,
that the promoter of righteousness, the
Lord God, Omnipotent, reigns. Let
any one be filled with the love of whatso-
ever things are honest, just, pure, lovely,
meritorious, of good fame, and he will then be
perfectly happy in the contemplation of
God's unchangeable decrees, because it is
known, that he can determine, by his coun-
sel, nothing contrary to these desirable
objects.

When the believer hears Jehovah pro-
claim, that his counsel shall stand, his
heart responds, "thy will be done on earth
and in heaven. Do all thy pleasure, bless-
ed God; for nothing can please thee, which is
not calculated to do good, to display thy-
self, that, by the knowledge of God, crea-
tures may be changed from glory to glory.

"I have perfect confidence in thy justice,
goodness, and truth. I know the wrath of
man shall praise thee; and what would not
be for thy pleasure thou wilt restrain.

"Do all thy pleasure, for it pleaseth thee
to bring sweet out of the bitter, water out
of the rock, light out of darkness, order
out of confusion, good out of evil. Let
thy counsel stand; for it is a part of thy
counsel, to magnify thy mercy in the salva-
tion of an innumerable company of once
ruined sinners. Thou dost triumph over the
death of any perishing rebel. It is thine
immutability to save every sinner who
shall believe on the Lord Jesus, and trust
in the atonement by his blood, for the re-
mission of transgressions. Thou hast also
determined to punish the impenitently wick-
ed [so long as they continue impenitent.]
This is just and good! It is not suitable
that the selfish and malicious, the enemies
of God and man, should enter and disturb
the bliss of heaven, [without being first fit-
ly trained by repentance and faith.] I re-
joice in thy determination to receive the
sanctified to mansions where the wicked
cease from troubling, and the weary are at
rest. It is not desirable that heaven should
be the abode of impurity, or a state of mis-
ed society. Let the impenitent go, with
Judas, to their own place," [or, Asaph, who
was "joined to his idols," let them
alone, till they acknowledge their offences
and seek the face of the Lord; "In their
afflictions," says God, "they shall
arise."

Such as these are the sentiments of a pi-
uous heart, with respect to the divine sove-
ignty. Think not that I would represent
the believer to be unfeeling. Every Chris-
tian is in a situation as Abraham felt for
the rich man in torment, when he tenderly
called him "son," every good man exercises towards those
that perish, [and feels to rejoice with faith-
ful Abraham who was strong in the faith,
giving glory to God, in full assurance that
he will fulfill his promise, that in his seed,
which is Christ, "all the nations, families
and kindreds of the earth shall ultimately
be blessed," when he shall "finish sin"
(the gulf separating between happiness
and misery) remove unbelief, "make an
end of transgression and bring in lasting
righteousness." Like Paul he can
breath sinners to become reconciled to
God, and his soul is in travail for them
until they be born again. Like Jesus,
every believer can weep over Jerusalem;
and say to the thoughtless mortal, "O that
thou hadst known the things essential to
thy peace!" [also seeing beyond the darkness,
he can exclaim with Paul, "Have they
shambled that they should fall? God for-
bid: but rather through their fall salvation
is come to the Gentiles," so that all Is-
rael and the fulness of the Gentiles shall at
last come in.]

But having the same mind which was in
Christ Jesus, all believers, beholding the
glory of the Lord, will be as ready to
respond amen, as the Son of God to say,
"depart," [knowing that he will not cast
off forever; but though he cause grief yet
will he have compassion according to the
multitude of his mercies;] and that he
"chastens them for their profit that they
may be partakers of his holiness."]

God's cause is the believer's cause; so
that he has the security of omnipotence and
immutability of counsel that what he supremely
desires shall be accomplished.

This is calculated to animate and support
the friend of God.

Good men, with the greatest good to be
promoted; and Jehovah, in his counsels
has determined that it shall be promoted.
Is not this an encouragement for us to be
workers together with God?

Good men are unwilling the benevolent
exertions of the Deity should be frustrated.
Of course they delight to hear Jehovah say,
"my counsel shall stand."

The good wish peace and prosperity to
the Christian Church. In the day of
gloominess and thick darkness, they are
an untiring support. Under their comforted
and comforted in affliction, by the assur-
ance that the divine Sovereign has immu-
itably resolved to make his spiritual kingdom
perpetual, to defend it from wicked men
and devils; to extend it from land to land,
until it shall cover the earth; and finally
bring it to its consummation of glory, when
the nations shall become extinct, when the
stars shall be darkened, and this material
world pass away as a scroll.

The pious earnestly desire the salvation
of penitent sinners; [and rejoice in the
promise that all the impenitent shall
finally become penitent, that "every
every knee shall bow, and every tongue confess
that Jesus Christ is Lord of the glory of
the Father," and consequently are
happy in the unchangeable counsel of God,
that all who believe shall be saved; that
of those given to Christ he shall lose none;
that a good work commenced, shall be con-
municated; [and triumphantly exult in the
belief that this testimony which declares,
"the Father loveth" shall be given
all things into his hands"—"I shall give
thee the heathen for thine inheritance and
the uttermost parts of the earth for thy pos-
session"—"thou hast given him power over
all flesh—and all that the Father giv-
eth me shall come to me, and him that send-
eth to me I will in no wise cast out."]

The piou have personal trials, are ex-
possed to temptation, are peccable men, and
desire the guidance, government, and pro-
tection of an immutable God. "I am the
Lord, I am not; therefore ye sons of Jacob are not consumed." It is the coun-
sel of the Lord, that trials shall improve
his saints; and that all things shall be over-
ruled for their ultimate advantage. It is
according to his predestination, never to
lessen their good success.

This universal counsel shall stand.

What believer can help rejoicing in the
eternal, immutable decrees of a reasonable,
just, and merciful God? What believer
could wish his God to take counsel of men,
and be governed by the caprice of an indi-
vidual, or by the major vote of fallen crea-
tures?

Who could wish the governor of the
universe to act without a predetermined
plan—at random: to create, without any
assignable end to be obtained; that is, for
nothing: to govern without previously es-
Tabulating rules, to reward without discern-
ment, or to punish without discrimination!
Deliver me from such a Deity! Sove-
Reignty and immutability in decrees are abso-
lutely essential to the character of a moral
Governor, who shall be worthy of confi-
dence, reverence, love and obedience.

Take away the idea of predetermination,
according to infinite wisdom and love, from
the character of the Eternal Being, and
you worship no God, in whose trust
you look for happiness from the undis-
toiled deepest, you unmake your Maker.

Well then, when Jehovah declares, "I
will do all my pleasure," can refrain from
responding, "thy kingdom come, thy will
be done on earth as it is in heaven?"

Truth constrains me to declare; that the
scriptural doctrine of the unchangeable
counsel of God is peculiarly obnoxious to
its wicked [and the partialist.] It ex-
cludes the entirety of their unreasoning
hearts.

It is calculated to make them dissatisfied
with their present state, and to dissuade
them from continuance in unbelief, [and
to cause them to embrace that gospel which
"is good tidings of great joy to all people."
]

This is the second use I would make of
these points. The primary point is, to
prove that the counsel of the Lord should
stand. They wish him to do their pleasure. They
are opposed to the decrees, while believers
are reconciled to them. [This was the case with Peter, while he was an unbeliever, and vainly supposed salvation was confined to the Jews only: but when he was converted to the true Gospel faith and saw salvation extended to the Gentiles, and understood that God would cleanse all, and that all should be received up into heaven; then the opposition of his partial and carnal heart ceased. He says, "What was I that I could withstand God?" and he rejoiced with joy unspeakable and full of glory."

And thus with the other disciples: when they understood the decree, they rejoiced and glorified God, saying, then hath God also to the Gentiles granted repentance unto life."] Jehovah has, from everlasting, decreed to perform, what believers wish him to do, and what unbelievers with him to do. It must not be imputed to any thing unreasonable in divine predestination, or unkind in the decree, that the wicked deny the sovereignty of God: but they hate the decrees, because they are levelled against themselves. Indeed, they hate the providence, and their partial and corrupt systems. Because God will exterminate their wickedness, [and] make them reap the suitable reward of their own conduct. - Were it the counsel of the Great Supreme, that a wicked person should prosper in wickedness and go unpunished, [and finally go to heaven with his sin, bigotry and selfishness, and from thence look down on his more righteous neighbor in hell and exult in view of his misery to all eternity], he would say, "let the counsel of the Lord stand."

What unimportant man would object to being gratified in all his selfishness? What unlearned singer would complain of the arrangements of eternity, were he immutably predestinated to experience, that the way of transgressors is peace, and their end felicity?

Reverse the decrees of God, in respect to the unhappy, [and let them believe they may live in sin all their life long, and that by a mere profession of faith and repentance on a death-bed, they may escape all punishment, and go to endless bliss, while many that have been better than themselves will go to hell:] and not another lover of sin would ever deny the doctrine of the divine sovereignty in all events, or resist against the decisions of propitious heaven. "He that believeth not shall be damned." "Without holiness no man shall see the Lord." "If any man love not our Lord Jesus Christ, let him be anathema," [while he flaunts himself that he can get over all these solemn secessions by a mere pretence on a death-bed.]

These are passages of the Bible which spoil the whole system of doctrine, respecting co-existent knowledge and predestination. These arms that pass over the passions of vicious, and make them more sensibly, more painfully, "haters of God."

Were it only left in uncertainty, whether the counsel of the Lord should stand, [or whether all should receive the full demerit of their iniquities without the possibility of escape], sinners would give leave to every lust, and feel great security in working "iniquity with greediness." [But now we have the assurance that "whosoever doeth wrong, shall receive for the wrong that he hath done; and there is no respect of persons."

But, were it certain, that the divine decrees concerning the everlasting punishment of the wicked would be repelled, [or could be evaded by a pretended repentance], or could not be executed, [although the word everlasting, being aeonos in the Greek, signifies simply, age-lasting,] sin would laugh at promises; call the streams of vengeance, painted, theatrical lightnings; and drive her triumphant chariot over the throne of God.

Heaven would be a mockery: hell a dream. But now, "there are many devices in a man's heart: nevertheless, the counsel of the Lord shall stand:" ["for I am God, and there is none else. 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: surely shall say, In the Lord have I righteousness and strength: to him shall come all the tribes of Israel, with the fullness of the Gentiles:—be justified and shall glorify."]

Know assuredly, ye who hate the government of God, that he has predestinated all the finally impenitent to everlasting misery. "But as it happens there are no such characters mentioned in the Bible as "the finally impenitent" therefore, "all the ends of the world shall remember and turn unto the Lord, and all the kindreds of the nations shall worship before him." It is his counsels, "why to be overthrown? Why will ye be found, even to fight against God?"

This doctrine is calculated to make sinners fear God, and consider their ways. It is calculated to show the necessity of being reconciled to God.

It is decided, by him, with whom is no variableness nor shadow of a turning, that, if you continue to live, and finally die in your present state, you shall have your portion, where the worm never dieth, and the fire is not quenched; where are darkness, tempest, clamor, shame and despair, weeping, wailing and gnashing of teeth for ever. [It is also determined by the word of God that the expressions, 'whence their worm dieth not, and the fire is not quenched,' were applied to the temporal, though age-lasting punishment and calamities of the Jews in the destruction of Jerusalem and the subsequent and still existing sufferings of that people: (see Isaiah xxx: 33. xxxi: 8, 9, 10, &c. and especially 31. 8.)] and that the Jews, having died in their sins, or as a nation became twain dead, plucked up by the roots—dead to the righteousness of the law and rejecting the gospel of salvation, were driven away in their wickedness into age-lasting punishment; and as a nation still continue where are darkness, tempest, clamor, shame, despair, weeping, wailing and gnashing of teeth. But as God says, "I will not contend for ever; neither will I be always wrath: for the spirit should be exalted in me: and the holy spirit shall be commended in me."

But that they shall "turn to the Lord, the veil of darkness shall be taken away, and all Israel be saved; there shall be no more death, neither sorrow nor crying, neither any more pain, death the last enemy shall be destroyed; for as in Adam all die, even so in Christ shall all be made alive, and he that is in Christ is a new creature, old things are passed away and behold all things are become new." He is in the power of the sinner, who is exasperated at the divine decrees, he would certainly frustrate the counsel of the Lord. A worm of the dust would drive Jehovah from his throne, usurp his place, rule by laws of selfishness, and make a hell of his own. So it is given to all nations to put to their destruction to its inhabitants, and causing them to exult in view of the endless torments of their fellow beings.

How useless is this rebellion against God! How wicked all our desires of supremacy! You hate the doctrine of the restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began: it does not suit your partial, vindictive and malevolent feelings: but will that prove it untrue? You oppose the decrees, and call them arbitrary: will that change an unchanging God? You are determined not to submit [and be willing that all should receive a penny:] will that deliver you from the effects of almighty decision? [or reverse the decision of sovereign grace, which alone is predicated to give unto others even unto thee? Jesus eye evil because he is good?]

This enmity must be slain.

The idol, self, must be crucified. The temper of the heart, the exercise of the affections and passions, must be changed. The rebellious spirit must desert the services of sin, and enlist under the banners of holiness. Sinners must come over to the side of the Mighty God; and then all his eternal counsels will be in their favor. The decrees must bend to sinners, or sinners must bend to the decrees: [but as the former never will yield, the latter must.] Their stubborn wills must be prostrated in sweet and awful submission: they must love what God loves: and must be enlightened with the awakening all things after the counsel of his own will. [which will is that all should come to the knowledge of the truth and be saved. 1 Tim. ii: 4. Eph. i: 9, 10.] Then, when he accomplishes his pleasure, he will also accomplish their pleasure.

Say not, that there is anything unreasonable in God's requiring us to be of the same mind with himself; for we have already learned, that his decrees originated, in perfect wisdom and goodness. He has
predestinated what is right; and it is no blameable exercise of authority to require us to be well pleased with righteousness.

However, were the Lord's demands in this matter unreasonable, conformity to the will of omnipotence, would be the only possible means of securing everlasting happiness. Since his counsel must stand, if we are not for God, he will be against us. All things will be managed contrary to our wishes, and we must inherit mortification and despair. Shall we not fear an Almighty Enemy? God is the enemy of all who hate his government, [according to the partial and wicked dogmas of men.]

Whether reasonably or unreasonably offended with us, God's holy indignation or capricious avarice would make us miserable through eternity. [But we rejoice that such is not the case to God—that so far from being a partial and capricious being, he is emphatically good unto all, and his tender mercies are over all his works—then just a God and a Saviour, requiring nothing unreasonable, but simply that we should love him, because he first loved us, and keep his commandments which are not grievous.]

The exhortation naturally suggested is this: Consider the character of God, and be wise. Submit to him, while he offers terms of reconciliation; [for he is "in Christ, reconciling THE WORLD unto himself." Expose his cause. Fear to offend: strive to please; for the Lord is a great God, holy, just, merciful and immut- able. He will bless his friends: he will [not] eternally curse his enemies; [but will humble, subdue and reconcile them to his government and will, through our Lord Jesus Christ. "For it pleased the Father that in him should all fullness dwell; and having made peace through the blood of his cross by him to reconcile all things unto himself, [and be things in earth or things in heaven. And Christ commands, "love your ene-mies, bless them that curse you, do good to them that hate you, and pray for them that despitefully use you and persecute you; that ye may be the children of your Father which is in heaven; for he maketh his sun to rise on the evil and on the good, and sendeth his rain on the just and on the unjust."—Be ye therefore perfect even as your Father in heaven is perfect."—"God commanded the light to shine on the darkness; and there was darkness."—"Christ died for us," and he must reign till all things shall be subdued unto him, and the kingdom be delivered up to God the Father, that God may be all in all."—Amen.]

THE PREDICAMENT.

When we look around and behold the beauty, the grandeur, and the wonderful construction of the Universe, and contemplate on the wisdom, the power, and the goodness of its great Architect, we are naturally led to exclaim, for what end was man created, if not to enjoy a blessed state of immortality beyond the grave?—surely so noble a being as man never would have been created to be "dragged down into the region of the dead," to "fight the devils to sport with his indescribable sufferings through the ceaseless ages of a never ending eternity. No, never. Banish such a thought from my mind—it accusses my heavenly Father of being more cruel than the remorseless savage. Is it possible that the rational being which, in your opinion, can adore a God in whom they suppose such a principle exists? With me it would be a forced adoration, such as a trembling victim would pay to the most cruel tyrant.

If this doctrine were true, of all the enemies to our God Father above would be the most malicious. But, says one class of Limitarians, the writer cannot intend his remarks to apply to us—all we believe in the universal damnation of a majority of the human family, we do not believe that they were created for that purpose. We believe that God created them all for happiness, but that man, by his own wickedness, may incur his own eternal damnation—a doom contrary to that for which he was created. Now, I beseech you, friendly Arminians, to view dispassionately the legitimate conclusion to be drawn from the above sentiment, and let candor determine whether you would not sink the character of God to that of man's. Man being created a rational being, capable, as it was, of enduring this infinite evil, suspends the eternal purpose of God, in his creation, altogether on the caprice of man. A God infinite in knowledge, comprehending every act of sinful man before the creation, never could have created a soul for a purpose, in which his will should be the eternal condition—and to contend thus, is to use a kind of strange logic which no one can understand. Therefore, we say that if any one of the human family be so unfortunate as to be consigned to a state of never ending sin and misery, they were consigned for that express purpose, in view of what God had any purpose in the creation. My friend discovers himself driven to the alternative of maintaining one of the three following absurdities: 1st. That God's purpose shall not stand. Or, 2d. That God has created some men for the purpose of suffering endless misery. Or, 3d. That God had no purpose in the creation, but left it to time to determine, in his own eternal mind—what would be the final condition of his creatures man. Where will the useless misery drive its victims? Time only can furnish an answer. Our Father in heaven, hasten the period when a superstitious adherence to unreasonable dogmas shall give place to the pure and uncomplicated doctrines of the Gospel.

[For the Magazine and Advocate.]

AMERICAN SUNDAY SCHOOL UNION.

Messer Editor,—You suggest the idea that the reason of Dr. Ely's advocating the rechartering of the U. S. Bank may be to prepare the way for the chartering of the A. S. S. Union. Another reason has occurred to my mind. The stock of the Bank has been considered above par for several years, and the stockholders of the various societies which are under the control of the Presbyterians, may have invested a large amount of their permanent funds in the stock of the U. S. Bank, on which they will lose no small amount, if the Bank is not rechartered; as the stock must then be reduced in price. It is possible they may obtain another charter, with the same extraordinary powers and privileges that it now has, the rise in the stock might greatly augment their immense funds. And be—
sides, as the Bank has the power to hold real estate to an unlimited amount, may
there be not a design in that part of the
community with the exception to get the gov-
ernment of our country into the hands of
a Christian party in politics," to obtain
possession of the landed property of our
country, as well as to be able to wield the
the influence which the circulating medium
has over the people. If the reason you
mention is the principal, perhaps this may be
an additional motive.

The S. School is evidently one of the
means of the greatest means which that party are now
using to increase their numbers. In vari-
ous places which I have recently visited, I
have been assured that far the greater part of
the persons who have united with their
churches during the last excitements are youth, some of whom are less than ten years
old, and instances have been mentioned of
one or more, less than the age of seven years.
Whether any children "at the breast" have
been received in their churches, I know not;
but I have known a child that was a mem-
ber of a Missionary society while it drew its
food from its mother's breast.

The S. Schools are a complete nursery
for the subjects of these excitements. The
children are there not only taught to fear a
"burning hell," a malignit, every-where
preaching the spirit of anger; but they are
learned to put implicit confidence in their
instructors and ministers,—and to be
completely subservient to their interest.
They must not merely receive their doc-
trines as the truth, but they must even re-
fuse to read all newspapers which are not
approved by their spiritual leaders; and
veneration is their portion if they do not ac-
quiesce.

On tender minds prepared in this manner, well may a raving fanatic, with his horrific delusion of almighty ven-
tence, produce an excitement: and while
under the influence of this terror, the vio-
lent are easily driven into the church. And
should they succeed in keeping their con-
trol over them, their object will be fully
accomplished.

Self has driven them as oftentimes of
popular phrensy, become as easy a prey
to these frightening monsters, as the timid
lamb does to the wolf, when it struts still,
and suffers its arteries to be torn without
the least possible resistance. And
even grown people in some instances,
tend to consider it meritorious to be carried away
in these scenes of "misrule and moral
development."

These facts show the importance of keep-
ning our children free from this influence,
and of instructing them in the truth that
"God is good to all, and that his tender
mercy are over all his works," and the
necessity of providing the means for them
for obtaining an education where those shocking ideas will not be infused into their minds.

July 7, 1831.

A. F.

We copy the following article from the Gos-
pel Anchor. Being personally acquainted with
the worthy gentleman (Br. Kelsey) and his amia-
ble family, who was made the subject of this
unfeeling insult and abuse, we can enter in some
measure into his feelings and sympathise with
him and his family in their loss. We should
hope, however, for the credit of religion and hu-
manity, that such outrages as the one here de-
scribed, were of unfrequent occurrence in our
land.

S. Yea know not what manner of spirit ye are of.

Oh God! I see individuals in this
house that have been under strong convic-
tion and have grievied away the Holy
Spirit and are given up of God. For such, O
God, we do not pray. But there are im-
penitent sinners in this house that are still
within the reach of mercy. Save them, O
God, save them from going down to hell.

Do not in thine anger send them as suddenly
down to hell as thou didst send a young man
yesterday. Thou knowest, O God, that he
was a vile sinner.

The above language was used by Br.
Robbins of Troy, at a prayer meeting of the
First Presbyterian Church. The personal
allusion here made referred to a
young man, a son of Mr. Kelsey, a highly
respectable and valuable citizen, and one of
the Aldermen of this city. The
young man in question was suddenly snatched from
the bosom of his fond parents by one of
those sudden visitations of Divine Prov-
enance, in which he thinks fit, to recall the
existence which he gave, according to his
unerring wisdom, who alone has the times
and the seasons in his own power.—Mr.
Kelsey is a deacon of the Universalist
Church—the young man was not in com-
mination with any denunciation of
professing Christians.

We cannot regard this transaction in
any other light than a wanton outrage on
the feelings of the afflicted family. What-
ever may have been the private sentiments of
Dr. Robbins, it was not for him to pass
sentence on his fellow mortal.—Was it for
him to wrest the thunderbolt from the hand of
Omnipotence, and deal damnation on whom
he judged a fog? Let him make the case his own. If the youth had been his
own son, and while he was yet bleeding at the heavy bereavement, some
stranger had obtruded himself into his
family and denounced the damnation of her
on his departed child, would he not have
considered it a wicked and cruel outrage on
his feelings. Is this the spirit of that holy
religion that teaches us to bind up the bro-
ken heart, to give peace to the mourner,
and to pour the balm of consolation into the
wounded spirit? If this is Christianity,
we hope it is to be delivered from it. We
re-
joice in knowing that it is as widely differ-
ent from it, as the fountain of truth is from
a refuge of lies. We have no objection to
the Doctor's praying in any terms which he
may think fit, if the expressions used
are general. He may thank God that he
is 'not as other men are,' nor even "like
this publican," and if he can go down to
his home justified, we do not wish to rob
him of his reward. But when he attempts
so to particularize characters as to insult
the feelings of his neighbor and his
God, at a time when every tender and benevolent
heart was sympathizing with their afflic-
tion, he must not be surprised at hearing
the reception which his conduct meets with.
We regard this proceeding as an outrage
on society. There are points of decorum
which social order must not suffer to
be transgressed with impunity. We consider
the conduct manifested on this occasion as
daring breach of the social compact. We
see no material difference in the grossness
of the language that damns a man to hell
while he is living and that which does the
same thing after he is dead. We expect to
hear this profane language in the streets and
pass it by unnoticed; but when it is
pronounced seriously in a solemn assembly
devoted to the exercise of religious ado-
noration, it fills us with disgust.

Let not Dr. Robbins imagine that he
influence, wealth, or popularity can sanction
such measures. There is too much inde-
pendence, too much sense, and too much
virtue in our Republic to exhibit any other
feeling than that of indignation.

In conclusion we are nothing to say
against the character of Dr. Robbins, and
so far from sending him to hell, we wish
him repentance and a better mind. L.

[From the Trumpet.]

CONVERSION IN THE MINISTRY.

PORTSMOUTH, June 27, 1831.

Br. Whittmose—I have the happiness to
communicate to you a fact, which I pre-
sume will not only be gratifying to your-
self, but also to the numerous readers of
your valuable paper. It is, that another
laborer hath entered the Gospel vineyard
during the past week.

The Rev. John Reynolds called at my
cabin Wednesday last and presented
me his credentials, which showed very
satisfactorily to my mind, that he was an
approved preacher in the Methodist con-
exion. He stated that he had been for
the year past, preaching in Hopkinton,
N. H. and other towns adjacent. But I
discovered that the spiritual object of his
visit to Portsmouth, was, to disclose to
me the exercises of his mind in relation to
the doctrine of Universal Salvation. The
honorable and frankness with which he un-
hesitated himself, excited strong sympa-
thies in his behalf, and I therefore very
cordially invited him to preach in my desk
the ensuing Sabbath. To this he assent-
ed. But on reflection, he concluded it
was his duty to tender his resignation to the
Methodist Episcopal Church, to the proper authority, before he could with propriety appear in public as
an advocate of the Great Salvation. He
accordingly enclosed his license in a let-
ter directed to Rev. Mr. Buckney, to be
handed by him to the Presbytery of the
district in which he had been laboring.
Then he felt himself free to comply with my invitation, and yesterday, for the first time, he proclaimed the love of God as being the reasonable and only ground of hope of a world’s salvation. Our brethren, I assure you, enjoyed “a feast of fat things,” and all with whom I have conversed regard our Br. Reynolds as a valuable accession to the Ministry of reconciliation.

There is in this region, an extensive field of labor. There are the towns of Exeter, Dover, Great-Falls, Lamprey-River, &c. each containing many worthy and sincere believers, and I shall exert myself to procure employment for Br. Reynolds in some one or more of these places, as I am persuaded his talents and piety, with the blessing of God, would tend very directly to the advancement of our cause in this section of our Redeemer’s heritage.

I remain as ever, your friend and brother,

T. F. KING.

MAGAZINE AND ADVOCATE.

DOLPHUS SKINNER, Editor and Proprietor.
AARON B. GROSH, Associate Editor.

Utica, Saturday, July 30, 1831.

MORE VICTIMS TO THE DOCTRINE OF ENDLESS MISERY.

Suicide.—Mrs. Laura Holcomb, wife of Mr. Lorrey Holcomb, committed suicide, by hanging herself in Peru, on Wednesday of last week. The verdict of the jury stated that “mental derangement, caused by religious excitement” was the cause of the act. We understand she was a woman who had always borne the most reputable character, and that this act has occasioned deep regret among her circle of friends.—Pittsfield Sun.

Another.—Mrs. Aurora, wife of Alba Lyman, of Guilford, made an attempt to put an end to her existence, by cutting her throat with a razor, on the 29th of May last. Surgical aid was immediately procured, but it was too late. Mrs. Lyman had been a professor of religion for a number of years, and in the judgment of charity, a pious and sincere Christian. She was impelled to the fatal act, under the belief that she had been unfaithful and insincere in all her acts since she made a profession of religion.—Norwich Journal.

And another.—It is with the most painful feelings, says the Christian Intelligencer, that we have this week to record another instance of the tendency of a belief in the horrible doctrine of endless torments, to produce despair and self-destruction. Mr. Barnabas Mayer of Sidney, Me., having commenced a journey, in company with others, to Massachusetts, on Tuesday of last week put a period to his own existence, while on the road, by leaping from the carriage and throwing himself over Little River bridge in Lisbon, into the river. The cause of this act is indubitably to be attributed to the legitimate influence of the doctrine of endless torments over his unhappy mind. Several years since he made a profession of religion, and being somewhat urged on the subject, was induced to join the Calvinistic Baptist Church in Sidney. About the time of a late four day’s meeting—one of the most pernicious inventions of the present day—an intimate friend professed to “meet with a change.” The “experience” of this individual was so much deeper and more horrible than his own, that he began to suspect the genuineness of his former conversion.—These suspicions gaining strength, he was not slow to infer that he had committed the unpardonable sin in connecting himself—unworthy as he was—with the church, and that he was doomed to destruction. Nothing could persuade him to the contrary. The horrors of an eternal hell pressed heavily upon his mind, till he became mentally wretched and miserable, declaring there was no mercy for him, and that he must be miserable forever. His friends advised him to take a journey, in hopes of thereby restoring tranquility to his mind; and on that journey he committed the fatal deed. This is a case that is not a matter of mere inference or supposition. The doctrine of endless misery must be charged with this tragic event.

And another still.—A respectable young man in Brandon, Vt., says the Trumpet, put a period to his life, a few weeks since, by the use of opium. There had been one of those excitements in the place, blasphemously called by the Orthodox clergy “revivals of religion.” The young man was thrown into deep distress in consequence of fancying himself exposed to an endless hell. He was heard to express a wish that the doctrine of Universalism might prove true, but he could not believe it. A short time before his death, he was at work in his garden in a state of partial delirium, when he exclaimed, “prepare to meet thy God”—and went away and committed the fatal deed. This act may unquestionably be attributed to the dangerous influence of the doctrine of endless misery—a doctrine which, when sincerely believed, is above all things destructive of human hopes and peace.

We would here entreat the reader to pause, and reflect seriously on these melancholy, but incontestable proofs of the fatal tendency of that dreadful doctrine. And especially would we call on the advocates of endless misery, and ask if it be possible that the truth can produce such dreadful consequences on those who believe in it—that can that doctrine be of God which drives people to despair and suicide? Were ever any such effects witnessed from the preaching of Christ and his apostles? No, never. Did the belief in Universalism ever lead to such consequences? No, never. It is no doubt true, that some of various, and of all opinions and denominations have committed suicide, though from extraneous and other causes aside from their views on doctrinal points, or in relation to an hereafter: but where we see deep flowing naturally and legitimately from a belief in endless woe—and no person can believe it and make a personal application of it to himself without the effect—and insanity following closely in its train, and suicide closing the tragic scene, and all obviously the result of this belief; it is time to pause and ask, can high Heaven sanction so dreadful a doctrine? No, answers the voice of Reason and Philosophy—no, responds the voice of Revelation—no, says Philanthropy—no, answers every Christian heart and every Christian prayer.

S.

DOCTOR ELY’S SERMON.

We present our readers this day with a sermon from the pen of a learned D. D., which we think cannot be otherwise than interesting and profitable. It contained, originally, many very excellent ideas; but presuming the Doctor was in a hurry when he wrote it, and could not stop to put in all that properly belonged to the subject, we have taken the liberty of supplying what we thought was wanting to complete the sense. We shall not charge the Doctor anything for this labor of completing his unfinished sermon, but perform it gratuitously, pro bono publica. What we have added, is distinguished from the Doctor’s by being included in [ ] brackets. Should Dr. Ely see fit to republish the sermon, he is at full liberty to do it, leaving out the brackets, and appropriating our additions as his own, without credit.

MINISTERIAL CHANGES.

Br. Daniel D. Smith of the West parish, in Haverhill, Mass. who, a few months since renounced the doctrine of endless misery, and embraced that of universal salvation, and had the happiness of bringing with him into the gospel faith, a large share of the former church and society, has appointed a call to become the pastor of the Universalist Society in Worcester, Intervarsity Institute, by the removal of Br. O. A. Coffin from that place to Baltimore.

Br. William Morse, lately of Nantucket, has been invited to settle over the second Congregational Society in Milton, Mass. The conversion of whole societies to the doctrine of universal grace, is becoming quite common at the present time.

NEW MEETING HOUSES.

It is said in the Watchman and Repository, that preparations are being made by the Universalists at Guilford, Vt., to erect a house of public worship.

The frame of a new Universalist Meeting house in Loyalton, Lelvis co., was raised a few days since, and expedition is expected in finishing it during the present season.

CINCINNATI, OHIO.

We are happy to learn that the Universalist society in Cincinnati, is rapidly increasing and in a state of great prosperity under the pastoral labors of Br. J. C. Waldo. May they go on increasing in numbers and grace, conquering and to conquer, in the name of the Prince of Peace.
HARVEST.

"How blessings brighten as they take their flight." Thankfulness and gratitude are noble and pleasing emotions, even when exercised to an equal and an inferior—but when exercised toward a parent, how pure, how free from bondage or debasing obligation, how far above proud embarrassment costs the heart of a child! No alloy mingles with the sacrifice, and its flames ascend bright and pure towards the donor and benefactor, without ever once reverting back towards puny and forgotten self. Ascend still higher in the ranks of reverence and affection, and mark how the joys of gratitude swell the tide of human happiness. View the great Parent of all our spirits pour out, momentarily, innumerable, inexhaustible, and unappreciable hearths of bounties. How great the debt of gratitude and praise, due from man to God, for all these gifts; and how happy must be that heart which duly feels its obligations, and pays the cheerful tribute! It is not a blessing to be enabled to feel grateful—and should not the measures used to inspire gratitude be deemed blessings, even if sent in the disguise of afflictions? Such were our reflections on hearing, from our early home, of the destruction of much hay and grain, by the heavy rains which fell this summer—and such, also, the reflections on hearing the same news from almost every section of country around us. "How blessings brighten as they take their flight." Our glorious harvests are considered too much, perhaps, as a matter of course—as but a trilling tribute to the industry of man. But this season, how valuable do they appear—what cause for rejoicing that Providence, in harvests past, has so often and abundantly blessed the land! And, even now, the grateful and reflecting husbandman can look on the saved portion of his fruits with rejoicing, that it was not damaged—and on his damaged

G. NEW SOCIETY.

A society was formed in Pittsford, Monroe co., on the 19th ult., denominated the "First Union Society of Universalists in the towns of Pittsford and Monroe." W. Agate and E. Beers, presided in the meeting; and Cyrus Buckman, Mr. Goff, and J. Aikin were chosen Trustees. A Mr. Wright, formerly of the Methodist faith, and a preacher of that denomination, having renounced his partial creed, and embraced the doctrine of Universal grace and salvation, has engaged to preach to this society a part of the time.

ASSOCIATIONS.

The Green Mountain Association met at West Windsor, Vt., on the 15th ult., and after prayer by Br. John Moore, Br. W. Skinner was elected Moderator, and Br. J. Moore, Clerk. Brs. W. Skinner, W. Bell, and J. Moore were appointed a committee on fellowship and ordination. The limits of this Association were so far extended as to include the county of Bennington. A letter of fellowship was granted to Br. Ammi Bond, of Bennington, Vt. Committing themselves to confer with the different Associations in Vermont and New-Hampshire on the subject of forming a Convention of all the Associations in those States. Br. W. Skinner was appointed to deliver the address next year, before the Association; and the same gentleman was also appointed Standing Clerk of the Association. Adjourner to meet at Bennington, Vt., on the third Wednesday and Thursday in June, 1832. The following brethren preached, in the order in which they are named:—J. Wright, Gal. v: 9, 23. D. Cooper, Luke vii: 18. W. Skinner, Mark x: 26. J. Moore, Acts xvii: 18-20. W. Skinner, Psalm ix: 17.

The Providence Association of Universalists met in Providence, R.I., on the third Wednesday and Thursday in May last. Br. Adin Ballou was chosen Moderator, and Br. L. Maynard, Clerk. Eight ministering brethren were present. Sermons were preached by Brs. S. Chandler, A. Ballou, D. Pickering, and Paul Deau. A letter of fellowship was given to Br. S. Chandler. At the close of the exercises on the last day, the Lord's supper was administered to the church and brethren present. Circular by Br. A. Ballou.

Dr. Lansing and his Convert.

No name has yet been given by either the Doctor or any of his congregation, and, after repeated calls and notices, continued for five or six weeks, of which the Doctor is not ignorant, we assert that the name of the converted Universalist cannot be given by them—that the anecdote, and all their reports of the same meaning, are sheer fabrications. We shall make our final bow to Dr. Lansing and Co., next week, Providence willing.

TO CORRESPONDENTS.

We too often, in the hurry of our business, neglect noticing the reception of favors from these our fellow laborers in the business of catering for the intellectual appetites of our readers. They may rest assured, however, that they are not forgotten nor willfully neglected. We endeavor, at all times, to make the best selection from their many communications which circumstances will permit—and a goodly pile we have, from which to select. The rejected pieces we do not notice—and the accepted pieces will appear in due time.

ANECDOYE.

We have heard an anecdote of an aged Baptist, which amused us not a little, and might profit more, some of our revivalists, if attended to.

A great awakening had occurred in his church, and many were the subjects thereof—and, of course, numerous were the applicants for admission into the society. The day was appointed for hearing their experiences, which were all very good—all were earnest in their professions of being willing to be damned for the glory of God—all were full of the evidences of their conversion—and all the members, except our hero, professed their entire satisfaction with the experiences which had been related. Astonished however at the silence of their aged brother, they ventured to ask him how he felt on the subject. "Oh, I am very well pleased with their experiences—they are very good experiences—but I think you had better admit them for a month or two to come." Not admit them! why not? Let me ask you a few questions. Were they about to sink a well, would you do it in a wet or a dry time? In a dry time, certainly—why do you ask such a question? Because, then, it is a wet time with us, and if we sink our well now, we will have much water, and perhaps muddy water too—and when a dry time comes, our water will all be gone, and our well will be dry! I think we had better wait a time, before we admit the converts."
THE RELIGIOUS MANIAC.

There was madness in her eye—

A darkness on her brow—

She uttered many a fearful cry,

And sobbed with a broken voice.

She gazed upon the gathering crowd,

And gnashed her teeth in pain—

She sighed, and wept, and laughed aloud,

And struggled with her chain.

She said she felt a burning flame,

And heard a frightful yell—

She said she heard a hideous monster come

To drag her soul to hell!

And she had fought him day and night,

And with him still did strive—

Yet not one moment from her sight

Could she the monster drive.

She said, if they would loose the chains

And once more set her free,

She'd drive her demon back again

Into the burning sea.

She spoke, and with another yell,

Terrific, wild, and deep,

Exhausted on her bed she lay,

And could not wish to live.

But soon there came a restless noise,

A crash upon the floor,

And with a wild and fanaticalvoice

I heard her screams once more.

Around her throat her hangers were grim'd—

The fatal gipsy wag—

Another groan, another gasp—

From earth her soul was driven!

_Yeomen, July, 1831._

J. B.

THE POLES.

Campbell has expressed, in the following beautiful lines from his _Pleasures of Hope_, the ingenuous feelings which their delight inspired.

Oh! sacred Truth! thy triumph crowned awhile,

And Hope, thy sister, consecrate with thee to mine,

When longed Oppression pout'd to northern war

Her whisper'd panderer and her fierce banners,

Waved her dread standard to the breeze of morn,

Pleased her loud drum, and twang'd her trumpet's sound;

Tuneful horror brood o'er her vae,

Presaging woe to Poland—and to man!

Warsaw's last champion, from her height surveyed,

With an eye shed on the foe of her blood!

Pride, fell—our country yet remains!

By that dread name, we wave the sword on high,

And swear for her to live!—with her to die!

She is alas! in youth, in gallantry five:

From rank to rank your yelling thunder flew:

O! bloodiest picture in the book of Time,

Sermadus fell, unswept, without a crime;

Flew a genius, a friend, a plying joy,

Faith, honor, virtue, piety, 

Praised by all, as the world threw:

And Freedom shriek'd—_on Kosciusko's fall._

Yet!—my proud hosts, imploring aid!—shall see

That man has yet the same as a dear friend;

A little wheel, along those saddening plains.

The starry night old England reigns;

Truth shall triumph still, if Nature give

And, like Prometheus, braid the fire of Heaven.

Pronounced to the vast Opposition shall be hurled—

Havoc, her nature, with rev'd from the world!

TIME AND TRUTH.

Among the daughters of Time, the youngest and best beloved was a beautiful maiden called Truth. It was foreordained at her birth that she should be incapable of fraud or deception, and that the very presence of her face should be a remedy to the evil of falsehood and calumny, put to flight forever the errors of the common mind, to point out before the eyes of men the dark, damnable, and uncertainty from the face of the earth. In short, she was to be the true and eternal

Time, who was forever doubtful, and never played a moment in one place, could not endure to be without the society of his favorite. As she grew up, she insisted on accompanying him wherever he went. Being about to make a journey to the ends of the earth, he accordingly took her by the hand, and they journeyed together.

Time had wings, but Truth had none; and it was soon found that she could outstrip the old man, who, though almost bald, and his brow white as the driven snow, could not travel and nightwanderer night and day, and sea and land, through air and fire, without ever resting or being fatigued. Insipid of delay, and incapable of regarding the importance of his motions, he soon grew tired of the slow and stately steps of his daughter, who was timid as a young lion, and looked about, before, behind, on every side, ere she ventured forward; and telling her he could not wait for her to hurry motions, bade her follow him without inquiring at the end of the world.

Time soon finished his tour round the globe, but Truth was far behind; and as he had sworn never to wait for any one, the old man round and round another tour, and took her daughter half way on her journey. As long as passed frantically, and all that has passed in their absence, they related their adventures.

"One day," said Time, "I met a wife, whose rash husband had murdered her from his door and divided from her children, on account of some unfounded jealously; I should have stayed to make up the quarrel and comfort him in his misery; but I knew I should soon come and set right all. I hope thou didst make my words good.

Time took the other hand of liberty.

"Also! father, the poor abandoned wife was dead before I came. Griping murder had driven her to despair, and stripped her by her own hands.

"What a pity! but let us go on. Next I met a young man who had lost his country in consequence of calumnies that had poisoned the mind of his mistress. A little farther and I came upon a young woman herself, who was pining away almost broken-hearted and stripped of the supposed affinity of her lover. I could not stay to remedy their wrongs; but told them that my daughter Truth was just behind, and would soon bring back a good understanding.

"Also!" said the maiden, with tears in her eyes, "I came upon the youth. The youths had become a set and a gangster, and the poor girl had died of a broken heart.

"Ah, father! how should I be assured of being always right, if I did not first see which way I was going?

Next," continued old Time, "I came to a city where a man had been condemned to death for a crime of which he was innocent; I should have stayed to do him justice, but my moments were too precious, and I left him at home.

"No! no! I left him hanging in chains; but I did justice to his memory. Better late than never."

"Humph!" said the old man. "After rare, I arrived in a country where the people were preparing to murder their governor; a mountebank, upon the report of his having attempted to betray them to their enemies. I looked behind, and I thought I saw advancing, and being, as usual, in a great hurry, left it to the disputation of the delusion.

"I came to tell thee, O father! that I was a little too late. The virtuous governor, with all his family, had just perished; and the wretched mountebank was in his place.

"I wish to the immortal Jove!, cried Time, "I wish my youngest daughter to keep pace with my eldery companion Falsehood."

"Great should I, my father, when she never stops to see whether she has got on the straight path?

"Proceeding onward, resumed old Time, "I came to a place where the people were fighting, and cutting throats, and burning each other on account of a dispute about a word, which each party thought would be a great pity that they could not find out which was the right meaning. But, said I, my daughter is just behind, will clear up the matter; you have no time to lose. I hope thou didst not come too late here elsewhere.

"Not altogether," said the old man, "but ere I came, one party had extinguished the other; and when the common sense considered the true meaning of the word, they said they knew it already as I did. I asked them how they came by it; they answered, by virtue of the streets, roads, by virtue of the streets, roads, by virtue of the streets, roads."

FOOTNOTE:—"Truth is great and will prevail!"
EVANGELICAL MAGAZINE
AND GOSPEL ADVOCATE.

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

VOL. II. (NEW SERIES.)
UTICA, N. Y., SATURDAY, AUGUST 6, 1831.
NO. 32.

Communications.

A LETTER TO A FRIEND.

My dear Friend—You ask me, how you shall clearly satisfy yourself, that you shall exist after this life? I have lived long enough to have learned, that the evidence which has been sufficient to convince some, of this consoling truth, has failed to satisfy others; which is a clear demonstration, either, that some minds require more proof than others,—or else they deny the evidence the credit which is due to it, or do not investigate it sufficiently to perceive its force and tendency. Otherwise, it must be conceded, with regard to all those who do most sincerely believe in a future, conscious, happy existence, that their faith is implicit, and not defensible. I cannot give my assent to the latter.—The truth of the Christian religion depends not on the number, but on the strength and clearness of the arguments adduced in its favor. And though I may not be able to put you in a way clearly to satisfy yourself, that there is a conscious existence for all rational beings beyond this life, I will freely state, as far as practicable in a letter, the reasons why I cannot doubt the truth of this sentiment.

I. Because I believe in the existence of a Being who originated the universe, and established the order and the harmony which now reign, and which, without interruption, will reign, in the determination of the creation. This being granted, it is obvious to enlightened reason, and confirmed by Scripture, that a God, infinite in goodness, wisdom, and power, could neither desire, nor purpose, nor consent, nor execute, permanent nor abiding evil—nor could he stoop to purpose, plan, or produce, other than permanent and abiding good, finally, to all whom he has fitted, shall hereafter put in circumstances, to hope for a continuance of being and happiness. The benevolence, and the wisdom, and the power of God, were conceived in the production of the human species, whom He has endued with intelligence, and stamped with his own image. He has inclined them, by the very constitution of their nature, to acts of devotion, and homage, and formed them to desire a perpetuity of life and bliss. This desire, which is absolute, and universal, I must believe will be gratified in a manner, and to an extent, altogether worthy of God, and commensurate with the native and rational longing of the creature; or else I must believe, that infinite and unblemished goodness and wisdom can descend to sport with the infirmities of man, and mock those very aspirations after happiness, which God himself has made a part of our constitution.

You, and every other man, possessing a relish for life, and for the enjoyments which it brings, must be deeply pained—or pained in proportion as you value being and happiness, on the one hand, and the strength with which you doubt a future existence, on the other. Hence you instinctively dread annihilation, and struggle to retreat, and with horror start back from the abyss which presents nothing beyond this longing, hoping, rational existence, but

"The knell, the throb, the mactoch and the grave—
The deep damp vault, the darkness and the worm!"

There cannot but be misery in this reflection, and if it be a reality, God has constituted us to regard it as the very bane of our being—and what with one hand, he has made the desire and the solace of the rational universe, is, with the other, detected as a delusion. While with one hand he extends to his creatures a cup of consolation, with the other he dashes it to the ground, and scatters their hopes, and buries their inspiring anticipations in sepulchral and perpetual gloom. We should almost excrete an earthly parent who should practice thus with the children of his care, yet the latter idea is infinitely more endurable, to any mind, than the former. Let me enjoy a belief in the existence, and in the perfections of God, and I cannot doubt the future, conscious, and happy being of rational beings.

II. Because I cannot doubt the evidence which distinguishes Jesus of Nazareth, as the true Messiah of God, the Saviour of the world. These are, 1st the indubitable fact, that the prophetic writings are as ancient as the date which has been assigned them. These were long originated among the Jews, and were fully believed by a people, who, through all their discriminations, have never to this day, doubted, that God had promised, by their prophets, a more than ordinary deliverer to Israel.

2. In the truly ancient writings, it is predicted, that this Deliverer should come under the name of Shiloh, (i.e. The Apostle. Comp. Heb. iii. 1.) before the savior should wholly depart from Judith, Gen. xlix. 10. The whole of the 53d chapter of Isaiah is the coming, the reception, the labors, the sufferings, the death, and I may add—the resurrection of Christ. For this is plainly intimated, to my mind, in the 10th verse, wherein, the soul of life or soul was to be made an offering for sin, it is said, "He shall prolong his days, and the pleasure of the Lord shall prosper in his hands."

3. These, and the other prophecies concerning Jesus of Nazareth, were minutely fulfilled. He made his appearance, as the Messiah, a short period before the Jewish power and authority were wholly demolished, and to the people, agreeably to the terms of the prediction, which is confirmed by the Jewish, and Pagan, as well as by Christian authors. The history of Jesus Christ most clearly demonstrates, that in perfect fulfilment of the prophecy, in the person of Jesus, he was regarded by his enemies and persecutors, and murderers, as one without agreeable form or comeliness—despised and rejected—"a man of sorrows and acquainted with grief."—Surely he hath borne our griefs, and carried our sorrows: yet we did esteem him stricken, smitten of God, and afflicted. But he was wounded for our transgressions, bruised for our iniquities, the chastisement of our peace was upon him, and with his stripes we are healed. All we, like sheep, have gone astray—and the Lord hath laid on him the iniquity of us all—he was brought as a lamb to the slaughter, and as a sheep before her shearsers is dumb, so he opened not his mouth. He was taken from prison, and from judgment—he was cut off out of the land of the living; for the transgressions of my people was he stricken. And he made his grave with the wicked, and with the rich in his death; because he had done no violence, neither was any deceit in his mouth. See the whole chapter.

Many parts of this chapter are cited, verbatim, in the New Testament, and applied to our Lord in the most direct, and positive, and unmeasured manner, while nearly the whole chapter, with a trifling variation of language, is interspersed through the gospel, his acts, and his sufferings, and the events here predicted met in Jesus of Nazareth, and in him only.

4. The coming and office of John, the Baptist, were foretold by the prophets. Compare, Isa. xlii. 3, with Matt. iii. 3; Mark, i. 2; Luke, iii. 4; Mal. iii. 1, with Matt. xi. 10; Mark, i. 2; Luke, viii. 27. I need scarcely add—these predictions were fulfilled to the very letter.

III. I must credit the doctrine of a future existence, because I believe in the truth of the Christian religion. The antiquity of the books of the New Testament, is, according to very satisfactory evidence, contemporary with the dates which they usually bear. Just such a system of religion was foretold by the prophets of God, to take place under the Messiah. Compare, Isa. xlii. 1—10, 11; 1, 2, with Luke iv: 18, 19, &c. The authorship of.
every book in the New Testament has been clearly and satisfactorily ascertained and settled. The primitive Christians did not invent the doctrine of the resurrection, as they professed, and defended, and for which they suffered persecution, banishment, and death.—And they celebrated the institutions of baptism, and the Eucharist, introduced by John and Jesus. The objectors of Christianity, in the first few centuries, even forsook the name of the Gospels, and called the writers, Matthew, Mark and Luke, by name. The Christian writings have been quoted in every age, and perhaps in every month and week, from the period of their origin to the present moment. And there never was an hour, nor a minute, during which they have not been believed to contain the history of Christ and his religion, and to be the records of the Evangelists, and the apostles, from the time of their date to the date of this day. Baptism has been recognized in the examples of our Lord and his apostles, in every age that has succeeded the days of Pontius Pilate. The Eucharist, though its original simplicity has been perverted, has been regularly, and as carefully transmitted, from the night on which our Lord was betrayed, to the present time, as the months of the calendar. These are perpetuated and living lines of testimony, which will inevitably carry us back to the very time in which these facts and institutions claim to have been originated and established, without any hazard of falling short of the exact period assigned, or of extending beyond it.

The character and the religious course, of the author of Christianity, furnish evidence in its favor. He was not an enthusiast nor a bigot. He certainly manifested a clear knowledge of human nature, being "acquainted with what is in man"; and his whole character was without fault, or spot, or blemish, his enemies being witnesses. His course was such as no man on earth可以根据；The man who had so much knowledge of human nature, human history, the spirit of the age, and worldly prospects, would have taken. It was a course, which, of all others that can be named, was most likely, in the eye of human calculation, to fall with his own countrymen; and the disciples were absolutely forbid preaching to any but the Jews, and they preached to no others during the lifetime of Jesus, which, he knew, and had foretold, would be short.

Could our Lord, then, have drawn his hopes of success, from the favorable manner in which he believed the Jews would receive his message? He knew, and often stated in their presence and hearing, that they would not accept his doctrine. His avowed objects where wholly and totally opposed to any and every thing the Jews had ever themselves to do from their Messiah. The political and religious prejudices, and the apparent interest, and the malice, and hatred, and open and daring opposition, of the whole nation, were set in fearful odds against every plan and purpose of Jesus. And he knew this from the very commencement of his career of reform;

and it was agreeable to the predictions of the prophets concerning it. Does this look like imposture! It is the farthest from it possible that our Lord did not aim at political popularity, nor secular preference—for it was not possible that his course could obtain either for him, and about which he could not be, and was not deceived.

The circumstance, disconnected, as it is, from all rant, or heaved enthusiasm, or fanaticism, the never-failing characteristics of imposture, must place our Lord high in the estimation of all who have sincerity, and candor, and manly boldness and virtue. But besides the influence which this fact will certainly give to the point now under notice, there is another which adds a still greater lustre to the character and pretensions of Jesus as a teacher sent from God, which is, his power to foretell future events with prophetic precision. Now it is as certain, our Lord lived all but forty years prior to the destruction of Jerusalem by the Romans, as it is that Herod and Pontius Pilate did. And at that distance of time he predicted that wonderful catastrophe, together with its preceding and attendant circumstances, with such accuracy, that, had a Christian written a history of the Jewish wars, he could scarcely have illustrated more perfectly this prediction of Jesus, than Josephus, without design, has done. If the mere fact of the capture and the atrocities of the Jews had been named in this prophecy, its fulfilment would not have appeared so very remarkable; though, not a Jew, in our Lord's time, would even have believed this. But such astonishing accuracy, in many particulars, is observable, as must, beyond a doubt, in my mind, distinguish Jesus of Nazareth as a prophet sent from God. He foretold his own death, and the means to be employed in effecting it—viz: that he would be betrayed into the hands of his enemies, by one of his own disciples, be condemned to death, be scourged and crucified, and then be delivered to the Gentiles to be mocked, scourged, and crucified—that at the time of his severest trials, all his disciples would be offended, and forsake him—that Peter would deny him three times in one night. He foretold that he would rise from the dead on the third day; and, that, subsequent to his ascension, he would send the holy spirit upon the apostles, and bring all things to their remembrance. He predicted the future success of the Gospel, and that our Lord lived all but forty years prior to the death of Peter—these were the extensive spread of the Gospel throughout the world, and many other particulars.

IV. The evidence proving the resurrection of Jesus of Nazareth from the dead is satisfactory of an existence beyond this life. These, among others, for which I have not room in this letter, are the following:

1. His character for wisdom and prudence, sincerity and truth, was such as to remove all suspicion of fraud or imposture, especially, if we bear in mind, that his whole life, and every act and pretension of his life, were totally opposed to imposture and selfishness.

2. The certain accomplishment of the predictions of our Lord, in many prominent and tangible particulars, many of which he knew, and named, as farther future than the event of his death, furnishes powerful proof that he was not deceived about his resurrection.

3. The disciples were hostile to every thing that was not Jewish—their views were secular, and they had looked for, and believed they were following, a temporal or political Christ. They rebuked our Lord when he spoke of his approaching death, and believed such an event would be destructive to the hopes and the true interests of Israel. They positively retained these views of the Messiah and of his kingdom till after his crucifixion. Hence they had not looked for his death, and they did not find in his resurrection as he had predicted. At the time of his agony, they denied him, and fled. They gave up every hope in him forever, and returned to their former secular business.

4. Immediately after his resurrection was announced, an event which they never expected, they ardently believed, and flocked to, That Christ had risen from the dead. Their political and worldly views were dissipated, and they proclaimed the Gospel according to the intentions of Jesus. Could this great and sudden change have been wrought without a reality? Impossible.

5. Another fact which has weight here, is this: the disciples had been commanded to preach to the Jews only, which was perfectly gratifying to their national prejudices. But after the resurrection their enmity and conduct towards the Gentiles were changed, and they not only preached the Gospel to every creature, but openly declared, that the Mosaic dispensation was legally closed—while but a few weeks before, all their views and feelings and prejudices, where wholly hostile to such a change.

6. The Jews were satisfied, that, by crucifying Christ, they put an effectual and universal quietus upon his doctrine and his memory. And this was the effect which followed the death of every mere pretender to the Messiahship, as was testified in several instances. But in the case of Jesus, it was made the direct means of giving strength, stability and confirmation to what he had said or done.

7. Our Lord made his appearance, and preached in the most public places in and about Jerusalem, for more than three years. It is not a very distant speculation, apprehended, tried, condemned and executed. These things were transtacted in the open gaze of an enraged multitude, who were bent on the destruction of Jesus, as it is clearly evident nothing could, then, have satisfied them, but his death.
8. In fifty days after Jesus had been crucified by the combined malice and authority of the Jews and Romans, the apostles, who but a little before had given up every vestige of hope in Christ, boldly and publicly, with inward assurance, went to Master, in the very place, and before the very people who had witnessed, and participated in his trial and condemnation. Here were all the enemies of Jesus—Pilate who scourged him—the angry scribes and priests who apprehended, and accused him—the Sanhedrim who examined him, concerned in his destruction and the oblivion of his name and his cause—the mob that pursued him—the rabble who mocked—the soldiers who pierced him—the guard who watched his sepulchre—the disappointed and refuted Sadducees—the deeply designing and persecuting, and vigilant Pharisees—all—all were there, and all were acquainted with the whole scene, and the circumstances and facts attending it. But not a man, of the whole deeply interested, and interested in the appearance, appeared to refute the apostles, or accuse them of fraud or falsehood. No, they either stood absorbed in wonder and amazement, or administer threats, stripes, and prohibitions to the apostles. But nothing could intimidate or discourage them. And there was no evidence or fact that could refute them, or it would positively have been produced.

I am not inquisitive about anything but the fact of a future conscious existence. The manner of effecting it I am willing to leave with "God who raiseth the dead...."

I have embodied as much as I could in this letter—and in conclusion, would cordially recommend to your attention and perusal Ballifour's Essays—Essay II. Sec. 1. On the resurrection of Jesus Christ—from the careful and unbiased reading of which, I sincerely believe, no candid mind can rise without a conviction of the truth of what he there labors to establish.—Yours, with respect,

W. I. REESE.

W. Bloomfield, N. Y., July, 1831.

[For the Magazine and Advocate.]

To the Rev. JOSIAH KEYES, of Lowell.

Dear Sir—I have no desire to publish my peculiar sentiments to the world, nor to enter in any shape the field of controversy; and I can assure you, sir, I should not address you at this time did I not consider it a duty. As these remarks may possibly fall into the hands of those who are unacquainted with the circumstances which called them forth, it may be well enough briefly to state them. They are as follows:

On the 13th inst. the Rev. Dolphus Skinner, a Universalist, in compliance with the request of a numerous and respectable class of fellow citizens, gave us a discourse in the Baptist meeting house in this village, and, contrary to what might have been expected (for you would not even allow him to preach in the Methodist house,) it appears you attended and took notes of the same. On the Sabbath following, you gave notice that you should reply to Mr. Skinner's discourse on the next Sabbath. It is to this discourse of yours that the following remarks are principally directed. Your text was the same as that made use of by Mr. S. and may be found in Mark xvi: 16, 17. He that believeth and is baptized shall be saved, but he that believeth not and is not baptized shall be damned. In the first place, you proceeded to give your own views upon the subject; and here you stated, that the text was addressed to such as had passed the line of accountability and were capable of believing. And, in doing this, in your discourse throughout, we had your bare assertion, without one syllable of proof in support of it. That the Gospel was to be preached to such as had passed the line of accountability and were capable of believing, and not to infants and idiots, is clear; and that no one can believe until an object is set before him, or be justly condemned for not believing the Gospel until it is first preached to him in its purity and simplicity, is equally clear; But that the believer will be saved, or rewarded with an everlasting salvation in a future state, for his belief in the present, or the unbeliever damned or punished eternally in a future state of existence, for his unbelieving in the present state, is by no means admitted. This is the very point at issue. After making this statement, it was your business to prove it true; but this was not even attempted. Perhaps you consider the text itself as sufficient proof of the position you have taken: but so far from this, it does not give the least intimation of a future state of existence, either for believer or unbeliever.

I shall now proceed to give you my views of the text. Whether it was applied exclusively to the apostles, or extended to those to whom they should preach, is not a material point. That it was applied to mankind generally, in all ages of the world, is denied by the signs which were to follow the believer. See Mark xvi: 17. "And these signs shall follow them that believe: In my name they shall cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing it shall not hurt them; they shall lay hands on the sick, and they shall recover." Now, sir, do these signs follow those who believe in the present day? Certainly not! They are needed, either that there are no true believers in the present day, or that the text in its application cannot extend beyond the Apostolic age, or age of miracles. But what were they to believe, in order to be saved, or made happy? Certainly something better than what they previously believed in; or it could not increase their joy; but would be a source of misery. They were to believe the Gospel; and now the question arises—What is the Gospel? It is "good news;" it is "glad tidings of great joy;" it is a proclamation of life and immortality; it is the news of our salvation. But here it will be necessary to offer some proof. The first passage I shall notice, is Gal. iii: 8. "The Scripture foreseeing that God would justify the heathen through faith, preached before the gospel to Abraham, saying, All nations shall be blessed." This is what Abraham believed, and it was counted unto him for righteousness; and we must believe the same, if we would be justified with faithful Abraham. But it may be said that this does not mean every individual of all nations, but only some out of all nations; that in every nation he that feareth God and worketh righteousness shall be accepted with him. Well, I do not believe any will be accepted until they work righteousness, this comes a little closer; but perhaps you will say, this does not mean every member of all families, but only such out of all families as break off from their iniquities, and turn unto the Lord. Well, we will not stop here—This same promise is quoted by Peter: See Acts iii: 25, 26—"Ye are the children of the Prophets and of the covenant which God made with our fathers, Saying unto Abraham, And in thy seed shall all the kindreds of the earth be blessed." This positively means all mankind; for God hath made of one blood all the nations that dwell upon the face of the whole earth. Here you will probably admit that it does mean all mankind; but then you will endeavor to limit the blessing. You will say that Christ has died for all, but then you have cut off the curse of the law—that salvation is now freely offered to all, and that all may be saved, if they will only accept of it upon the easy terms of the Gospel. Well, the next verse shall decide the question. Un to you first, God having raised up his son Jesus, sent him to bless you.—how? In rendering salvation possible? No; "sent him to bless you in turning away every one of you from your iniquities."

Having now ascertained what the Gospel is, the way is prepared for an easy explanation of our text. "Go ye into all the world, and preach the Gospel to every creature." Preach not only what was preached unto Abraham, but proclaim life and immortality through a risen Saviour. "He is the same yesterday, and to day, and for ever." That is—he shall be delivered from all the consequences of unbelief; he shall be saved from the dark and dismal gloom arising from the fear of annihilation and the horrors of death—he shall be delivered from the power of darkness, and shall be transplant
planted into the kingdom of God's dear name, which is "righteousness, peace and joy in the Holy Ghost." But when shall all this be done? When he hears the Gospel and believes it. For says our Saviour, "He that heareth my word and believeth on him shall have everlasting life, and shall not come into condemnation, but is passed from death unto life." See John v: 24, and iii: 36. Again, "He that believeth not shall be damned." That is, when the Gospel is preached to him and the word is not agreeable to what he believes, and with all this evidence before him, he believeth not, he shall be condemned as an unbeliever—he shall suffer all which the believer is delivered. See John iii: 18, "He that believeth not is condemned already." Rom. iv: 23—24. "He that doth good shall be saved;" (or, condemned.) if he eat, because he eateth not of faith: for whatsoever is not of faith is sin. But how long shall he be condemned? As long as he remains an unbeliever, and no longer; "For he that believeth and is baptized shall be saved," Mark xvi: 16.

Having now gone through the text, I shall in the next place proceed to notice some of your objections and arguments against Mr. Skinner's discourse.

To be continued.

For the Magazine and Advocate.

NEW SOCIETIES.

Messrs. Skinner and Grosh—I have to inform you that we have formed ourselves into a Society, to be known by the name of "The First Universalist Society of the town of Ellbridge."

We met at Jordan, on the seventh of June last, agreeable to previous notice given in the Magazine and Advocate, which meeting was adjourned to Ellbridge, on the first Saturday of the present month (July), and opened by prayer by Mr. Jacob Cheyney Jr., who delivered a very appropriate address on the occasion, which was followed by two other addresses, by two of the Trustees, which were heard with acceptance.

A Constitution was reported by the Trustees, and was unanimously adopted and subscribed to by above forty male members—and no doubt is entertained that that number will be doubled shortly.

Ashley Clark.

Ellbridge, July 25, 1831.

P.S. A Society has also been formed in the town of Skaneateles, consisting of (as I am informed) above thirty male members, which will probably increase to a much greater number. The particulars may be given hereafter. Arrangements will probably be made soon, for the erection of a house or two.

A. C.

A society of Universalists has just been formed in Exeter, N. H. A lot of land has been purchased and preparations made for the erection of a Meeting-house without delay.

We understand that the Universalists in New Castle and New London, Mr. contem-plate forming a society soon. We trust they will do so.

A Universalist society has been recently organized in Fayston, Vt.

A Universalist society has been formed in Fletcher. Universalism is spread with great rapidity in the northern part of Vermont.

COMPETITION IN PROSELYTISM.

The Universalists have lately adopted the Methodist system of proselytising souls. They abandon their own creed and doctrine altogether at these times of excitement, preach Arminian sentiments and run the risk of indiscriminating their converts in Calvin's creed, after they have gotten the victims into the meshes of the church.

A correspondent, ('T. S. B.—h') in Mad-

sville Pa. whose communication is too long for insertion entire, but from which we make the following interesting extracts, says:—

"Sometime early last winter the 'spirit' was observed to advance slowly towards the Methodists by the conversion of two or three individuals. This aroused the Universalists to action: prayer, anxious, and inquiry meetings were appointed to have a length a four days' meeting must be appointed, and much ado made about the wonders that were to be effected—But I need not particularise. Suffice it to say, all nature kept its regular course, the earth performed her revolutions, the sun emitted his rays as usual, and French Creek continued to roll its transparent waters down the valley of the Missisipi. The spirit now seemed to favour the Universalists to the entire exclusion of the Methodists, until the 9th of the present month, (June,) when the latter held a camp-meeting two miles north of this place. The meeting went on as usual, increasing in zeal and fanaticism from the first, to the 4th day, on which six (as they were called) sermons were preached—three to prove that three times one are one, and three to prove that God was a vindicative, wrathful, malicious, invidious and imbecile being, subject to like passions and contingences as men.

"The most celebrated orator among them, James Gilmore, gave us 'a touch of the sublime' in a description of the 'awful day of judgment,' in the following strain: 'It would require a pencil made of a thunderbolt, pointed with the most electric lightning, and dipped in the blood of Messiah to paint the scene. On that day the sun will twirl about in the heavens and soon as it would dash against the planet, then receiver, then start with the velocity of lightning in another direction, then stop again, and recede to fro, for a while, then the other planets will leave their spheres, and run lawless through the sky—Mercury will dash against Mars, Mars against Venus, and Venus against Jupiter,' (then misquoting Addison he added,) 'But the soul shall still survive, Amid the crush of empire and the wreck of worlds.'

"After this sublime flight, the preacher went one step above, when undertaking to describe the appearance of the Judge clothed in flaming fire with his numerous hosts. "Arms on armor clashing Bray's Horrible discord.

what with such descriptions, tones, gesticulation and caressing hands, about fifty were said to have been 'brought out' and 'got re-

ligion.' But, mirabile dictu! no sooner did the Universalists learn that a number had been struck under conviction than (as it is confidently stated) the minister and one or two of his elders went round to the young converts and persuaded some fifteen or twenty of them to join the Universalists. Thus matters stand at the present date.

Thus it would seem that competition, proselytism and pulling for the young converts is the order of the day with the Universalists and Methodists in other states as well as this.

MAGAZINE AND ADVOCATE.

DOLPHUS SKINNER, Editor and Proprietor.
AARON B. GROSH, Associate Editor.

Utica, Saturday, August 6, 1831.

TO CORRESPONDENTS.

"A. M. 's reply to a Tract" on the doctrine of future punishment, is very good, and would have been published some time ago, but having sepa-

rated the sheets of the MS. we are unable to ar-

range them in their original order. A copy of the Tract is wanted to assist us in the task.

"A. P. W.'s" letter to the Congregational church in Prattsburg, must yet lay over—its length will forbid an insertion until the press of shorter articles is over.

The three communications in relation to the revival at Bollville, shall be attended to, if pos-

sible, in our next.

The two statements of the revival at Volney, do not embrace any thing on revivals so new as to warrant its publication.

The acrostics by "L. B. H." and "P. S." are not, in our opinion, as good poetry as our friend L. H. S. might write were he to let acrostics alone. We have hitherto excluded similar articles, when written on the names of private persons, yet living.

But "J. C.'s" visit to Lysander, has, mis-

tentionally, been neglected—as we believe it will be interesting to our readers, we will en-

devor to find room for it very soon.

But "I. W." shall have a hearing as soon as possible—it is a good article.

"J. F.," of Oxford, "M. S.," of Trenton, "Scrutator," "L. S.," "S. M.," and "E. A. M.," shall be attended to as fast as we can con-

side them; and "H. C.," "Laura," "E. B.," "H. K. S.," "L. L. S.," "J. C.," and the correspondence between "M. A. S." and "Miss W.," shall all have place as opportun-

ty and convenience offer.

"D. B.," "W. B.," and "D. E.," are re-

jected.

Each of the foregoing articles fills a half sheet, with but one or two exceptions, and several of them take up from two to four or five sheets of foolscap writing paper.

Therefore, to all—Editors, correspondents, and readers, we wish patience unbounded and un

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EXPLANATIONS WANTED.—Those who have requested explanations of particular passages of Scripture, are informed, that John iii: 3, was explained in No. 23, of the Magazine vol. 3d Dec. 5th 1829.—Mark, xvi: 16, in the letter to Mr. Eyres now publishing.—Mark ix: 43—48, in our 4th letter to Dr. Lansing, published in No. 14. vol. 1st of the Magazine and Advocate.—Psalm i: 17, in No. 47. vol. 1st Do.—John v: 28—29, in No. 17. of the current volume.—Matt. xii: 31, and 32, and its parallels on the sin against the Holy Ghost, in No. 10. of the current vol.—Would it not be well for some of our readers to endeavor to refresh their memories so as to recollect what we have published, rather than request explanations again, that have been already given especially as it would not be agreeable to those of our readers whose memories are good, to have us fill our columns a second time with the same matter? Luke 16th and Matt. 25th will be attended to as soon as we, or some of our correspondents, can find time.

The requests for sermons on particular subjects or texts, we will attend to, whenever sufficient leisure to write them shall be found.

The fourth volume (new series) of the Trum- pet and Universalist Magazine, edited and published in Boston, by Rev. T. Whittomore, commenced on the first of the last month. It is a popular Universalist paper, and has the largest list of subscribers of any paper published in our connexion, except our own. The tone of the Trumpet is bold and fearless, and we wish the Editor success in pleading the cause of truth and liberty, numerous and good subscribers, and an abundant reward.

S.

DUTY OF POSTMASTERS.

We have a few words to say on the duties of Postmasters: and we hope those to whom they more particularly relate will hear, and "take heed how they hear."

We are informed that two of our subscribers at Upper Providence, Pa., receive their papers, (when they get them at all,) very irregularly, sometimes not till several weeks after they are printed, and that the papers of the same date, are received at different times by the subscribers. Now these papers are regularly mailed every week, and should be received as regularly. Moreover, the two papers that go to that Post-office, are uniformly put in one wrapper; and unless opened before they reach their destination, must both arrive at the same time. By this it would seem that some Postmaster on the route, or some one having access to the Post-office, must open the package and retain one or both papers, for the purpose of reading them. This they have no right to do. If they wish to read the paper, why not subscribe for it?

Two of our subscribers in New-York, to whom we had regularly sent the paper for two months, wrote that they had not received a single number within that time.

Our agent writes that the paper addressed to E. Merrill, Somerset, Niagara co., N. Y. (which has been regularly mailed here every week) has not been received for six or seven weeks. It must then have been stopped and retained or destroyed, either at that office, or on the route between here and there. We should like to be informed whether the other subscribers at that office (whose papers are enclosed here in the same wrapper) regularly receive their papers or not. We will give a liberal reward for the detection of the villain, whoever he may be, in the Post office department who detains or destroys the paper. If we can ascertain who he is, we will try and have another "reform."

Something like two months since, Charles Christie wrote, ordering us to send his paper to Philadelphia, (Pa.) Post office. His order was immediately complied with. About two weeks since he wrote that he had not received any papers at that office, and desired us to inform him whether his order had been received. We have now just received a letter from the Postmaster, Philadelphia, ordering us to stop the paper, for it is not taken out, nor called for. Here is something mysterious. The subscriber complains that the paper is not sent; and the Postmaster orders it stopped. Now if the subscriber is told at the Post office, that there is no paper for him, we should like to be fully ascertained of the fact, that measures may be taken to produce another "reform."

In some cases, Postmasters unfriendly to the principles of the paper, write ordering it stopped, when the subscriber, who may be absent from home two or three weeks, or has neglected calling for the paper that length of time, but in reality wishes the paper continued, and will in due time call for it.

In other cases, Postmasters neglect giving information to the publisher, when he has been sending papers to their office six months or a year, and sometimes a year and a half or two years, addressed to persons who have never taken nor called for the paper; designing by this neglect that the publisher shall loose the price of the paper as long as he sends it. In such cases, Postmasters render themselves liable to the publisher for the paper, or to be turned out of office.

When papers are absolutely refused by the person to whom they are addressed, Postmasters should not hesitate nor delay, but should immediately inform the publisher of the fact. When they are neglected two or three weeks, Postmasters should endeavor to ascertain where the subscriber lives, whether he is in town or not, inform him the papers are there for him, and ascertain whether he will take them out or not. Whenever he ascertains that the papers will not be taken, he should notify the publisher accordingly, and assign the reason why not taken. If he cannot ascertain whether the paper will be called for or not, within three months, he is bound at the expiration of that term, to notify the publisher that the paper has not been called for within that time. Whenever we can ascertain that Postmasters have transgressed, or neglected their duty, in any of the above particulars, we shall endeavor to apply an efficient corrective of the evil.

A Postmaster, as such, or in his official capacity, should be of no sect or party, either in politics or religion. He is bound to wait on and serve all parties with the same promptitude and fidelity. He is the servant of all, but neither the leader nor tool of any. "Whoso readeth let him understand."

THE FINALE.

TO THE REV. D. C. LANSING, D. D.

Three calls and two notices, as respectful as the circumstances would permit, have been addressed to you, and all of them have returned as destitute of an answer as the tale that elicited them is void of truth. We address you for the last time,—(the last time! does not your heart leap for joy in your sin-darkened bosom?) for it were useless, by other calls, to add to the already sufficient torments which your conscience must inflict. Useless, because you cannot give a name without exposing your tale to open refutation, and yourself to greater shame: and because a waiting public is satisfied, by your silence, that your tale was forged out of materials not furnished by truth nor found in the events of reality. Degraded as you must feel in your own eyes, we would not wish to wound still deeper your lacerated conscience. If it can bear all yourself has inflicted, it is well. We notice you now, merely that we may explain the causes of your afflictions, and, by its harrowing effects, confine you to refrain from all similar indulgence in time to come. We are as sincere in endeavoring to save you from sin, as you can be (we will not say are) in saving others from the endlessly burning wrath of their God—with this difference, however—you would save from an imaginary, we from a real evil.

The cause of your present troubled silence is apparent. That vanity which is invariably generated by the "high pressure" principles you profess and practise, led you and others to send forth report after report of the conversion of "many Universalists"—of "a Universalist convent"—of a Universalist called, "the deacon"—of "a pillar of the Universalist church"—of "a Universalist"—until Credulity herself has turned away in loathing disgust at the unreal and abominable food your depraved fanatics administered so largely to her perverted appetite! This vanity led you to relate your anecdotae. You were in a far distant city. A number of your brethren had related the wonderful works they had performed for the Lord. It would not do for the Rev. Derick C. Lansing, D. D., to...
EVANGELICAL MAGAZINE AND GOSPEL ADVOCATE.

Nor has it answered your purpose to affect contempt for the persons making the call: for it is not merely the Editors of this paper who have repeated it time after time, but a waiting and deceived public, your taunted and ridiculed followers, the friends of revivals, the supporters of your creed—all call for the name, that Universalist mouths may be stopped, and gain-sayers silenced—that the Doctor of their Divinity (do they not say, 'Physician, heal thyself!') may come out of his present furnace of afflictions. Nor will the discerning, even among your followers, be satisfied with your attempt to hide your shame under the groundless, empty boast, that it was absurd in us to call for the name of one Universalist, when at least a dozen could be named, who had been converted by you, last winter. For, if so, why not put the infamous and lying Universalists to utter confusion, by giving them the whole dozen of names, instead of refusing to give the only one they asked?

Neither will your last refuge avail you, as partially disclosed in a late Recorder. For if the young man, or any of the converted dozen, near a Universalist, the fact can easily be proven—nor will our "say so" that he was an Atheist or Infidel avail any thing without proof—and where will we find proof, if he was not an Infidel or Atheist—if, in short, he was a Universalist, as you asserted. Hence, you may see, that you may flounder in the mud of your corrupt practices, but it will avail you nothing—"though hand join in hand, the wicked shall not go unpunished." Why, then, will you persist in crowning yourself with infamy and shame—why will you continue to endure the load of guilt, when you can so easily rid yourself by breaking "off your sins by righteousness"—by loving and practising the truth—by an honest repentance (which is always accompanied by acts of restitution and reparation) for the past, and a holy determination that you will never, hereafter, make lies your refuge, nor under falsehood hide yourself? Turn—turn, I beseech you, for why will you die—why will you prefer the wares of sin to the fruits of holiness? If this call to repentance—if the admonitions of your conscience in this providential discovery of your depravity—do not avail, then, I tremblingly fear, you must be "delivered over to Satan for the destruction of your flesh, that the spirit may be saved, in the day of the Lord Jesus." But, if happily the arrow of conviction has pierced your heart so as to let out its corruption, then, "when thou art converted, strengthen thy brethren!" and tell Br. Hastings, of the Recorder, to say less about a certain sect teaching that "all liars shall have their part in the paradise of God"—seeing that if no liars can be saved by being converted into lovers of the truth, your own damnation (as well as that of nearly your whole army of revilers) is certainly and forever sealed.' Adieu.

A. B. G.

MISTAKE CORRECTED.

Neighbor Hastings of the Recorder, is entirely mistaken in supposing that his remarks on the contemplated Literary Institution at Clinton, "have occasioned great wrath among the brotherhood" to which he alluded. We can assure him that Universalists are incapable of cherishing "wrath" in the slightest degree towards him: for they have long been of the opinion that, where little is given, little will be required; and it would be as unjust to harbor "wrath" towards a person who was not compus mentis on account of his misfortune, as it would be to send people to hell for being totally dejected, when they have just such a nature as God saw fit to give them in their creation. Universalists, therefore, have no other feeling towards Mr. Hastings than that of pity.

But when Mr. H. proceeds to say, "The Bible teaches us that this world is the place for the formation of characters; and that in the next, 'he that is filthy shall be filthy still,'" we conclude he must have lost his spectacles, and through mistake must have been reading either in the Catechism, or in the Mormon Bible composed by Jo. Smith.

S.
this doctrine. In your last notice of my letter you refer to the New Testament, just as if I were to show an inability to answer it directly. If you should take any notice of this letter, I trust you will be able to understand me, and hope you will be candid enough to give a direct answer, or else acknowledge your inability to do it.

Yours, &c.

Clarkson, Monroe co. N. Y., July, 1821.

ANSWER.

It is not necessary here to allude to the unconnected and confused manner of our correspondent's first communication. We are happy to see that this article is more connected and intelligible, and comes more to the point; though the writer seems somewhat irritated at the manner in which we noticed the first. We shall pay no attention to his accusations of attempting to evade his questions, (as we have no room to spare for such uses,) but proceed directly to notice his main question.

Our correspondent is correct in saying that we "suppose that our Saviour and his apostles did not teach endless punishment." "The simple question then, is, When, and where, and by whom, was this heresy of endless punishment introduced?" We shall answer the question,

1. Negatively. We assert, then, and without the fear of contradiction from any respectable source, that the doctrine of endless misery was not taught in the church as a Christian doctrine, during the first century—at least, no evidence can be adduced that it was, and nothing like it appears in the writings of the Christian Fathers of that period. It is proper, however, to remark here, that in this early period, the religion of the primitive Christians "had not yet been taught on any regular plan like that of a Body of Divinity. Its fundamental truths, that Jesus Christ was the Messiah of the only true God, and the Saviour of the world, and that he rose from the dead, necessarily engrossed the chief attention of its professors, as these were the important facts they were obliged, almost continually, to urge on the people, and to defend against opponents. When people were brought to acknowledge the mission of Christ, they were considered Christians; and if their conduct became their profession, they were gladly received into the churches. Such being the liberal conditions on which the churches were gathered, they, of course admitted persons of different, and even opposite sentiments on many points of doctrine. Both the Jewish and Gentile converts retained some of their respective prejudices and notions. This circumstance had already occasioned disputes among them, particularly concerning the obligation of the Mosaic rituals on one hand, and the Heathen schemes of philosophers on another." But still no trace can be found, during this period, of the doctrine of endless misery. If our correspondent, or any of the self-styled Orthodox of the present day, can adduce any evidence of its being taught, it behoves them to bring it forward. In the second century, in the epistles of Ignatius, Polycarp and Barnabas, (though the genuineness of the first has been disputed,) we find the doctrine of future punishment is maintained; but no evidence of a belief in endless punishment. And though many of the writers of this period applied the word "excruciating" to punishment, yet several of them who thus applied the word, believed and maintained, in other parts of their writings, the doctrine of the final salvation of all souls, thereby proving that they did not then understand the word "excruciating" to mean "endless."

2. Positively. The doctrine of endless misery was asserted and maintained in the beginning of the third century by Tertullian, a Presbyter of Carthage, in Africa, who maintained that the torments of the damned will be of equal duration with the happiness of the blessed. We have no evidence that the doctrine was maintained by any writer in the Christian church earlier than this. And well does the learned author of the Ancient History of Universalism, remark, "that of all the early fathers, there was none with whose natural disposition the doctrine of endless misery better accorded than with Tertullian." For he exclaims, "How shall I admire, how laugh, how rejoue, how exult, when I behold so many kings worshipped as gods in heaven, together with Jove himself, groaning in the lowest abyss of darkness!" Tertullian and those aspiring ecclesiastics of the same cruel and vindictive spirit with himself, well knew, if they could introduce the doctrine of endless misery into the church, they would hold a more terrific and effectual rod over the heads of the ignorant multitude, to awe them into passive obedience to their dictate; and the corruptions of the Romish church beginning extensively to prevail at this time, it was at once seen by ambitious priests, that by this cruel doctrine they could rule with a rod of iron; and thus by degrees the doctrine was introduced and allowed to be Orthodox by the Catholic church. Like the doctrines of the Trinity, transubstantiation, the infallibility of the church, the supremacy of the Pope, &c., this doctrine was at length almost universally received; but not until several general councils had been convened, the numerous and amiable advocates of the mild doctrine of impartial grace and universal salvation, severely persecuted and condemned without a hearing—not until the fifth general council convened at Constantinople under Justinian, in May, A. D. 553, that the cruel doctrine of endless damnation was, by man—presumptuous—deemed to be true, and its opposite false, which decree fixed the faith, at least the creed, of the Catholic church forever. The following is a part of that decree:

"Whoever says or thinks that the tortures of the demons, and of impious men are temporal, so that they will, at length, come to an end, or whoever holds a restoration either of the demons or of the impious, let him be anathema. Anathema to Origen Adamantius who taught these things among his detestable and accursed dogmas; and to every one who believes these things, or asserts them, or who shall ever dare to defend them in any part, let there be anathema: In Christ Jesus, our Lord; to whom be glory forever. Amen."

The question of "H. C......" we consider sufficiently answered. If he has any thing further to offer on the subject, we shall be happy to hear it.

S.

THE WHOLE TRUTH.

We have always admired the declaration of St. Paul—"I have not shunned to declare the whole counsel of God"—and we hope every preacher of the Gospel will ever strive to keep his example in view. Some of the Unitarians of this country have been reproached for striving to keep back what they believed was the counsel of God in relation to the final salvation of all men, but we rejoice that this reproach cannot be applied to that denomination in England, nor, we trust, to all of that denomination in this land of freedom.

The following extract of a letter from a respected correspondent, who forwarded the account of Mrs. Armstrong's decease, will explain the cause of this article. "The notice of Mrs. A.'s death, and the poetry accompanying it, was written by Rev. Mr. Hotham, a Unitarian, late from England, who called to visit us, a few days after the funeral. He tarried here until the next Tuesday, when he departed to visit a brother in Canada. We expect him to call again in October. He delivered in this town, (Pittsford, Monroe county,) three excellent discourses on the unity of God, and the restoration of all men. We have been much pleased in his company.—He is only on a visit to this country." May such plainness of speech ever characterize all who hold these two ennobling and heart-cheering sentiments.

G.

Our friends who may wonder at the tone of our letter to Doctor Lansing, are informed that he is so used to high seasonable that he would scarcely taste, much less relish common fare. If we have therefore dipped our pen into the Doctor's inkstand, and written as if "exclusive and righteous" ourself, it was only to bring him to repentance for all his vile devices against the truth of Heaven—not the Orthodox, but scriptural repentance, which prompts to restitution and reparation.
POETRY.

From the London Eclectic Magazine.

THE RILL.

The rill, which at its mountain source
Possesses such a feeble force,
That vain is all the school-boy's skill
To make it murmur out of still,
Or float the bark of fairy size,
Which wittering in its current lies;
That sail it not and dilly dally,
And other streams its bulk may swell,
Till ruthless and resistless grown,
It reads the mountains' rocky throne;
Or forms the lake's majestic side,
Where anchored navies proudly ride.

Thus he, who in his heart inclined
To bless or benefit mankind,
Shall all alone the work essay,
May fail his labor cast away.
Each rill of grace, and each of band,
The master spirits of the land
Shall vice or bigotry annul,
They will not and they cannot fail,
For like a wave, of deepening rin,
Their phalanx wavers stronger still,
And gathering might and stretching wide,
Rolls on with the resistless tide,
Till guilt o'erwhelms him shone and dead,
In shades of darkness shrouds his head,
And Dagon from his brethren riven,
Falls down before the ark of heaven.

MADEON.

At Boonville, on the 23d ult., by Rev. S. W. Fuller, New York, to Miss Minna Jilson, of the former place.

BOSTON.

On the 23d, Rev. O. Ainsworth Skinner, Pastor of the Universalist Church in Boston, to Miss Angelia Malvern Stranger, eldest daughter of Rev. Sebastian Stranger.

DEATHS.

At Union Square, on the 1st ult., after a very distressing illness of fifteen days, Lucy Lewis, only daughter of Charles, and Sophia Brown, aged 7 years, 10 months, and 9 days.

This death has been communicated by the bereaved family, who expresses that Christian resignation which fulness of faith in the Gospel only can inspire. We can join in the prayer they offer with which his letter concludes—"May the Lord sustain us under this severe bereavement, and enable us to say, 'The Lord gave, and the Lord hath taken away, blessed be the name of the Lord.'"

At Palmyra, on the 21st ultimo, the venerable Peter Holmes, an early settler in this vicinity, aged 70 years. Mr. Holmes was a native of Warren, in Litchfield, Ct., and some twenty years or more ago, emigrated to this place. In every relation sustained by him in life, his character was useful, and it would probably be impossible to say that he had not been a novelty in the world. Mr. Holmes was a volunteer soldier in the revolutionary war; always to the end of his life, took a deep and active interest in every thing appertaining to the welfare of his country. In all his domestic relations, even to the very last, he was a pattern of patience, kindness and piety. He was a firm believer in the inspired grace and goodness of God, and his faith failed not in the hour of trial, but buoyed him above the fear of death. In short, his life was that of an excellent man. His death was calm and tranqul, and we trust his immortality will be happy and glorious.

At Pittsford, Monroe county, on the 31st July, Mrs. Esther Armstrong, wife of Mr. Joseph Armstrong, in the 36th year of her age, an excellent husband, several children, and a large circle of relatives and friends, to whom she was an ornament.

She had been for several years subject to severe inflammatory attacks, owing to an affection of the liver, and was several times convinced of the necessity of an immediate departure from the world. In all these trials, and in the last approach of her dissolution, the peace-giving doctrines of Universalism were a source of consolation and comfort, and those cheering views of the character and government of God, imparted in the Gospel of Jesus, which had been her emp-
THE PREACHER.

THE PLOVER, No. XVII
By S. R. Smith, of Clinton, N. Y.

"For now is our salvation nearer than when we believed."—Rom. xi. 11, 12.

The general arguments of this epistle were brought to a close, with the eleventh chapter. Then according to the invariable practice of the apostle, commences the vehement exhortation of those to whom he wrote, to the performance of all the duties enjoined by their holy vocation. Sometimes he introduces some particular consideration as an inducement to vigilance and faithfulness. This is especially the case in the text—the first clause of which, is a reason for urging the observation of the duties of the second. "Ye are first instructed in the most plain and direct manner, that their deliverance was nearer than when they believed; and the same truth is very beautifully illustrated, by the passing away of the night and the consequent approach of day. It was this imagery, which suggested the peculiar style of expression that closes the verse. The dress or habiliments of a person in a state of sleep, being, in general, very different from that which would be used in day—as well as wholly improper for that period. And it is as much as to say—though while Pagans your conduct might suit your circumstances, as Christians, you must put on that demeanor and practise those virtues which become a dispensation of greater light.

The first particular which claims attention, is the first in order—and is, that their salvation was nearer than when they believed. Now we have no proper reason to doubt, that in general, the primitive Christians like all others, were more or less influenced by the moral principles of their religion. And though we cannot, with some, suppose them immediate—for the complaints urged against them by the apostles are many—still it would offend against charity not to believe that they were improved by the gospel.

It is abundantly certain, that in proportion as they were reformed by the Gospel, in the same degree they were made the partners of salvation. For reformation is salvation. The proofs of this, are both scriptural and experimental. Jesus was sent into this world to save his people from their sins; and of course, whoever ceased to sin by repentance and reformation, was saved—or, in a state of salvation.

This is called by different names in the sacred volume. At one time it is called entering into rest—at another, a translation into the kingdom of God's right hand; and at others, a passing from death unto life. Those terms, which convey the view of the apostles respecting the effect of salvation, are descriptive of the feelings of every mind imbued with the spirit and power of the gospel. Let the gospel be believed honestly and sincerely, and the person be freed from the incumbrances of superstition, and be viewed, as they are, a pure and heavenly morality; let them be heartily obeyed, and peace, and rest, and life will crown its possessor with joy. Why then is it said, that when the Jews were nearer, than when the Romans believed? The satisfactory answer to this, is contained in the fact, that salvation does not always apply to the same subject, nor mean the same thing. A few corresponding passages will illustrate and prove our position.

When Paul was shipwrecked, the sailors were about leaving the vessel and passengers to their fate, when he cried out—"unless these abide in the ship ye cannot be saved." Is it possible to conceive what influence this circumstance could have on the moral condition, not to say, eternal welfare of the passengers? But it is easy to perceive that the presence of a number of expert seamen, would have a very great effect in the management of the ship; and consequently an important influence upon the safety, that is the salvation of the lives of the passengers. And this is eminently observable in the history of that transaction.

Again—our Saviour, speaking of the great tribulation which was coming upon our Lord, said, in the midst of that, even if these be shortened, there shall no flesh be saved. Now it is difficult to imagine why the shortening of those days, that is, lessening their number, should have any possible connexion or influence upon the final salvation of any much less flesh. But when we consider the great influence which death by the sword, and by famine, we very readily understand, that to have protracted these calamities even for a few days longer, would have destroyed all the miserable inhabitants of that devoted city—that is, none would have been saved any more.

In view of these passages, which prove, that to be saved, does not always mean the moral redemption of the gospel, let us inquire what was the situation of the Christians here addressed?

No fact can be plainer, than that all the primitive followers of our Lord, were, like him, subject to the most cruel, untried and remorseless persecution. The Jews were always foremost in this barbarous work—they sounded the alarm, and where they wanted power, urged their rulers and Gentiles to employ their utmost efforts to the work of violence and death. But our Saviour had informed his followers, that these prime movers of religious violence would, in the life-time of some of that generation, be swept with the beams of destruction from the seats of power and influence which they then held—and that those of his disciples who endured their persecutions should be saved.

This prediction was fondly cherished by the Christians, and especially by the apostles, who seemed to have urged its recollection with great earnestness, for the future. And as a considerable part of the time embraced in this prediction of our Lord, had already elapsed, it was said that their deliverance, or salvation was "nearer than when they believed."

The night of persecution was "far spent," and the day of their deliverance from its afflictions and sufferings was "at hand." It is possible, that a further meaning is contained in this form of expression—and that it refers to the great caution and privilege which they were necessitated to observe, in order to avoid unnecessary exposure, by holding their assemblies in the night. In this case, they would naturally associate with their enemies at other times, in such manner as to prevent suspicion of their Christian profession; and would, of course, omit to say and do many things which would, under other circumstances, distinguish them. In either case, the exhortation is equally proper that they should put on the "armor of light."

If the last suggestion had any influence, it would no doubt be the more openly and fearlessly, and take before the public a more decided stand against the folly and corruption of the Gentiles. But it is much more probable, that the prospect of rest to the churches, is urged, as an additional reason, why they should maintain the contest with vice, by lives of piety and virtue.

There are two ways in which men discourage vice and promote moral purity—example and precept. If but one of these is employed, and it is immaterial which, the work is only half accomplished. Example is indeed best for the individual—and best for those within the immediate sphere of its influence; but, in general, it is very limited. Precept, on the contrary, takes a wider range, and comprises a much greater number within its influence; but must entirely fall in the circle of those who are unwilling.
and practised—and vice put to shame, when all that a man can say, and all that he can do, to discommensurate its practice.

The apostle would have those who named the name of Christ, depart from iniquity; both for the good of the individual professor, and for the great moral effect which such a course must have upon all other Christians. He knew the sanctified life of the great master whom they professed to serve—the purity and importance of the doctrines and precepts which he inculcated, and he estimated the power that such principles and practices were calculated to exert.

Besides these considerations, there was another still of great moment—one, concerning which the most intense interest must have been felt by all true believers, and on which much of their credit and prosperity must depend. It was the desire felt at heart for expedients to be tried, the highest, the purest religion, nothing could be a greater stigma upon their character, than for them to live in habitual neglect, or open violation of its precepts. A cold and heartless indifference to the precepts of religion, on the one hand, betrays a morbid sensibility, almost as destructive to the interests of truth as a life of sin. For if those who profess religion seem to care little whether it prosper, it is certainly fair to conclude that those who do not believe it, will hold it in contempt.—"Look," say they—"these persons say they believe a system of doctrines, every way fitted to improve and render human nature happy—happy in every period of this miserable life, patient under trials, humble in prosperity, resigned in affliction, comforted in sorrow, and happy beyond all others in the prospect of immortal life. And yet they seem indifferent about its progress—can we suppose they really believe this?"

Nor will these reflections admit of much exaggeration in sin, or care to be neglected—especially if those sins are common and popular. For no one can be surprised to see a person disgrace a religious profession, for which he evidently cares nothing.

In conclusion—we may observe that this subject is the basis of a ready application to those who worship the God of Abraham, professing unwavering faith in the promises of his impartial grace. The arm of actual persecution cannot, indeed, be raised against you; but an equally malignant spirit it is no less at work to expel you from the presence of the throne by every mode short of open persecution. And it requires but little acquaintance with human nature to know, that public opinion is a much more potent engine of power than mere force—and infinitely more effectual in the suppression of what may be deemed heresy, than the stake.

The public mind has been so excessively excited against your opinions, you cannot be insensible. And that no means which policy or malice could suggest, have been spared to prevent their progress, must be allowed to those who have felt any interest in the subject. But happily, the constant and unceasing reproach is passing away. Your salvation, in this respect, is nearer than when you believed. The" red letter night which, for ages, has brooded like an incubus, over the mind of man, is about to be succeeded by the dawn and the day of moral and religious light. And especially, is the night of your affliction passing away forever.

To you, therefore, the exhortation may be applied—"put on, therefore, the armor of light." And this you are called to do, by standing forth in the most public and open manner as the advocates of the system you profess. Let the world know that you are neither afraid nor ashamed of your opinions and fear not to stand with them in the light.

Beware of indifference—no man will obtain credit for sentiments, concerning which he appears to have no solicitude. And it seems utterly impossible for any man to understand and teach truths so important and interesting as those contained in the Gospel, and at the same time to feel no interest and manifest no anxiety about them. But above all things—while you advocate these holy doctrines, endeavor to recommend them by works of duty and obedience.

[For the Magazine and Advocate.]

To the Rev. Josiah Keyes, of Louisville.

[Concluded from page 522.]

In speaking of the record that God hath given of his Son, John v: 10, 11, you stated that Mr. S., in commenting upon this passage, asserted that God had given eternal life to all mankind, and that all who did not believe this, made God a liar.—Here you stated that, according to this mode of reasoning, you could prove that Universalists were called upon to believe a lie: for Universalists, you said, taught that mankind were originally saved, which was not true; therefore Universalists were called upon to believe a lie. This, sir, is a strange way of getting along with a difficult text. But perhaps (as you said of Mr. S.) you "did the best you could, considering the badness of your cause."

God has called upon all mankind to believe; what to believe? To believe the record he hath given of his Son. What is the record? The record is, that "he hath given to us eternal life, and this life is in his Son." Now, as Mr. S. observed, if this record is not true, or God has not given to us eternal life, then we are called upon to believe a lie. But you say, according to this mode of reasoning, you can prove that Universalists are called upon to believe a lie. But sir, allow me to examine your arguments. If you mean that Universalists teach that all mankind are already fully and finally saved, or that your first term is false; for it teaches no such thing—it teaches that "he that hath not the Son, hath not life." But if you mean it teaches that some are partially saved, then your second term, in which you say this is not true, is not true, in these terms. And in either case, neither your premises nor conclusion embrace the text of the arguments of Mr. S., in any shape. Your syllogism, therefore, is a mere sophism.

In the course of your remarks you stated that you knew of no passage in the Bible which said that Christ was the Saviour of the world; and although he was said to be the Saviour of all men, yet it was immediately added, "especially of them that believe." Very true, the believer enjoys a present salvation, "He that believeth and is baptized shall be saved."

Now, sir, if you will turn to John iv: 43, and 1 John iv: 14, you will find that Christ is there said to be the Saviour of the world, "This is indeed the Christ, the Saviour of the world." "We have seen, and do testify, that the Father sent the Son, the Saviour of the world." (The words, to be in this last text between Son and Saviour are not in the original, but were supplied by the translators.) That you should be ignorant of these and other similar passages, is not so much to be wondered at, when it is recollected that you repeated the following as the words of Christ: "I came that no man should come into the judgment without me." I will not accuse you of coinng this passage, or of adding to the word of God, but sure I am there is not such a text to be found in all the Bible.

A passage from 1st Cor. xv: 24, was introduced with a view to show that our probation state would finally end, and that Christ would deliver up his mediatorial kingdom, and no longer act as mediator; from which it was inferred that all could not be saved.

Unfortunately however, for your cause, this is not until the kingdoms of this world become the kingdom of our Lord and his Christ—not until all who die in Adam are made alive in Christ, and death the last enemy is destroyed—not until he has finished his work of redemption. Then shall he deliver up his kingdom. "Therefore with joy we enter his presence; and have seen the Righteous one, and no more taste of the presence of God."

Unfortunately, however, for your cause, this is not until the kingdoms of this world become the kingdom of our Lord and his Christ—not until all who die in Adam are made alive in Christ, and death the last enemy is destroyed—not until he has finished his work of redemption. Then shall he deliver up his kingdom. "Therefore with joy we enter his presence; and have seen the Righteous one, and no more taste of the presence of God."

Another objection brought against Mr. S., was, that he taught that God would render to every man according to his deeds. Here you said, that, according to this sentiment, Jesus Christ and the atonement were vain, and without any value in salvation, was not of grace. That God would render to every man according to his deeds, is a truth clearly taught in the Scriptures. Platter not yourself, then, that you, or any other person, can transgress the law of heaven with impunity. No, "though hand join in hands, the people shall not say, our God has led us as we are led by the people."

God is just to all his creatures, and "will by no means clear the guilty." Not even the blood of his son Jesus Christ can save the guilty from deserved punishment. Here you will begin to be uneasy and wish to know what it is that can save us. And I will tell you—it can save us from our sins—it can cleanse us from all unrighteousness; and
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will justice or the law of God oppose this work? By no means; for this is just what the law requires of us: it requires faith and a perfect obedience, and will be satisfied with nothing short of our complete holiness and consequent happiness: and it is the office of grace to render us so—what justice requires, then, mercy performs. Here then, necessarily, in this sentence, the Holy trinity of substitution and of vicarious atonement, together with that of endless misery, is swept away; the justice of God remains unimpeached, and salvation is of grace.

The charge that Limitarianism led to despair and suicide, was not only denied, but retorted upon Mr. S., but how justly I leave for community to judge. That persons of almost all castes have been known to commit suicide, cannot be denied; but few, if any, have ever been led to this act while in a sound state of mind—it is generally the effect of passion. Where religion has had anything to do with it, the victim has been led into uncertainty and doubts respecting a future state; his mind has been harassed by the awful forebodings of an endless hell; he has been told that God hated and abhorred him; that he was angry with him every day; and that unless he repented, he would, ere long, sink, under the weight of infinite and Almighty wrath, down! down!! to the dark regions of keen despair, there with devils and damned spirits, to wretchedly throughout an endless eternity in the sulphuric flames of a never ending hell!!! He is gloomy, sad and dejected—deep melancholy seizes his soul—despair preys upon his spirits—he feels nothing of that warm glow of love and gratitude to his God, no token of his acceptance with him; and he concludes he has snared away the day of grace—that he is given over to hardness of heart, that there is no salvation for him. The terrors of hell fit across his distorted imagination—he hears the shrieks of the damned—he sees the judge of all the world in all his glory, the luminous and inhuman demon—he hears the harsh sentence, "Depart ye cursed!"—The shock is too great—reason is dethroned, and he raves a wild and frantic maniac. During this state of delirium he commits suicide. This picture, sir, is not exaggerated—something similar to it has occurred in this country, and to a certain extent in our own town.

Go, visit the Poor-houses in our country, and you may there behold the victims of your misguided zeal, deprived of their reason, shut out from the world, and from the society of men. That a belief in the doctrine of endless misery does lead men to despair cannot be denied—we have their own confession of the fact. Read the confession of Stuarin, or the dying words of the wretch Altamont, and if you are not satisfied with the miserable, miserable condition of the poor—of these men an endless hell rendered these men a species of misery, and the only reason they do not drive all men to despair is, it is, that they do not believe it true with respect to themselves. And now will you say that these horrid ef-

fects are chargeable upon Universalism! You cannot with the least propriety. No, Mr. S. will not admit it. Two things must be considered here; one, that a man is reconciled or unconnected to his God—it is impossible he should, in the very nature of things. He cannot be in despair; for he believes that not only himself, but all his fellow creatures will finally be made happy. He cannot be unconnected to his God; he is satisfied with his dealings towards his creatures.

I now come to your concluding remarks upon Mr. S.'s discourse. And here I would gladly omit saying anything, did I think it would do justice to Mr. S. Here you instanced that he had been en-deavoring, in an improper way, to win the affections of some of the ladies in this village. The following is your language upon this subject:—"I shall say nothing about Mr. Skinner's method of gaining the affections of the ladies—I do not wish to follow him. However, it may serve as a caution to the ladies to beware." This, sir, is most base; laying aside Christianity, I did suppose that you were too much of a gentleman, and had too much regard for honesty and the common decencies of life, to engage in such low uncharitableness. I shall here introduce what you call "Mr. S.'s method of gaining the affections of the ladies," that the public may judge of your candor and honesty. Mr. S. had been speaking of the impropriety of Limitarians in calling upon sinners to love God, while, at the same time, they represented him as hating them and threatening them with all the terrors of an endless hell; and in order to set the subject in the clearest light, he made use of the following similitude: "Suppose a gentleman wishing to gain the affections of an amiable female, should approach her, armed with the weapons of death and destruction, and command her to love him instantly with her whole heart, or he would put an end to her existence—do you imagine he would be likely to secure the undertaking? Certainly not—but the poor frightened creature might say she loved him, merely to escape his vengeance, or instant death; but it is evident she could not be induced truly to love him from such a motive." Now, sir, why did you not bring forward this figure as used by Mr. S. and then, if you had any objections to make, make them and leave your hearers to judge for themselves? For this good reason—it would have swept your doctrine to its very foundation—it would have annihilated it, at once, in the minds of all such as were capable of realizing the force of the argument. That this figure is a fair representation of the method pursued by you, will not be denied by any who have attended upon your preaching; and even in this very discourse, in speaking of Mr. Grash's sermon, you stated that God did not love all, but that he had abhorred the sinner. And now you would have the sinner love God, would you? It is impossible—he cannot while he entertains such views of his character. You may frighten him into a profession of religion, but his heart will remain the same—he will even tell you that, if it were not for the fear of hell—if he could only believe that all mankind would be saved—he would then take all the pleasure he could—he would indulge in all manner of iniquity. This kind of preaching, therefore, however well it may serve for proselyting purposes, can never lead the sinner to love God.

And now, by observing that the doctrine of endless misery opposes the will of God, the mission of Jesus Christ, and the operation of the holy spirit upon the hearts of mankind. It opposes the will of God; for God will have all men to be saved and come unto the knowledge of the truth. See 1 Tim. ii. 4. It opposes the mission of Jesus; for he came not to condemn the world, but that the world through him might be saved—"not to do his own will, but the will of him that sent him." See John xii. 47, and vi. 38. It opposes the operation of the holy spirit upon the hearts of mankind; for all, while under the influence of this spirit, sincerely and ardently desire that the will of God may be accomplished, the mission of Jesus effected, and all mankind made holy and happy—But the doctrine of endless misery will never be gristfed, that the object of the mission of Jesus will never be effected, nor the will of God accomplished.

Yours Respectfully,

JESSE WILKES

[For the Magazine and Advocate.]

[His Satanic Majesty Outwitted.]

Messrs. Editor—Among the variety of censures which have lately been inscribed among professors of religion, I know of no one which merits more disapprobation than that which I am about to relate. A few weeks since I heard of a meeting in the village of Holly. As I have been in the habit, from some time, of attending many of my worship where I considered any knowledge might be obtained, I repaired to the barn, where there were a number of preachers of the Baptist order assembled. As there was no public preaching, worship passed off as usual on such occasions. The anxious seats were not crowded, nor was the steam raised very high on board the Revival machine. However, we got some light, originating in darkness. I think we read something of this in the old book—we were informed that there would be more females in heaven, than males. "Thinks man?" this is something new under the sun, and a contradiction of the wise man's saying. But being purely clerical, I thought I would let it pass a slip of the tongue—nothing strange or marvelous among the craftsmen of the age. In the afternoon the Rev. Mr. Davis, of Brockport, took the stand—the text Rom. vi. 12—"Let not sin, therefore, reign in your mortal bodies." My anxious soul desired to be fed with the bread of life, and the goodness of God. But to my great astonishment, lo! Some of my preachers was very politely introduced by the preacher, and these I found in person, appeared to be..."
our in sentiment! It seemed to me they had made a previous arrangement to perform their several parts in the Finney style; and amuse the multitude with their spick, tricks, and quaint expressions. The preacher informed us that whenever the devil desired to make a tipher, a gambler, or a counterfeiter, he never went into the church for subjects, but had them at hand. Perhaps the preacher's reading was rather superficial, as I distinctly recollect reading one particular account of the execution of Dr. Dodd, an Episcopalian clergyman of England—however, it may be he was a volunteer in his satanic majesty's service. But facts are stubborn things. I have known some of high standing, even in the Baptist church, not only guilty of intemperance, but higher handed crimes. If called on, I can name them, and thereby shield you and me from the mere editors, from all dangers of prosecution for a libel. I have stated this to show the public that we are not willing to be pack horses to bear the crimes of the Orthodox world, and would say unto the whole body, physicians, heal your own kind.

I hope the public, whose servant I am, will excuse this digression, while I proceed to particular details. The preacher informed us that when the devil stood in need of a Universalist preacher, he had the command of the materials—previous to this day I was ignorant of this part of the devil's folly, but light again burst forth. Information was given that his majesty gave Universalist preachers their credentials, and taught them to read and construe the contents of the holy book, in order to put down the piece cregrymen, and thereby triumph over them; but, in case the devil, and his new pupils should fall in the object, the council must be sought of Moses Bullow, of Boston, as he would assist them both, and the work would be accomplished! The last pomegranates were not wanting in this case. As I am neither a poet nor the son of a poet, I hope the public will not too critical.

The devil more was running quite famously, making a bold, enigmatic speech. The man who long has sat on Zion's hill, denying Jesus and his endless hell. He would not that sovereign be a second fool. Who should pretend, deliberate and cool, to make an agent, teach him to delude his master, by that power he held above? How devil's sure he must expect to fail? To drip his ground, and on his face to call! But, on this day, it was a lucky day.

The next characters introduced on the stage, were the devil, Abner Knapp, and Miss W. Wright, as Atheists. Whether this was the profession of the devil also, we were not informed—but I concluded they were all very well acquainted, not excepting the preacher. The last part of this speech contained a digression, and once saw in my youthful days, called the way to get unmarried, in which the devil performed a very conspicuous part. If others felt as I did about the subject, they must have been disgusted at the scene, and almost in a strait whether to censure or pity.

At the close I took the liberty to approach the preacher and introduce myself, in order to express my disappointment at what I had heard from the text, and also to inquire, how it came to pass that the devil should be so wise to-day, and so great a fool to-morrow? To day, to attempt to sustain his government—and on the morrow, to create Universalist ministers to preach the downfall of the same government, and play laid to lose his own power, and cause his subjects to swear allegiance to the Lord of hosts. The answer was, "these are his wiles to blind our eyes, and carry on his designs."

I have lately seen something in a magazine relative to a Seminary of learning among—If I should go into effect, and our youths be taught correct principles respecting God and truth, and ministers of our order should emanate therefrom, the devil will have a fine chance among us, for a short time; and at length comes off with the loss of his honor and Reversion, and perhaps most in notoriety himself himself! So may we pray.

As so much is said about anxious meetings, and myself and brethren are accused of being enemies to God and revivals, I proposed, in order to wipe away the reproach, that I would take the anxious seat, on condition that they would pray in faith for my soul's salvation—but they put it off till six o'clock! "Thinks I to myself," "delays are dangerous" according to your opinion. The scene closed, and we all retired. The next day I went to Holy and prevailed to some of the same people the doctrine of reconciliation and prayed in faith for all men. Isaac Whitnall.

[For the Magazine and Advocate.]

VISIT TO LYSVANDER.

Agreedly to previous notice, on the 5th Sabbath in May, I visited and preached with our warm-hearted friends at Baldwinsville, a very pleasant little village, situated on the Seneca river, about 15 miles north-east of Salina.

Immediately after receiving the notice, the Presbyterian Meetinghouse was solicited and obtained, for our accommodation. The weather was unusually fine, and a goodly number of devout hearers came together. Although the doctrine held forth was new to most of the people, never having been preached before in the place, still, if we may be permitted to draw any conclusions from appearances, it was acceptable to many. There is but little doubt, however, of some going away disgusted at the idea of universal salvation, and like the Baptist deacon, "hoping for better things." It is seen by some of our friends in that pleasant neighborhood, will, ere long, unite themselves into a religious society. Nothing, it would seem, is wanting but to say the word—they have property, influence, and even a good share of popularity in their ranks. May the Lord assist them in their beneficent exertions.

While here, I was invited to preach a lecture on the following day, about eight miles from there, at a place called "Betts' Corners," in the same town. Here the doctrine was entirely new to the most of our hearers, as I happened to be the first who ever preached it publicly. I desired and obtained the permission of the hope, 1 Peter iii: 15. The notice was very short, but we had a goodly number, and were permitted to assemble in the "Dutch Church," so called.

Some, however, notwithstanding they were willing to confess that the discourse was good and true, as far as I went—still, like the lady at the east, they thought I left out the very best part of the Gospel viz: endless misery.

J. Chace, Jr.

[For the Magazine and Advocate.]

NOTICE

TO THE PATRONS OF THE GOSPEL HERALD, AND THE UNIVERSALIST PUBLIC.

As Associate Editor of the Gospel Herald, with John D. Coleman, I deem it a painful duty that I owe to my patrons, and the Universalist public of this country, to state—That, deceived by false representations of said Coleman, I became connected with him in said publication—that owing to his dishonorable conduct, neglect of business, and final abrupt departure from this city, on the 15th of April last, it has been impossible to issue the Herald since that time—that he left the city without my knowledge, and has never been heard from, except by accident, and that within a few days past. That the said Coleman is not, and never has been in fellowship with any body of Universalists; and that they do not hold themselves responsible for his conduct. That he is considered by those who know him best, as an arch hypocrite, making use of affected sanctity to cloak his villany.—That I earn, from the most unquestionable sources, that he has, after leaving this city, pallidly himself off as a Universalist preacher, obtaining subscriptions to the Herald, and receiving money therefor in advance, and appropriating it to his private use. I would also observe, that arrangements are now being made for speedily issuing the Herald in such a manner as will, it is hoped, be satisfactory to our numerous subscribers.

O. Whiston.

New-York, July 21, 1831.

[For the Magazine and Advocate.]

A NEW RESOLUTION!

Not long since, the Presbyterian church in Salina, whose pastor is a certain Mr. Ostrom, resolved that they would not attend funerals unless the services were performed by those whom they consider sound in the faith. It is probable that Episcopalian, Baptist, and Methodist were not intended to be excluded, as they are supposed to hold the fundamentals in common with Presbyterians. That is— they mutually believe in the Trinity, vicarious atonement, and endless misery. But Universalists, Unitarians, and Christians, are well known to have neither (faith, nor
part in these matters—and they are of course, excluded from being hearsed with the presence of these holy pretenders even at their funerals. And this resolution has more than once, been reduced to practice.

But the most astonishing part of this affair is, that at the moment when this shameless resolution was passed a very respectable proportion of the support of this same Presbyterian church, was drawn from the persons whom they thus would refuse to even decently barb. If such support is continued, it will be difficult to determine which is most culpable—those who resolved, or those that pay them for it.

S. R. S.

[For the Magazine and Advocate.]

UNCOMMON LIBERALITY.

[To the Editors—it is a fact that last Sabbath, it being the day that Br. Chase preached at Onondaga South Hollow, Mr. Clay, a Methodist preacher, of very respectable standing, who resides and preaches in the place, after preaching to his congregation in the forenoon, gave them a public invitation to attend out at the evening service. But Chase in the afternoon, that they might hear both sides of the question, and then judge accordingly.

It is worthy of remark that he attended himself, (for the second time) and made the concluding prayer. This looks like Christian charity and moral honesty. Would it not be a snare for preachers of all denominations to intimate friend Clay's example?

July 27, 1831.

WHO WAS PRESENT.

PUBLIC MEETING.

At a meeting of citizens of the county of Jefferson, held at the Courthouse in the village of Watertown, on the 20 July, 1831, convened for the purpose of taking into consideration the present state of religion, and particularly what are called revivals or excitements; and to adopt such measures as may tend to preserve the peace, good order, and harmony of community; Clay was invited to speak, and Rushed Sherman appointed Secretary.

The meeting was addressed by J. C. Budd, and T. C. Chittenden, Esq.'s, and also by several others, who spoke of the unhappy effects of these excitements, as witnessed by themselves. After which the following, with other resolutions, were adopted.

Resolved, That we consider the popular excitement of the human passions now prevalent throughout this country, and which are dignified by the name of Revivals of Religion, as whirlwinds of moral destruction in a community otherwise sober and peaceful—that they may mankind the slaves of fear—invading the sanctuary of domestic happiness, producing contention and bitterness—teaching wives and children to despise the opinions and authority of husbands and fathers—causing neglect in the common business and duties of life, and disgracing the holy Religion of the Gospel of Christ, which teaches us to do unto others, as we would that they should do unto us.

Resolved, That as we would wish to set examples of candor, temperance, and charity, we most earnestly recommend that our fellow-citizens should not countenance these mad revivals of confusion, which have been the cause of much injury, and their presence, and the loss of their power—& that any who are of this opinion, and are willing to continue—& that this fire of fanaticism may burn out for want of fuel.

Resolved, That the dogmas of the revivalists, that man must be surrendered in all occasions of religion; and that an implicit belief in mysteries as an unerring criterion of faith, is procuring the noblest attribute of man, and merits the decided reprehension of all friends to civil and religious liberty. This mode was, by agnosticism (an expression peculiar to the occasion) to wrest it from the hands of the Almighty! That business—all the affairs of life are to be abandoned—that society must be disregarded—that the husband, wife, parent and child must be separated, and the dearest ties of nature and of social connection must be broken, that God's wrath might be avenged, and that the best in man, might be eradicated by these means! And strange to say, these means were adopted by thousands—in such a manner that scarcely any occurrence—not famille, personage or war, would have produced greater apparent distress or desolation in the regions which were infected with this mania. Not any general misfortune or particular grief could have so disintegrated all moral courage and energy of mind—and the throne of Grace was frequently addressed in a strain of such unmeaning, vulgar rant, as set all the rules of propriety and even decency at defiance.

After this follows a brief allusion to the various attempts to make certain points of belief the religion of the land, upheld by governmental power and pecuniary influence, when the committee close with the following remarks:

We regret that in the prosecution of any inquiry or investigation, or in the pursuit of any object, it should be said and taught that reason should be silenced, and that any system, doctrine or faith should be established on other ground than a conviction of its truth and propriety; and that the very large and respectable meeting who instigated this address, thereby incur the imputation of being enemies to religion, it will be, because, in their consideration of this subject, they consulted that "small voice" which is not heard in the "hushed tone of their own, or discovered in the "fire" of religious bigotry.

Moral and religious sentiments lose none of their beauty by being expressed in good language in a temperate manner, and at a suitable time and place; and we believe that the people who put into verse the following, one of the finest passages of biblical eloquence, could have had no reference to the religious demagogues who infect this country, who creep into the sacred desk with no title but that of reverence, and by a peculiar kind of ranting, boisterous declamation, and coarse theatricals, bring reproach even upon the high vocation to which they aspire:

* * * * *

This fire be extinguished
Who stand on Zion's hill,
Who bring salvation on their tongues
And words of peace reveal.

We will only add that we rejoice to see many respectable secular papers copy the proceedings of this meeting at length, and to witness the decline—the rapid decline of the excitements it was intended to condemn. We are happy in hearing also, that men of different sects and parties composed the meeting—as, indeed, such a work should ever unite all Christians, all patriots, and all philanthropists.
REVIVAL AT BELLEVILLE.

Agreeably to promise we proceed to notice the communications received on this subject, by making an abstract of their several statements. This, with the former communication will, we think, form a full statement of its most important events.

1. "N. M." states that he has seen Mr. Parker, who "utterly denies that part of the article referred to, in regard to his having offered Mr. Chase ten dollars to go into the anxious room to pray. He said the piece was a base scandal, and a falsehood." The writer closes by hoping we will not suffer this denial to pass without notice.

We reply that the charge was publicly made, and requires a public denial. That Mr. P., or any man not utterly regardless of public condemnation, would plead not guilty, we do not doubt—but if innocent, why has he not written to us for the name of our correspondent, and taken other measures to prove it false—or, at least, given the writer a chance of doing what he said he could do, i.e., proving the charges true in any civil court? Further notice is unnecessary—the charge is made—and will "stay made," until Mr. Parker does more than merely saying in the private circle that it is a slander.

2. "Observer Junior" does not furnish us with his name, although a certificate from another person, says he was present and saw much of what passed. Observer Junior says there were some things, stated by Observer, which were exaggerated. This may—be—but we must hold to the testimony of two (or for the matter of that, many) well known witnesses, who related the facts verbally, and in writing, and that, too, in the presence of others, who also had witnessed them—we say we must believe these witnesses in preference to an anonymous correspondent. While at Watertown, we conversed with several on some of the facts said to be exaggerated, and heard from all, the same reports. Observer Junior, however, admits that "in all charity the transactions of that great meeting seemed the effusions of delusion and fanaticism to many,"—and "of all the scenes I ever witnessed, the Belleville revival was best calculated to strike a fatal blow at religion and morality." His other statements corroborate Observer's statement, and we hope that Observer, if he has exaggerated or mistaken aught, (as it may be that he has, though unintentionally,) will, on a review of the facts, send us a fair correction of them. That mistakes may be made, or that two persons may view the same event in a different light, we do not doubt—but of two statements, we must incline to that coming from known correspondents, and attested to by many witnesses.

3. "Another Observer" gives us his name, with authority to use it, but not unnecessarily. He says of the first statement furnished by Observer, "although true, as far as it goes, the one half has not been told." Some additional particulars named by "Another Observer" may be interesting to our readers—we give them in his own words.

A gentleman hearing the dreadful howlings at the boarding house, near the Academy, felt desirous to know what was going on there, went to the door of the house, attempted to open it, but found it was fastened and no light in the room. He then had recourse to a successful stratagem, in order to obtain admission. There appeared to be quite a number in the room, male and female, some in one posture and some in another, praying, shouting, screamed, and conversing.—After he had recovered from the shock occasioned by going into a room filled with noise and confusion, totally dark, except what light was derived from the stars, his attention was attracted to two persons in conversation, in one corner of the room. He went softly behind them, near enough to discover the sex by their dress, and to hear a part of the conversation; and found one to be a female, sitting on the floor, and leaning over upon a trunk that stood beside her—the other was a male, partly behind and beside her, on his knees, with his body bent over her, or resting on her, telling her to "pray, pray loud," to "give her heart to God," and requesting it, telling her she must pray; and she as often saying she "would not," she "had prayed, she had done all she could, and that she would try no more." Being satisfied that it was all mockery, blasphemy and delusion, the gentleman left the house and went home.

It was said, by Mr. Burchard, about the close of the meeting, that there had been about several hundred immortal spirits born into the kingdom of God, during this meeting. Now let us make a little calculation. At the commencement of the meeting, and during the whole time, the congregation were called upon three or four times each day, to know how many would consent, upon any consideration, to rise and manifest a willingness that Christians should pray for them; and after getting all they could to rise, no matter what motive incited them to do it, they were all carefully counted, and the number added, each subsequent time, to the first. Thus we see that if fifty rose up the first day, and continued to rise up only once every successive day, for fourteen days, the number amounts to seven hundred. But we see that a number, multiplied and added so often, would, in a short time, amount to seven or eight hundred. But the writer of this does not believe that every fifty have been converted to the Orthodox faith at the meeting, notwithstanding all their boasting. "Observer Junior" says that of the 750 converts, probably not 150 will comply with the terms of subscription to their kingdom.

We consider the facts in relation to the revival at Belleville substantially established, and shall need but a public denial, or a call, from no persons implicated, for the author's name. We wish it to be remembered, that in the absence of the author's name, the publishers are responsible for any thing published. If any established corrections of statements published in this paper can be offered, we will thankfully receive and publish them.

G.

ATTEMPT AT UNION.

A curious attempt was made, a short time since, in this village among the Evangelical sects, to produce union and concert of action among the managers of Sabbath schools—that is to say, the Presbyterians, Baptists, Dutch Reformed, and Congregationalists. (Query—Why not invite the Methodists, Universalists, Episcopalians and Catholics? Ah, because not "evangelical enough"). But to our story.

The meeting for the above purpose was called, we understand, and attended by those for whom it was intended. The management showed clearly enough who had the principal "finger in the pie." Committees of vigilance were to be appointed for each of the "evangelical" churches, who should scour the town, to solicit and obtain all the children that were obtainable to attend the Sunday school; and the children were to attend such school as the committees calling on them should direct. But behold! when they came together, the business had been attended to, and the selection made; at least the nominations "cut and dried." Twelve of the most zealous Presbyterians—all active numeri—to wit, six from Mr. Aikin's church, and six from Dr. Lansing's—had been selected; and four for the Baptists, four for the Dutch Reformed, and three for the Congregationalists, making eleven in all besides the Presbyterians, and these rather indifferent, and such as would not be likely to act much, if any—some of them living out of town. Thus, while the Presbyterians had teelees committee of their own choosing, and the most active ones they could select, they had given all the other sects eleven, and selected for them those from whose activity they would have nothing to apprehend. It should be recollected, the children were to attend school where the committee calling on them should direct. How truly liberal and republican these good Presbyterians are! What general could not succeed in battle, if allowed to chose his own soldiery, and those of his enemy too, and to designate the number of each army? We understand, the Baptists, Dutch Reformed, and Congregationalists, when they discovered the management, "bolted," as the saying is, and withdrew from so happy a concert, so harmonious a union.
GEORGE W. BROOKS.

An editorial article under the above name, meets our notice in the last Utica Magazine. We should think it was penned in haste, and without much reflection. It contains a pretty plain and unqualified censure of the Southern Association;—as unintentional, we hope, as we believe it to be unmerited. At the late meeting of said Association in Hartford, Br. Brooks, on application, was received as a candidate for full fellowship. We had satisfactory assurance from the place where he has resided and preached for the last two years, that his conduct has been unquestionable. He stated his readiness to meet any specific charge that should be brought against him, and if he had erred by injuring any one, or in any way to bring a reproach upon his profession as a Christian, and a preacher of universal grace, he was ready to make a proper acknowledgement, and to repair any injury in his power. If Br. Brooks has, at some former time, been thought unworthy of fellowship, does that determine that he never can, or ought to be thought worthy of it? The Southern Association were indeed apprised that reports unfavorable to the reputation of Br. Brooks, were abroad, and pains were taken to ascertain the nature and foundation of such reports; but in no instance have we seen a specific charge against him, and consequently no evidence that he was guilty,—the article says of Br. Brooks: "This gentleman was formerly a preacher in this section, and was guilty of some things for which he has never made, or attempted to make, reparation." A very vague accusation, and very positively expressed. An extract of a letter is given, it is said, from a worthy ministering brother, who is acquainted with all the facts in the case, but his name is withheld, and all the facts with which he is so well acquainted. The reference had to the Southern Association, and to ourself in particular, in the above named extract is insolent.

Br. Brooks is a "candidate for full fellowship with the S. A. of Universalists." Consequently there will be sufficient opportunity, before the next meeting of that body, for facts to be exhibited, and reasons shown, if any there be, why such fellowship should not be granted.

We copy the above from the Religious Inquirer as an act of justice to all concerned; and as the subject is in no wise an agreeable one, we briefly remark on it:—

1. Our article was not penned in haste—it was deliberately intended as a censure on the Southern Association—we believe the censure merited.

2. Br. Brooks' repetition may be of the popular Orthodox kind—but until it embraces an attempt at restitution and reparation for acts he knows he has performed in this region, we must believe his former ill conduct does "determine that he never can or ought to be thought worthy of" fellowship.

3. The Trustees, and others, of the society in Sullivan, where Br. Brooks formerly resided, did, at Br. Rayner's request, send on a statement, showing the "nature and foundation," and "evidence of" a "specific charge" against said Brooks—and it is believed that said statement regulated the proceedings of the S. Association last year. Are we correct?

4. This belief, and a regard for the public credit of our order, made our accusation vague, and caused us to use positive language—we thought we should be fully understood by Br. Rayner.

5. The writer of the letter is Br. S. R. Smith, of Clinton; the omission of his name was our act—if Mr. Brooks wishes circumstances stated, it can be done, we do not say we will do it, even then, but it can be done.

6. The society in Sullivan intend holding another meeting, and again forwarding a statement containing the "specific charge"—its "nature, foundation and evidence"—when, if the Southern Association will fellowship Mr. Brooks, they cannot explain that we have not duly warned them of the expected consequences.

We reverence Br. Rayner, and are sorry that he has permitted his benevolence for Mr. B. to outrun his charity for the brethren in New York, and his remembrance of Mr. Brooks' advertisement of the S. Association, as well as of the statement forwarded him from Sullivan last year, and the latter sent him by Br. Skinner this year. We hope, for the credit of our order, that any further public notice of Mr. B. will be unnecessary.

ORTHODOX MACHINE OF TERROR.

In a late number of the Western Recorder we find the following:—

A DISTRESSING YET INSTRUCTIVE FACT.—You know what a powerful, I may say overwhelming work of God was witnessed a short time since, amidst the sparse population in the town of,— During this work of infinite, eternal grace, the households of several cautious, speculating professors were almost entirely passed by; while their children continued to be the only prominent opposers among that people. Who will have to answer, in this case, for the blood of souls? I tremble for such profoundly Christian parents, wherever they may be found, and wish, through the medium of your paper, to hold up their example as a warning to others. Far be it from me to measure out the amount of their criminality. The Lord is their Judge; and may he have mercy upon them. Yours, S.

What does presumptuous, haught mad fanaticism, what blasphemous wickedness does the above article exhibit! What cutting ridicule and calumnious insinuations, to draw or drive the more sober and sedate members of their communion into the same enthusiastic folly and madness with themselves, do these New-light Presbyterians employ! What can be greater evidence of fanaticism or blasphemy than to denominate those moral tornadoes, the "overwhelming work of God," a "work of infinite and eternal grace," or what can be more daring presumption than to talk about the "blood of souls" being required at the hands of all their members who will not go the same length, "in chambers and wantonness," and compel their children to do the same, than to convey the idea that all such must go to hell who will not follow these New-lights? The writer would "wish to hold up the example" of all such sober members of the Presbyterian church "as a warning to others." Such articles are designed to drive all the members of that church into the adoption and support of the "new measures," or break them down, if they dare resist. The Lord give them wisdom and grace to resist (not "the overwhelming work of God," nor a "work of infinite and eternal grace," but) the encroachments, innovations and outrages upon common decency, of the fanatical New-lights. We call them New-lights, because such was the appellation which they, or their predecessors of their own denomination, gave to similar character, in a former century.

TO THEOLOGIANS.

Entering into the ministry of reconciliation without any previous preparation, and unable, ever since, to devote much time to study, we have not made ourself acquainted sufficiently with the prophecies to give the following questions a positive answer. They were proposed by a friend, some months ago, in the hope that if they could be answered conclusively in the affirmative, they might be made to unfold the passages to which they relate into a clear prediction respecting the destruction of the Jewish and the establishment of the Christian dispensation, at the destruction of Jerusalem, something on the plan said to have been adopted by Mr. Westein, a celebrated German theologian. The querist, it will be remembered, supposed the days and months spoken of, to be common, and not "prophetical" time. We feel some interest in the inquiry, and sincerely hope, as we also earnestly desire, that some brother, feeling himself capable, may take up and examine the subject, and communicate to us the result of his inquiries for publication.

1. Have the "time, times, and (dividing of time, or) half a time," recorded in Daniel vii: 25, xii: 7, and Revelation xii: 14, reference to the time of the ant-type of Rome?

2. Do the "42 months" in Rev. xi: 2, the "1260 days" in verse 3, and the "1200 days" in Rev. xiv: 6, refer to the same period of time? And is that time the same as that expressed by "time, times, and half a time"? If so, is not that period named in Daniel xii: 1-4?

3. Do the "1335 days," mentioned in Dan. xi: 12, include the "1260 days" named in verse 11, and do those "1335 days" include the "1260 days" mentioned in Rev. xii: 6?

Will Mr. Hastings of the Recorder, or Mr. Wrigley, who furnish us with an account of several Universalists who had been converted in Augusta, have the goodness to give the names of the converts?

Editors.
POETRY.

THE GOSPEL.

Glorious son of love divine.
On the throne of the almighty, 
Scatter Error's clouds and gloom:
Peace establish here below,
Every soul redeem from woe.
Lamp of Truth for all time.

The Gospel of the meek and blessed Jesus, is "good tidings of great joy which shall be to all people." It reveals the soul-saving, life-restoring, and eternal truth, that the great Jehovah, the all-powerful Maker of all worlds, and maker of all that is, has loved his creature man, and in a spirit of benevolence, from alacrity of love, and joy in the salvation of lost sinners, sent his only begotten Son, from realms of everlasting light and love, to drown this world of guilt and woe, to redeem the world, and to unite the lost with God forever and ever.

Mount Babylon.

In after-life he attached himself to the Presbyterian connection; but the benevolence of his mind would not permit him to limit the Holy One of Israel. He was the first of a numerous family who acknowledged the universal benevolence of one common Parent. Residing for the space of fifty years in the south, he was kind to the indigent, and helpful to the distressed. He left a numerous family, and taught them by precept and example, that benevolence, sincerity and uprightness are better than all the wisdom and eloquence of the world.

His earnest wish was to be removed from the West, that he might be on the side of the wife of his youth, and not be called to the West.

His funeral was attended on the 10th, and a discourse delivered over his remains by the Rev. Mr. Murray. Mr. Murray had the words of the Psalmist as a motto: "Blessed be the name of the Lord for ever and ever." Peace be to them that love and to the soul of the Lord.

 Associations, Notices, etc.

BR. J. Freeman will preach on the third Sunday, (21st) at 10 a.m. — BR. Freeman will preach in Clinton, and BR. Smith in Eston, (Morristown) on that day.

BR. Clark, who has preached at Cossins and South Follow in the former two weeks of the fourth Sunday in August, in answer to a discourse to be preached in the forenoon of that day, in the same house, by Mr. Clark, a preacher in the Methodist connection, on the subject of a future judgment.

BR. S. Jones will preach at Russia, on the third Sunday inst., in the stead of BR. A. Alls, who will supply the desk at Staghe, this day, to Mr. Alls. BR. Clark, at the same time, at Cossins, and BR. Hoag on the 20th, at the time, and selection of the forenoon of the said day.

BR. W. Underwood will preach at Cadetville on the fourth Sunday in August.

The Franklin Association will meet at Chesterfield N.H. on the last Wednesday and Thursday in August, 34th and 35th inst.

The Hudson River Association will be held at Albany, N.Y. on the 5th Wednesday and Thursday, 14th and 15th of September next.

N. B. The Senior Editor expects to attend the above Associations, (opening New-Hampshire and Vermont,) and if any of our subscribers in the vicinity of these places, wish to have their letters addressed to him, the Editor will have the pleasure of communicating with them, they will there have an opportunity.

LETTERS CONTAINING REMINISCENCES, RECEIVED AT THIS OFFICE DURING THE WEEK, ENDING AUG. 10.

F. R. W. Addison, St. - N. W. Seto, St. - W. P. St. C. O., St. - B. D. F., St. - A. F., Seto Falls, Stockton, N. H.

SA. J. D. B., St. - A. F., Seto Falls, Stockton, N. H.

Communications.

FOR THE MAGAZINE AND ADVOCATE.

AN ADDRESS

Delivered at the formation of the First Society of Universalists in Elbridge.

BY ASHLEY CLARK.

Brethren and Friends—Permit me, without any apology, to offer for your consideration a few remarks on the utility, importance, and obligations of this contemplated society. That the formation of such a society will be beneficial to the best interests of the cause we vindicate, none present, I think, will be prepared to question. All religious sects manifest the sincerity of their faith by their zeal and energy in their profession. If we do not manifest our regard, in some respects, for the truth of the doctrine we profess, who will believe us to be sincere? Does it not, then, become us to manifest our attachment to the glorious doctrine we profess—to that doctrine which we sincerely believe to be the truth of Almighty God? How much have we already done for the support of that which we believe to be an error—a corruption of Christianity—a relic of Heathenism? What we sincerely believe to be diametrically opposed to the gospel—to the glorious gospel of God's impartial grace! And shall we continue thus to do? Shall we assemble here with faint hearts, because we fear this glorious doctrine is unpopular? But it is not unpopular. How many are now openly avowing it as the truth of God? And how many others are there who secretly believe it—and yet fear to avow it? But can we expect that the doctrine will flourish, be received, and become popular among us, so long as we conceal it and hide our talent in the earth? No; let us rise from this state of inactivity, and let our light shine before others. Need we be ashamed of our profession? Need we be ashamed to vindicate the sentiment that God our Father is good to all, and that his tender mercies are over all his works?

Whatever be our character as a denomination, as a degraded people we may be considered by our fellow-creatures of the Lutheran faith—we have the consoling reflection that we have not embraced a system which implicates the character of our Creator, by ascribing to him an attribute of infinite partiality.

There is no other, which represents him worse than ourselves. If the Heathen nations have (as Paul says) changed the glory of the incorruptible God into an image made like to corruptible man—if our Christian brethren have done this,—by clothing him with vindictive cruelty, and representing him as sporting with the endless miseries of his own offspring—yet this can never be said of us. Why then shall we be ashamed of a doctrine which ascribes to the Almighty every possible perfection—which views him as a Being infinite in wisdom, power, and goodness, attributes, which all agree belong to God, and yet no sentiment but ours really thus attributes them. Whatever object his power can accomplish, or his goodness wish to effect, his wisdom is competent to bring about.

We believe that the character of our heavenly Father is misrepresented. Let us then step forth and boldly defend it from the vile involution. If we slander and defame our fellow creatures, we incur the severest penalties. If we heard the character of our fore-fathers, Washington, Franklin, Jefferson, and other distinguished patriots and philanthropists misrepresented, should we not stand forth in defence of their character? How much more then ought we to stand forth in the defence of the character of the Father of our spirits? If I be a Father (saith God, by the Prophet Malachi,) whereby is my honor? Surely, as is so often represented, He burns his children eternally, where, then, we might well inquire, is his honor, and how could he be a Father? Let us never thus dis-honor God, while we give full power and address him as our Father. Let us give unto him the glory due to his name.

With respect to our own duty towards our fellow creatures, it is so plain that the way-faring man, though a fool, need not err therein. Let the golden rule be our motto. "All things that ye would that men should do unto you, do ye even so to them, for this is the law and the prophets." We are called upon to love the Lord our God: this is our duty, for it is the first and great commandment. But this we cannot do, without entertaining just conceptions of his character. We may fear him as a slave, does his tyrannical master, with a slavish fear, that is, fear his rod—but to love him for what he is intrinsically, with a filial reverence and affectionate love—this we can never do until we discover something lovely in his character. When we view him as our Father and Friend,—as a being, possessed of every possible perfection—it is calculated to inspire devotion. "The heavens declare the glory of God, and the firmament sheweth his handy work." When we cast our eye above, and view the wide spread canopy of heaven—when we contemplate the countless millions of globes—of worlds on worlds and systems on systems—rotating in their appointed space with perfect regularity—we cannot but adore their Ruler and Director. If this globe, on which we exist, moves in open space at the rate of sixteen miles a second, and other and immemorial systems with much greater rapidity, and all this without the least derangement or confusion, will not the contemplation of these wonders excite our admiration, and inspire devotion to the great Author?

We can clearly discover the invisible things of Him, by the things that are made, even his eternal power and God-head. And we can thus "know God," and not "glorify him," and "praise him." Can we say the author of such perfection and regularity, as he is represented by the visible creation; and as he is represented in the sacred volume, as our Father—our Friend—who, though infinitely above us, condescends to number the hairs of our head, and notices the fall of the sparrow, and purposes our eternal happiness—can we view him such a being, without loving him with all the heart?

O, my friends, if we entertain these conceptions of his character—if we would but suffer our thoughts to dwell more upon them—it does appear to me that we should bid adieu to the voices of the world, and be imitators of God as dear children. And can we believe the author of all perfection will subject his intelligent offspring to an immortal torment and render those creatures, whom he has made after his own image, infinite losers by their existence? Impossible! But if it were possible, could we love him? Could we view him, but with detestation and horror! But that this is not his character, we have abundant evidence. The visible creation declares it—Jesus has declared it by his life. He went about doing good, and is declared to be "the image of the invisible God." The brightness of his Father's glory, and the express image of his person. Whatever character Jesus possessed, it is the character of our heavenly Father. Then, my friends, let us cultivate the spirit of Jesus. Let us copy his examples. His was a life of undiminished benevolence and good will—a life of universal philanthropy. If we copy him in this, we correspond with our own profession. Ours is the cause of universal good will. 'Tis not confined to the narrow limits of our own denomination, but to the whole world of mankind. "If ye love them that love you, (saith Jesus,) what reward have ye? Do not even the publicans the same?" And if ye do more of your brethren only, what do ye more than others?

Our doctrine will not allow us to denounced our brethren only.
evangelical magazine and gospel advocate.

low creatures, as victims to God's vengeance, because they do not agree with us in opinion, we must use every means to bring them to us, to the exclusion of others. No, it is of a more enlarged and liberal stamp. It expands itself and embraces the vast family of men, as children of the same heavenly Father, destined for the same immortality. Therefore are we commanded by our divine Master to love one another, to bless them who curse us, to do good to those who hate us, and to pray for those who spitefully use and persecute us. And why? For what reason? That we may be the children of, or like unto, our Father who is in heaven, for he "is good unto all." He maketh his sun to rise on the evil and on the good, and sendeth rain on the just and the unjust.

Let those who unite with this society, give weight to these considerations. May our lives be conformable thereunto, that we reproach not the cause we espouse. [For the Magazine and Advocate.]

Br. Grosh—The following are extracts from a letter, lately written to a dear cousin living in Butler co., Ohio. If you desire public notice, I will publish them when you are at your service: if not, consigning them to oblivion can give no offence, as I do not set much value upon my productions: tho' you see, that like yourself, I wish to be of some use to the human family, who are all our brothers and sisters, however humble my share of action in life may be. The extracts follow.

"You say, the devil was the first Universalist preacher, having preached Universal salvation to mother Eve in the garden. Well, let us see,—my creed, the Bible, informs me, "the wicked shall not go unpunished." "There is no peace to the wicked." "He that doeth wrong shall receive for the wrong he hath done, and there is no respect of persons." "Blessed be the righteous, and they that are pure in heart, for they shall see the kingdom of God." "As the earth is filled with the knowledge of the glory of God, so shall the whole earth be filled with the knowledge of the Lord, from the rising of the sun even to the setting of the same." This (my dear cousin) is Universalism, this is the uniform language of the Bible. If we deserve punishment, by sinning, we must surely suffer the penalty of our transgression, whether we repent or not. God does not, nay can not, consistently with justice and his revealed law, remit deserved punishment. But he forgives sins by turning away every one of us (with our consent) from our iniquities; and by removing our transgressions from us, far as the east is from the west. (Acts ixi: 27; Ps. cvii: 12.) That this is the doctrine of revelation, you will learn by reading your Bible; and that it is Universalism, I solemnly assure you, since you are not willing to read their writings. But Orthodoxy (i.e. the creeds of men) says, every sin deserves endless punishment, but, if a sinner repents in this life (being denied that privilege hereafter) God will not inflict it; the death of Christ will save repenting sinners from deserved punishment. What is this, if it is not saying "thou shalt not surely die?" That is, "you may escape punishment altogether, by prayer and repentance, there is no certainty about it; it depends altogether upon thyself?" Judge thou, which is the doctrine of the devil's own line of reasoning?

You quote Matt. xxv: 46. "These shall go away into everlasting punishment, but the righteous into life eternal." and say, "here life eternal is promised as a reward for good, and everlasting punishment threatened as a doom for wicked deeds and actions wrought in the body; and if you limit the one you must also limit the other. Consequently eternal life will end if everlasting punishment does." Just so, (my dear cousin,) the one will end when the other does. And "life eternal," and "everlasting punishment" will be of the same duration. Here, then, take your Bible, and permit me to ask, what is life eternal? Answer, "This is life eternal that they might know thee, the only true God, and Jesus Christ, whom thou hast sent." "He that believeth in the light and is in the light." (John vii: 33.) "He that believeth in the light shall shine through everlasting life." (3 John 1:11.) "This "life eternal," you see Christ says consists in knowing and believing, and you will admit that it is enjoyed here on earth. "But the dead know not any thing, neither have they any more a reward." (Ecc. viii: 13.) "For God giveth none goeth forth, he returneth to his earth; in that very day his thoughts shall perish. (Ps. civ: 4. Compare Ecc. iii: 19, 20; Job xiv: 11, to 15; 1 Cor. xv: 17, 18; 1 Tim. vi: 16.) This is the uniform language of the Bible. It says nothing about saving immortal souls, which is the only object of money beggars in our day. And if it were not for the speculations of Heathen Philosophers, Socrates, Plato, and many others, who, knowing nothing about the resurrection to an immortal incorruptible life, in the heavenly image, manifested by Jesus, and proved by his own triumph over death and the grave, amused themselves by speculating on a future life, through the medium of the fancied immor- tality of humanity, of what would have been understood, the immense sums of money formerly squandered to redeem immortal souls from purgatory, and now so profusely lavished in our day to save the same kind of fancied sons of hell, might all have been given to the widow and fatherless. Thus want and distress might have been banished from the earth; and the world's Redeemer would now receive the praises and adoration of all Christian believers throughout the earth, for the great redemption he has made by bringing life and immortality to light through the gospel, giving us the certain and joyful assurance of meeting the whole human family, changed from corruption to incorruption, from mortal to immortal, and from sin to purity, holiness and happiness. But, to return—from what has been said you may easily see, that if we let the Bible explain itself, it means "life eternal," with regard to individuals, ends, when natural life terminates; and so does "everlasting punishment." But, I admit and believe that Mat. xxv: 46, has a much more extensive signification; that it was spoken, not of individuals, but of the Jewish nation, which in its national character is subject to the punishment there denounced, to this day. Though that the Jews as individuals are sinners no other than they live, I think, has been fairly and conclusively shown from the Bible.

But (my dear cousin) you have not thought proper to answer any of the positions taken in my former letter, in which the devil's own line of reasoning is shown to be more than human being, "the resurrection of all things," through the medium of the resurrection, is (though feebly I confess) advocated at length. I should like to finish one subject before we commence others. Take up your pen. Gird yourself to the task. And I promise you, if you can show, by scripture, that the conclusions there drawn are false, you shall have the pleasure of converting a Universalist. If you can explain 1 Cor. chap. 15; Mark xii: 18 to 28; Luke xxi: 17 to 39, consistently with scripture, with holiness and happiness, I shall confess openly that I am vanquished, and that Universalism is a delusion. But remember, all, who die in Adam, shall be made alive in Christ, and that on the resurrection day. H. R. S.

Milleryburg, Dauphin Co., Pa. [For the Magazine and Advocate.]

To the REV. THOMAS BAKER, of Pittsfield, Monroe county, New York.

Rev. Sir—Your discourse on Sunday morning, 19th of June, in which you undertook to prove the origin of the Devil, is the cause of this epistle being presented to you, in hopes of calling your attention again to the evidence you produced in favor of his celestial origin. The passage you introduced from the first chapter of Paul to the Hebrews, 6th verse, is not sufficient in my opinion, to build so important a doctrine upon, as the fall of an angelic spirit. A doctrine connected with the eternal destinies of all men is of so momentous a character, and is of such a clear and positive testimony. If this is not produced, we have no sure evidence, that what we hear, respecting these things, are facts. It was never more necessary, to examine what we hear, from professed teachers of the gospel of the Jews, than at this day, that we may prove all things, and hold fast that which is good. Although it is true, that they are more generally agreed, respecting sin originating in Heaven, than on some other subjects; yet as they are but men, and liable from education, ignorance, or want of impartial investigation, to be sometimes mistaken, I would invite your candid and serious attention to this all important doctrine, the origin of sin. Your proof is, "When he bringeth in the first begotten into the world, he seith, and let all the angels of God worship him." Can it be possible that you ever examined this quotation, and its connexion, to see whether there was any propriety, in introducing it as proof of one, or more, of the angels refusing to worship Christ, when he was born into this world? If you have, could you see any account of such refusal? Is not
the whole chapter, as silent as death on this subject? If the angels of God were charged to worship Christ when he came into this world, it was four thousand years after the age, that the devil is supposed to have tempted Eve in the garden of Eden. This seems to be putting the effect, before the cause. For if there were no devil, until Christ came into the world, then he could not have tempted Eve, four thousand years before. And your congregation can be satisfied, with such evidence as this, to prove the existence of the angels of God, in the celestial regions, becoming devils, you ought to be very careful yourself, to deliver nothing but truth to them; for their dependence must be upon you, for their faith, if they depend upon your word only, as proof of what you teach them. The oracles of God assert, that by man sin entered into the world.

I know of no means at present, to come at the knowledge of the fact, of any of the heavenly host refusing to obey their Maker, unless it be the case of your sister, who professes to believe in such a fact, will have the goodness to point me to the testimony that declares it. I believe I have honestly sought for such evidence, but hitherto my researches have been in vain. As you volunteer your services, to prove the origin of the Christian Devil, I thought there could be no impropriety in calling upon you for further information, on this important subject. I wish to know the truth; it is as valuable to me as to you; and as it is your professed object to teach the truth, I hope you will communicate in writing, what further evidence you have on this subject. I will give it a candid consideration, and believe according to evidence. If the existence of such a being is a fact, it is a most lamentable one, for every child of God to realize that he should have a Father who so little regards his welfare, as to send an apostate spirit from Heaven, to the garden of Eden to tempt the mother of human kind to sin, and for that sin torment all his posterity through eternity, unless they comply with certain conditions which God knew they could not, or would not, before he proposed them. Does this appear consistent with the character of our heavenly Father, who is good to all his offspring, and whose tender mercies are over all his works, and will endure forever the same? The examination of the doctrine of devils is deserving your serious and prayerful attention, that you may be ready to give a reason for such faith, that may have a tendency to satisfy a candid inquirer after the Devil's character; to lead him and not send an angel from Heaven, to earth, to tempt man to sin, necessary to make us love him? If men are totally depraved, could the suggestions of this evil one, render men more wicked? The common opinions concerning the Devil, has been debased and not seeing the fulness of his greatness. Is it any matter of surprise that men become infidels when such opinions are presented to them as the religion of Jesus Christ? Is it not a wonder that almost all men are not infidels? Neither infidelity, nor idolatry, can be conquered or prevented, but by the truth of God. Such opinions, mixed with the religion of Jesus Christ, are a great hindrance to the universal reception of Christianity. Is there any ordinary magnitude to a reflecting mind. Is the religion of Jesus presented to the Heathen in its pure, unadulterated state? Or, are we introducing to them a human creed, containing articles derived from Zoroaster and the Prophets, and only supplanting one system of ignorance, superstition, and credulity, by establishing another, in some respects worse? Presuming, then, that such doctrines are taught to the Heathen, permit me to ask, what an intelligent Heathen might be expected to say to such missionaries. He might say with great propriety, something like the following:

"Gentlemen Missionaries—You have been at some trouble and expense, in coming here to teach us about your God and religion. While we thank you for your benevolence, we know that the good can not change our own gods for yours, or add one more to the gods we have already, unless he is a good, kind, and merciful God. Our gods are cruel enough, but if your God was as you describe him, to receive him as our god, would only add to our miserable condition. We have had all the tender feelings of our hearts torn to pieces, in seeing our infants and relations tortured to death, to satisfy our present gods. But bad as they are, none of them ever made such cruel demands on us as yours does on you. No, none of them ever demanded us to believe that our eternal felicity would be increased, by beholding others in misery, and that we must be willing to be damned for their glory, or our heart could be saved by them. You have come a great way to tell us that our gods are but dumb idols. Perhaps this may be true; but unless you suppose us, Heathen, devoid of all feeling and common sense, how could you ever suppose, that we would renounce our earthly creed and false gods for an eternally cruel, true god? Re-turn to your employers, with our thanks for their good intentions towards us, and when we send missionaries to your country, they shall bring you gods, better than the one you propose to us. Bad as our gods are, none of them, like yours, allow a devil to ruin us here, and torment us eternally in the world to come. Our fathers knew about your devil, and you have borrowed a considerable part of your creed from what they were taught many years before your religion existed, and you come to tell us. Let us both say, what have we any more to do with idols or with the devil? "The Lord he is our God and we will serve him." Yours, Respectfully,

E. Beene.
He further says, "we should like to have a case made and brought before the Presbytery, its decision we regard as highly important, and demanding the attention of our ecclesiastical judicatures." I expect the Presbytery will decide in favor of petitioning Congress, to pass a law prohibiting brick making, coal mining, and saw milling, within seven days—and, finally, that rivers, brooks, and all streams of water cease to run, and vegetation cease to grow on Sunday, and people become not sick, lest they be "healed on the Sabbath day." Well did Jesus say, "ye fools, and blind, which strain at a gnat and swallow a camel."

I revere the Christian religion—I revere the Sabbath—but when I see such straining, I cannot but wonder that infidelity is so prevalent. Those who cannot distinguish between the Christian religion and the abuse of it, we may well expect will bid it adieu.

Scruby, August, 1831.

A. C.

[For the Magazine and Advocate.]

ARGUMENT ON UNIVERSALISM.

The following argument against the theory maintained by the advocates of the reconciliation, and defenders of the Apostolic faith, was recently, among others of more common notoriety, publicly pronounced by Rev. Mr. Canel, a Presbyterian Doctor, of some distinction. The right where he claims as author, in the words as follows—

"An inseparable barrier to the embrace of the doctrine, that God will by no means clear the guilty, but reward every man according to his deeds whether good or bad, without respect to persons—and that he will have all men to be saved and come to the knowledge of the truth." But as the copyright is not yet secured: for the benefit of many, for whom it was especially designed, I have repeatedly of extracting it into the Magazine and Advocate, production was brought forth for the very benevolent purpose of working a salutary shiftwork of the faith "once delivered unto the saints," among those, who are enabled to see and testify, that the Father sent the Son to be the Saviour of the world; and preventing other work minds from believing so palpable an inconsistency, I presume no apology to the author is necessary, for the free use made of his labored disquisition.

"It would be impossible to inflict condign punishment upon the sinner, and yet make him a subject of pardon, and recipient of salvation! For the salvation that is of Christ, is a free unmerited gift!—By grace are ye saved, and that not of yourselves, it is the gift of God." Now a gift is equivalent to a forfeiture: and hence will be viewed that once occasion imposed, according to the rigid demands of inflexible Justice, leaving the criminal a candidate for pardoning grace, and redeeming love. To illustrate: suppose a government is formed, where laws for preservation and protection are enacted, and penalties attached thereto, to enforce their observance that the citizens of the community are made amenable to the rules and laws prescribed—and that one of the members of this fraternity commits a capital offense, for which he is sentenced to lose his life,—in order to make satisfaction to an offended people, and restitution to a broken law. In this instance, it will be perceived, that the felon has forfeited his existence, for his in- fraction of the laws of government; and has emphatically sold his birthright for a mess of pottage: therefore if a reprise be granted to the dying culprit, and he lives ten years thereafter; all the days of his subsequent life, are a free gift. But on the contrary, is he executed, in unison with the demands of the law and to the order of the great Judge, it would be impossible to make this precious bequest. "The wages of sin is death, but the gift of God is eternal life through Jesus Christ our Lord." Hence I am astonished to see men possessing common sense, supporting a sentiment so preposterous and palpably ridiculous, as the one I have been refuting.

This may appear like good logic to Mr. Canel, and I have no disposition to question the correctness of his deductions; much less, his sincerity in the cause he has espoused. But the manner in which he has taken up the subject, and the method he pursues in opposing the system with which he wages war, demonstrate his ignorance of the subject he would destroy, and his prejudice in favor of preconceived opinions, imbibed in the school of Orthodoxy.

Every candid logician should begin at the foundation, and examine well the premises on which he intends to build his superstructure. Peradventure it may be sand, which the wind, rain, and tempest may sweep away; and thus undermine the fabric, that it tumbles into ruins. Better it should be a rock, against which all the gates of hell can never prevail. But on the contrary, Mr. Canel lays down his own particular dogmas (which are absolutely unadvisable), as acknowledged axioms, and proceeds to reason accordingly. If all legitimate conclusions correspond with the stated positions from which they are deduced, it is obvious, (if Mr. Canel's be correct) that in every instance where his premises are found untenable, his deductions must be contrary to truth.

It will be readily perceived, that Mr. C. in the above paragraph, has assumed several propositions, as self-evident truths, upon which his whole system of argumentation rests.

1. That no legacy could be ever bequeathed, except it had been previously forfeited; or that man primarily possessed eternal or immortal life, which he forfeited by transgression. That a gift can be bestowed without the recipient first making forfeiture therefor, is known to us all—are it otherwise, the gift of existence could never have been conferred upon us, as we could not, in and of ourselves, forfeit it before we receive it. The man was made immortal, and originally had a title to eternal life,—is disproved by Nature, Philosophy, and Revelation. Man was made subject to vanity, temptation, and sin. If an immortal state be subject to this mortality, what is there to say to it? Then, though we be redeemed by the Son of the Most High, that we shall not degenerate again into the same state of depravity, and sink to hell at last? Will Mr. C. have the goodness to refer us, to the testimony that assures us, we have eternal life, except through the atoning efficacy of Christ, and the gift of God by him? Will he point us to the passage, that declares, man had eternal life before the first transgression? This done, we yield the palm.

2. That the penalty of God's law is endless death, and that remission of sin, or salvation through Christ implies a reiprieve, or deliverance from deserved punishment.

Now these positions, so far from being according to truth, we aver, have not the least shadow of evidence in their favor. We challenge not only Mr. C., but the world in general, to produce a single passage of the Jewish or Christian Scriptures a law may be found, to which the penalty of endless death is prefixed, as a recompense of reward for transgression. Until this is done, it is vain to assume it for a fact, and thus beg the question at issue, that the wages of sin is endless death: whilst the gift of God is endless life. Moreover, we have not the least intimation, much less a promise, (save that which was made by the serpent in the garden,) that we shall escape the just des- merit of our crimes, or can possibly perpetuate evil with impunity. The name of Jesus was given to the Messiah, because he would save his people from their sins. By which, we understand, he would save or deliver his people from disposition to sin; and not a substitute for another chastisement or correction. But he has no appellative ascribed to him, because he will remit deserved punishment, or release a subject from the demands of justice.

We should be highly pleased to see Mr. Canel, reconcile his theology, with each passage of the holy writ, as declare that the Lord is long suffering, and of great mercy, forgiving iniquity and transgression, and by no means clearing the guilty—though hand join in hand, the wicked shall not go unpunished; yet there is one Mediator between God and men, the man Christ Jesus, who gave himself a ransom for all, to be testified in due time—for God will have all men to be saved, and come to the knowledge of the truth. We should infer from the above, that God forgave transgression and sin, though he rewarded according to his deeds, and that he has adopted means for the salvation of the world, though he metes out a recompense to all; Mr. C's argument to the contrary, notwithstanding.

Let the following propositions be once established, (and by the way, we think they
are clearly maintained in the Divine Record) and Mr. C.'s argument falls to the ground. The soul is a being finite, subject to vanity, and made mortal.

2. That immortality is that which we never possessed; consequently never lost— and that, which is the free gift of God, conferred through Jesus his Son.

3. That all punishment inflicted by Jehovah is remedial, and limited to the reformation of the offender.

4. That salvation consists not in a deliverance from the consequence of any perpetuated evil, but in removing the cause of such consequence.

5. That forgiveness does not imply the releasing of an offender from a proper castigation, but the passing by, and forgetting the sin he has committed. See Ezek. xlviii: 21, 22.

To illustrate: supposing a fellow is accused to a judge as a forger; and he endures the punishment imposed—he is then restored to society, and permitted to mingle with the world. Say, that he is reformed, and becomes a peaceable citizen of the commonwealth; yet suppose, that former wickedness is remembered against him.—is not overlooked, but harbored as an everlasting prejudice to his detriment; what reception would he meet with in society? What satisfaction would he experience in associating with mankind? Let him be shunned as a malefactor, and treated with neglect—let him be esteeemed as unworthy of confidence, or regard; and all the social affections, and kindred feelings, that are exercised between men, become cold as the night of the grave; and though his actual punishment has ceased, what would be his deportable, wretched condition! As soon would he be amid barbarians, that had no hearts, and could not feel. The world, to him would be a solitary waste, a cheerless desert.

Would he be happy? Community must overlook his former evils, blot from its memory the recollection of his moral turpitude, and cherish him as a member of the fraternity. He must enjoy the society of the good, and the embrace of his friends. So also the sinner, who has suffered for his wrongs, in order to be happy must be satisfied that his iniquity is not remembered, against him—that the Deity regards him with the same affection, as though he had never sinned—that he is in the embrace of his Father’s unpurchased love, and that all his wrongs and sufferings are forgiven. Hence the need of forgiveness, though punishment be inflicted.

Henceforward let our opponents meet us fairly—let them begin at the foundation, and build in due form; and they may rest assured, all due deference shall be paid to their labors.

L. L. S.

QUERY.

Did the St. Lawrence Association of Universalists meet, in June last, according to appointment? If so, where are their minutes? or have they none?

S.

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**THE LIBERAL SCHOOL.**

We invite the attention of all liberal persons to the advertisement on this subject in our paper to-day. It is hoped that all persons feeling disposed to patronize it, will be prompt in giving notice of their intentions, inasmuch as the preparations must depend on that notice. No doubt is entertained of the success of such a school, if it is attended by the true liberal spirit, and also by the general character of each—especially as this school will be merged in the Literary Seminary as soon as the buildings can be put up and occupied.

It is further believed, that the success of this school will materially accelerate the progress of the Seminary, by giving evidence to our distant friends, that our motto is "onward," and of our determination to relax no effort on this side of complete success. That such a school is immediately wanted is unnecessary to state—that fact is too well known—but it remains to be seen that our friends will gratify this want when in their power.

G.

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**NOTICE.**

Extract from the Proceedings of the Central Association, held in June, 1831, on the subject of a Literary Institution.


"4. Resolved, That in all meetings of the Board of Trustees, five shall constitute a quorum, and that the first meeting of said board shall be on the first Wednesday in September, next.

Therefore, Agreeably to the above resolutions, the said named Trustees will meet in the village of Clinton, on the first Wednesday, (7th) of September next. A general attendance of the Board is very desirable.

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MAGAZINE AND ADVOCATE.

DOLPH'S SKINNER, Editor and Proprietor.

AARON B. GROSH, Associate Editor.

**Utica, Saturday, August 20, 1831.**

ABSENCE.

The Senior Editor, being now absent on a visit to his friends at the coast, trusts that his absence from the editorial columns of this paper, will require no other apology—especially as he hears it in so good hands as those of the Junior, who in addition to his own productions, has some scores of valuable communications to select from. It is not improbable that I shall communicate, by letter, some intelligence of my journal, or some fugitive thoughts occasioned by travelling, &c. I think myself entitled to a few weeks relaxation from editorial cares, not having enjoyed such a respite for nearly five years.

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SMITH ON THE DIVINE GOVERNMENT.

We are much gratified in hearing from Br. Whittemore, that any alterations or remarks which he may introduce into this valuable work, will be sufficiently distinguished from the text of its admired author. We hope he will soon issue it to a waiting public, which should have been in possession of it long since.

Br. Whittemore's Notes on the Parables are also waited for with considerable anxiety. We could also wish that a certain friend, in this vicinage, would soon finish his exposure of the rich man and Lazarus, and not only furnish our readers with a copy, but also forward it for notice in Br. Whittemore's forthcoming work. - We do believe the common explanations of that parable, are far fetched and erroneous, though so very ingenious.

REVIVALS AND SUNDAY SCHOOLS.

That the revivals of the present day are the work of men—of designing men—no one who has watched their progress, and the mode of producing them, can for a moment doubt—and that their ultimate object is money and political power, will fully prove. Hence, Dr. Ely, in speaking of revivals, says, that in every case, the new converts come into the support of the benevolent (?) operations of the day. Hence, also, it has been warmly talked of to excommunicate such church members as will not contribute liberally to the Lord's Treasury, as will dare to read the "Reformer," "Priestcraft Unmasked," or any other periodicals which oppose the monied religion. These are "signs of the times" which all who will see may discern—and signs, which, when seen, cannot be misunderstood. But the following sign, treading, as it does, on the heels of a five days' meeting, is too palpable not to have been felt by the mischievous, priest-ridden victims of Mammon Orthodoxy. We present it without further comment, leaving our readers to imagine, if they can, the useful misgivings of the new converts on finding that it was not "the salvation of their immortal souls," but the securing of their purse-strings, that animated the strains of revival eloquence, and illuminated even the burning caverns of the imaginary hell of Orthodoxy with a treble glare of horror.

From the Western Recorder.

Mr. Hastings—Permit me to acknowledge in the Recorder, the receipt of one handbill and two numbers of yours, from the inhabitants of the little village of Deposit, in Delaware county, to aid the American Sunday School Union to establish Sabbath schools throughout the valley of the Mississippi. This donation was made at the close of the five days' meeting, an account of which was given in your last week's paper.—This meeting closed on Sabbath evening, at which time the memberships of the districts were requested to meet at 8 o'clock on Monday morning, when I would present the claims of the Sunday school cause in the valley of the West. The idea that religion consisted in doing the will of God, and that an individual was so far a Christian as he enlisted heartily, his time, talents, property, influence, and energies of soul and body, in the service of Jesus Christ, and no further, was solemnly urged, in connection with a simple statement of facts relative to Sabbath schools at the West. At the close of this address, the citizens contributed the sum named amount. The village is small, and most of its inhabitants are in moderate pecuniary circumstances.

The following copy of the meeting. Bad as the foregoing is, it might have found a parallel in the record of Cunning, stimulated by Avarice, had it not been for the following modest threat.

"You who have so lately been snatched as brands from the burning, pay us well for saving you, or we fling you back again," is clearly the closing language of the following extract. The first part we give as a beautiful specimen of the common justus used by our modest revivists.

O, when will the people of God move on under the full power of their solemn truth? as the Lord Jesus Christ has rolled upon the shoulders of his professed followers of this day, the tremendous responsibility of doing this work; and that every individual Christian, without making a solitary exception, is bound by obligations as heavy as God can lay upon him, to throw the whole amount of his personal influence and exertion into this great enterprise; and that the least holding back of this is sin, for which he is responsible at the bar of his final Judge.

Yours,
L. H. LOSS,
Sup. Agent W. S. S. Union.

To the Senior Editor of the Magazine and Advocate.

THE "MYSTERIOUS AFFAIR" AGAIN.

Sir—I have speculated for a long time upon your replication to the interrogations of "an Honest Qristist," (see No. 24) and have traced for some distance the many windings of your argument, with the vain hope that, if I could not give credit to it, I could at least convince myself of its consistency. But with every advantage of having found myself deeply involved in perplexing labyrinths and gradually sinking into the quagmire of absurdity. Mountainous objections to your position heave themselves up directly in my path, presenting a formidable barrier to my advance. I cannot see how, while others are so much confused with trying to find out a way of saving Gibbs, while moral men go to hell, that he could not understand the simplest language and the plainest subject. For certainly there was no mysticism, no obscurity, nor the least possibility of ambiguity in our reply. But to the substance of this communication.

"An Honest Questist" says, "you will readily concede the fact, that death is the door through which we must all pass, and by which (if at all) we must enter into a state of undying happiness and rest." By no means do we concede this. Our Bible assures us that Christ is the "door"—and that there is no other name given under heaven among men whereby we must be saved. "For as in Adam all die" (death is not the door) "even so in Christ" (here is the door through which we must enter into a state of undying happiness and rest) "shall all be made alive," or enter into eternal felicity; for he that is "in Christ, is a new creature: old things are passed away and all things are become new."

But what astonishes our Questist the most, and what he finds the most difficult to reconcile, is, that we believe man's repentance is essential to salvation, and that no person who neither repents nor the atonement can shield a soul from deserved punishment. This to him seems quite marvelous. But it is even so—we
do thus maintain, and thus believe. Nor do we use any "ambiguous arguments" to sustain the position, not yet run "into the quagmire of absurdity." Nor would our correspondent find any difficulty in his way in understanding and believing thus, if he would lay aside his Catechisms, Confessions, Homilies, Formulae, Commentaries, and guides of human invention, and go directly to the Bible. Does he expect that his repentance is going to avert or turn aside the penalties that infinite wisdom sees to be right, and that unerring veracity has positively assured him shall be his portion? Or that the atonement was designed to violate the claims of justice in his salvation from deserved punishment? We expect no such thing; and if "An Honest Quester" does, he will as surely find himself mistaken as the Bible is true. For the Bible positively asserts, "though hand in hand, the wicked shall not go unpunished"—"He that doeth evil shall be destroyed"—"He will render to every man according to his works—every man shall receive according to his own labors—every transgression and disobedience receive a just recompense of reward—the wickedness of the wicked shall be upon him (not upon another)—forgiving iniquity and transgression and sin, and will by no means clear the guilty." In the above Scriptures, we ask, is there any promise? or any thing like this—the wicked shall be punished if they do not repent—or if some other being or person does not suffer in their stead? No; nothing of the kind, nor in any other part of the Scriptures. It is positive and unconditional. Nor is it anywhere said that Christ suffered, and bled, and groaned, and died, to avert the claims of justice, or save man from the punishment due to his crimes. He shall save his people from their sins—not from deserved punishment.

But our correspondent cannot imagine how repentance can be "important to the security of our happiness" unless it protect us from punishment. Well, it is not to be expected that a theological student, situated as he is, and drawing his spiritual instruction from such a source, can see things in a truly scriptural light. For a little more light on this subject, we refer him to Heb. xii: 5—11, Psalms lxxviii: 20—34, Isa. liv: 7, 8, and livi: 15—21. We now ask our correspondent if he cannot imagine punishment to be justly inflicted, and to be productive of repentance and reformation, so that the transgressor being humbled, subdued, reformed, and delivered, or saved, from his sins, and all sinfulness, no longer stands in need of, or deserves to suffer—punishment has been inflicted—has produced its desired effect, and resultant in repentance. Can he not understand? We ask, is there any clashing or inconsistency in this? certainly not: and Scripture supports this view. It is unnecessary to notice, at length, his concluding remarks on the atonement. It is evident, however, he does not understand the meaning of the term. The word occurs but once in the New Testament, (Rom. v: 11,) and signifies precisely what the same original word is uniformly rendered in every other passage—viz: reconciliation. It is received by man, not by God; for God never was irremediable. Jesus came to reconcile man to God. His death was not designed to place the Almighty, nor avert the claims of justice, or the punishment due to sin; but to bear witness to the truth, seal it with his blood, commend the love of God to man, (Rom. v: 8,) reconcile him to his Maker, bring him to repentance—thus saving him from his sins—and bring life and immortality to light by the Gospel.

Should "An honest Quester" wish to inquire for more full illustrations of these subjects, he will find them in a sermon on the Atonement in Nos. 23 and 24, of the second volume, first series of the Evangelical Magazine, and one on Forgiveness, in No. 28, volume 1st, new series, of the Magazine and Advocate, which we will cheerfully furnish him with if he will call at our office.

CONVERTED UNIVERSALISTS.

Our readers may remember a very short call on Br. Hastings of the Recorder, and Dr. Waters, of Augusta, requesting the names of certain converted Universalists, said to have been "brought out" and to have obtained "a hope" (of endless misery?) at the latter place, but lately. Facts have been elicited by a mention of that notice. A friend from Augusta tells us, that a report has been circulated of the conversion of one Universalist in that town—an aged man—about 70 years old—to Calvinism. The report is true, but with a single exception, and a regard for truth and candor, yes, for common honesty calls on us for an admission of the facts truly stated—that is, with the exception before alluded to. There is a convert in that town, as stated—one made but very lately—and his age is exactly between sixty-nine and seventy years, of course he is an aged man—and of course the report may be set down as a truth—and admitted truth—with the exception before referred to. And now having admitted all the facts that do exist, permit us to state the exception also.—This aged gentleman of Augusta, is converted, not from Universalism to Calvinism, as asserted, but from Calvinism to Universalism. This is the only exception we can make to the report. These facts and this exception we are prepared to defend and substantiate whenever called on to do, and the name of the aged convert can and will be given for publication in the Recorder, when either Brs. Hastings or Waters DARE to call for it. Dare they make the call?

As soon as we can ascertain, or Mr. Hastings will furnish us with, the name of the other convert, we will examine his case also, and see whether any exception can be stated.

The case of Mrs. Hinkley, (whose decease was noticed in the obituary department of last week's paper,) who renounced Limitarianism on her death bed, and embraced with joy, and died with peace and glory in, the belief of universal salvation, is another of the conversions to Universalism, which may be set off, with thousands of others, against the false and hollow reports of our adversaries. The case of Mrs. Hinkley, and her happy and triumphant exit, has closed in impenetrable silence the mouths of all the Limitarians in the neighborhood where it occurred. "The sinners in Zion are afraid—fearfulness hath surprised the hypocrites." "Give God the praise"—these verses were not made by men, nor by non-devised revivals—their hope is not despair, their charity, hatred, nor their faith a matter of shame. G.

IMPORTANT INQUIRIES.

We copy the following important and interesting inquiries from the Albany Defender of Religious Liberties and Rights, where they have been published, week after week, without ever receiving an answer. What would be the answer, were any honest answer given, may be judged of by the silence with which they have been met. If these questions can be answered, we are ready to make the answer or answers public, on being furnished with them. G.

Is our "American Board of Foreign Missions" now the owners of slaves?

This inquiry is founded on this fact. When that Board first sent their missionaries to Owyhee, in the Sandwich Islands, at their ordination for the purpose, the clergyman preaching their ordination sermon, took his text, "There remaineth much land to be possessed." And among the earliest information sent back to the Board, was the fact, that the King of the Island had given them a quantity of land on which, according to his wish, and transference of ownership of slaves, villeins, or bondmen, as in some of the base tenures of the feudal system. And the inquiry now is, what have they done with these bondmen, now received with their "much land" in the island, they got and possessed.

Do or do not the managers of the Bible Society own the large flouring mills now building at Seneca Falls? Did they furnish the money to the late Josiah Bishop to build them? And, on the death of that gentleman, did they send from New-York an agent with more money to complete them? Was, or was not this use of the money, by the Managers, one cause of the demand by the Rev. Dr. Romays, and the Auxiliary Society of Orange, for an inquiry into the manner in which the funds of that society were expended?

The ground for this inquiry is this—it is generally known or believed, and we do not know that it has been denied, that some of these societies under the same control, did furnish money to put down lines of stages and canal boats, which had been collected for very different purposes, and it having been asserted by men of standing and character, that the Bible Society has above mentioned, done it to build mills with. To ascertain that fact, is now the object of inquiry.
DEATHS.

In Moretona, Trumbull county, Ohio, on the 23d ult., Elias Sperry, in the 62d year of his age. He died, as he had lived for the last twenty years, firm in the faith that "God is the Saviour of all men." He leaves a wife, five children, an aged father, and a large circle of relatives and friends to mourn his departure. They mourn not alone, without counting the hopes that made his parting spirit triumph over death.

The funeral was attended on the 24th, by the largest concourse of people in this county, and an address delivered to the sympathizing audience by that true and valued friend, Rev. Barnum Dowling, a preacher in the Methodist connexion. Rev. Mr. Dowling justified himself, in his address to the audience, that the deceased, in life, had truly been that of a Christian, and was worthy of the imitation of all. He spurned his last moments were spent in joyful conversations, and the realization of all things, and in eulogizing his friends and acquaintances, as well as himself, with words of comfort to the will of God. Let those believers in earthly misery, who think they will be rich and happy in the world, be assured that they shall not do so in eternity. What but his hopes can admonish the woe of men in the hour of death? A. B. B. New London.

Miss Martha Holmes. Her funeral was attended on Monday, by a very respectable congregation, to whose consolations the Gospel were tendered from 1 Cor. xvi. 11. S. R. S.

A LIBERAL SCHOOL, IN CLINTON, N. Y. Will be opened for the reception of young ladies and gentlemen, about the first of October, next.

Trains of Duties, Proficiency, Writing, Grammar, Geography, and Arithmetic, per quarter, 91. Mathematics, Latin, and Greek languages, do. 35.

N. B. Friends wishing to enquire more closely, are requested to give Information to the Editors of the Magazine and Advocate, Utica; or to S. R. Smith, Clinton, specifying the number of pupils, and the studies which it is expected they will pursue. D. Skinner.

A CARDS.

The ladies of the Universalist Society in Utica, will accept the unsigned thanks of the subscriber, not only for all the kindness and consideration shown by them, but for the testimony of their kindness and liberality. Such favors are always received with gratitude, and particularly when thus timely, and performed so cheerfully, and with a sense of grace, we feel it to be our duty, however, to acknowledge them abundantly, and graciously answer the prayer—Which I believe to be the uppermost in their hearts—for the prosperity of Zion in this place.

DOLPHUS SKINNER.
EVANGELICAL MAGAZINE
AND GOSPEL ADVOCATE.

Vol. II. (New Series.)
Utica, N. Y., Saturday, August 27, 1831.
No. 35.

The Preacher.

Original Sermon...No. XVIII.
By Allen Fuller, of Butler, Wayne Co. N. Y.

And he said unto them, Go ye into all the world and preach the gospel to every creature. He that believeth, and is baptized, shall be saved; and he that believeth not shall be dammed. Mark vii. 16.

The last words of those about to leave the world, have ever been held as worthy of regard. If we consider the occasion upon which our text was spoken, or the person by whom it was uttered, we find it worthy of our particular attention. It is given by the Evangelist as the words of our Lord and Saviour Jesus Christ. When he had finished his mission on earth, and was about to be received up to the right hand of his Father, he delivered to his disciples this charge: "Go ye into all the world and preach the gospel to every creature." And then he added: "He that believeth, and is baptized, shall be saved; and he that believeth not shall be dammed." A right understanding of this passage is important, not only on account of its containing the commission to preach the gospel, and the consequences that would result to those who believed, and those who did not, but because it is considered by the advocates of incommunicable punishment as a secure position—a strong fortress of that awful doctrine. It is, in fact, alleged as the end of all controversy on this important subject, and often advanced as a conclusive answer to the closest evidences of the ultimate holiness and happiness of the human mind. Let us, therefore, carefully examine it, without prejudice, that our minds may be prepared to receive the truth.

The first inquiry naturally suggested by the text is—What is the gospel? For it was the gospel which was to be preached to every creature. And here it is proper to remark that there is but one true gospel spoken of in the Bible. It is called the gospel. The disciples were not commissioned to preach the gospel, but the gospel; and St. Paul, in his epistle to the Galatians, chap. 1st, is explicit on this subject. "But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached, let him be accursed." There is, therefore, only one true gospel of Jesus Christ; and this gospel is good news; for the simple import of the word is good news, or good tidings. The disciples were directed to go into all the world and proclaim the good news to every creature. But the question still returns—what was the good news that was to be proclaimed to the world? Could we put this question to some of those who were commissioned to preach the gospel, with what satisfaction should we hear their answer. Are we not ready to say, that we would joyfully receive the truth at their mouth? But can we not obtain a direct answer to this question in the words of inspiration, and in the language of one who was authorized, by special commission, to preach the gospel to the Gentiles? St. Paul, speaking of the gospel which he preached, says, "I neither received it of man, neither was I taught it, but by the revelation of Jesus Christ." If, therefore, we can receive an explicit answer to that question, in the writings of St. Paul, will it not be satisfactory to our minds? Let us then hear his words. Gal. iii. 8—"And the Scripture foreseeing that God would justify the Heeathen through faith, preached before the gospel unto Abraham, saying, In thee shall all nations be blessed." Hence we perceive that the gospel was the promise made to Abraham, that in him all the nations of the earth should be blessed. This promise is found Gen. xii. 3, and reads thus,—"In thee shall all the families of the earth be blessed." It is repeated chap. xviii: 18—"All the nations of the earth shall be blessed in him." And in chap. xxii. 18, it is confirmed by an oath in these words—"By myself have I sworn, saith the Lord. * * * In thy seed shall all the nations of the earth be blessed." This promise was repeated again to Isaac, in precisely the same words, chap. xxvi. 4, and also to Jacob, chap. xxviii. 14, "In thy seed shall all the families of the earth be blessed." But who was the seed spoken of in these quotations? St. Paul shall again inform us, by the same chapter from which we before quoted. Gal. iii. 16. "Now, to Abraham and his seed were the promises made. He saith not, and to seeds, as of many; but as of one, and to thy seed, which is Christ." We perceive, therefore, that the gospel is the promise of God, confirmed by his oath, that in the seed of Abraham, which is Christ, all the nations and all the families of the earth shall be blessed. And it is worthy of remark, that St. Peter quotes this promise in his memorable sermon in the temple, Acts ii. 25, and expresses it in these words, "In thy seed shall all the kindreds of the earth be blessed;" and the angel, who preached the gospel to the shepherds, at the birth of Jesus Christ, said unto them, Fear not; for, behold, I bring you good tidings of great joy which shall be to all people." We are, therefore, authorized in saying that the gospel is the promise that to all the nations, all the families, all the kindreds; and all the people of the earth shall be blessed in Christ. Did we want any further confirmation of the truth that this blessing shall extend to all mankind, we have it in the assurance that Christ died for "every man." Heb. ii. 9, that he gave himself a ransom for all; 1 Tim. ii. 6; that he is the propitiation for our sins, and not for ours only, but for the sins of the whole world; 1 John ii. 2; and that "as in Adam all die, even so in Christ shall all be made alive." Rom. v. 18. These quotations not only prove that the blessing shall extend to all; but they show the nature of the blessing promised. It is, to be made alive in Christ. St. Peter calls it "turning away every one of you from his iniquities," and the angel who foretold the birth of Christ, said, "Thou shalt call his name Jesus, for he shall save his people from their sins." Matth. i. 21.

But this promise of God was not the full extent of the good tidings which the disciples were commissioned to preach. They were to proclaim that the promised seed had come; Jesus of Nazareth, the true Messiah, the Saviour of the world; that he had given conclusive evidence of his mission by the miracles which he had performed, and that he had sealed the testimony by his death; and by his resurrection from the dead, had "brought life and immortality to light."—the glorious assurance, "that the dead are raised, equal unto the angels, the children of God." We arrive, therefore, at this conclusion, that the gospel which the disciples were commanded to preach to all the world, was, That Jesus is the Christ, the Saviour of the world; and that in him God will bless all mankind by saving them from their sins, and raising them from the dead, incorruptible, and immortal.

It is here suggested by way of objection, that the speaker has wholly disregarded the concluding part of his text, and explained the other inconsistent therewith? We have not forgotten that part of the passage, neither have we, as I trust, received anything as the gospel, that is inconsistent with its truth. But the gospel, and the effect produced by the gospel, are not one and the same thing. The concluding verse of our text speaks of the effect produced by the gospel on those who heard it; but this effect is not the gospel itself. To illustrate this idea, let us notice a simile. The genial warmth of the vernal sun, and the gentle showers of rain, promote vegetation, and clothe the earth in smiling green; but this vegetation is not the sun, nor the rain. It is the effect produced by the sun and rain. So the gospel is one thing, and the effect produced by the gospel is another, but entirely distinct from the gospel itself.
"But is not the gospel a conditional promise, made only to those who believe?" says the objector. But what are we to believe? Is it the truth? Most certainly! Then, if such a truth I believe in, and say, "Surely," is Christ the Saviour of all men? "No," says the objector. "he is not the Saviour of any unbeliever, nor will he ever be the Saviour of such." Then it is the truth, if the objector is right, that Christ is not the Saviour of any unbeliever, and we believe he is. But Christ is not his Saviour, he will believe the truth, consequently be a true believer, while he believes that Christ is not his Saviour. Will this belief, that Christ is not his Saviour, be that which will entitle him to the blessings of the gospel? "Oh no," says the objector, "you don't understand this subject. He must believe that Christ is his full and complete Saviour before he can enjoy the blessings of the gospel." And yet you say Christ is not his Saviour. He must, therefore, believe that which is false and believe the falsehood that Christ is not his Saviour; when Christ is not his Saviour; and his believing this falseness will change it into a truth!

Let us illustrate this thing. A messenger comes to me and states that a relative of mine has lately deceased, leaving a large estate. I inquire if he has willed any of his property to me. He says, no, he has not willed any to me; but, if I will believe that he has willed it to me, then I may have the whole estate. How is this? I suppose; has my relative willed any of the property which he left? The messenger assures me he has not given any of it to me; that the will states explicitly that I shall not have a cent, unless I first believe that it is all willed to me; and, in that case, the will says that my relative has willed it to me. And if my relative has willed it to me, and he has not then, I am to have the whole estate. What admirable consistency! The fact is, a truth is true, whether it is believed or not. If the city of New-York were laid in ashes by a vast conflagration, your disbelieving it would not prevent it from being true; and on the other hand, if I should tell you that it was burnt to the ground, when it was not, and you should believe what I tell you; would your believing that it had been burnt make it to be true? Surely not. So the gospel is an immutable truth: believing it, can make it no more true; neither can disbelieving it, cause it to be false. This idea of the immutability of the truth, is recognized in several places in the Scriptures. "If we believe not, yet he abideth faithful, he cannot deny himself." 2 Tim. ii. 3. "He that believeth not, God hath made him a liar; because he believeth not the record that God gave his Son." And this is the record, God hath given his Son, and the record is in his Son." 1 John v. 10, 11. To make God a liar, is evidently to treat his truth as a lie; but, if God has not given eternal life to any who have not believed that he has, then so far from treasuring his truth as a lie, they believe his truth; for, on this supposed condition, they believe he has not. It must, therefore, be true that he has given eternal life to all; so that every one who does not believe this word, makes God a liar.

Is the objector now ready to say, "if the gospel is not given of salvation to all mankind, how can salvation depend on belief?" The text says, "he that believeth, and is baptized, shall be saved." The answer to this, in our view, is very easy.—Though God has promised to bless all in Christ, yet no one receives this blessing so long as he remains in unbelief. Those only receive salvation in this life, who believe the gospel, and are baptized by the spirit of God. To make this idea plain, I will refer again to the messenger, who is supposed to bring me the intelligence of the death of my friend that had left a great estate. I shall believe the time at which the time of his arrival, I am in the most absolute poverty, actually suffering both for clothing and food; and he assures me that my relative has bequeathed his estate to me; and at the end of one year from his decease, I shall be put in possession of the whole. If I had satisfactory evidence of the truth of this good news, I ask, would it not immediately save me from the evils of poverty, which I was suffering, both by the hope it would inspire, and by the relief it would enable me to obtain on the credit of my bequeathed property? So the person who believes the gospel, which is good news to all, and receives it by that faith which works by love, and purifies the heart, is saved by the hope which he enjoys of life and immortality beyond the grave, and also by the assurance of being free from sin, and the influence of all tormenting fears. He receives "that holy spirit of promise, which is the earnest of our inheritance, until the redemption of the purchased possession." Eph. i. 14, 15. But when the purchased possession is all redeemed, and man is ushered into the glory of immortal existence, he will no longer be saved by hope. Belief will then be exchanged for knowledge, and hope swallowed up in fruition.

Now, let us suppose, once more, that being in the condition already noticed, the messenger has come with these good tidings, but for some cause or other, I should not believe his message; and should conclude that he had fabricated this story to insult me, on account of my poverty, and miserable condition. Though the account should be true in every particular, would it have any saving influence on me, so long as I continue to disbelieve it? Most certainly not. It would neither feed nor clothe me; but would be the means of making me the more miserable, as it would make me more sensible of my abject condition.—Still when the time arrived for putting me into possession of the estate, I am in the same miserable condition, as if I might have been before, I could no longer doubt. The message would then be proved true by the actual enjoyment of the property. In like manner, he who rejects the message of Christ, receives none of the benefit of the possession of that inheritance, which is the gift of God, his sin and unbelief being both removed, their condemnation and misery must of necessity cease, and give place to beastly joy.

It is now proper to notice, more particularly, the concluding verse of the text, though the subject has been already introduced in such manner as to preclude the necessity of saying much more concerning it. After our Lord had commissioned his disciples to go into all the world, and preach the gospel to every creature, he informed them which would believe on their preaching, and those who believed, said unto him that he believed not. "He that believeth, and is baptized, shall be saved; but he that believeth not shall be damned." What was the nature of the salvation here mentioned? Does any one say, "it signifies deliverance from endless punishment?" I am well aware that this idea is received by many who consider themselves Christians, and is very generally taught by those who claim the title of messengers of the gospel of Christ. But I ask, whence is it derived? I have not found that the Bible, which we, with other Protestants, hold to be the rule of our faith, says anything of endless punishment. It speaks of "endless life," but it says nothing of endless death; and even the expression everlasting or eternal death, is not there found; while everlasting or eternal life is often spoken of in the Inspired Volume.

But does this salvation signify deliverance from deserved punishment of any kind? We do not so understand it. We read, Col. iii. 25, "He that doth wrong shall receive for the wrong which he hath done; and there is no respect of persons." And there is perhaps no truth more plainly revealed in the word of God, than this, that "every man shall be rewarded according to his works." Think not then to escape deserved punishment; for God "will by no means clear the guilty," but "will render to every man according to his deeds." We understand the salvation mentioned in our text, as might be perceived by what we have already said concerning it, to signify deliverance from sin, error, and all tormenting fears; together with a freedom from the condemnation and punishment of the sins which would have been committed, if the gospel had not been believed. It is that state of conscious acceptance in which the person, being actuated by love to God, obies him out of gratitude and feels that "God now accepteth his works." In a word, it is reconciliation to God through faith in his Son, which is furthered by hope to a life of immortal glory.
The expression—"is baptized"—as used in our text, I understand to express the
reception of the spirit of love, which is the characteristic of the regenerate, the
fulfilling of the law, would no more be benefited by their belief, than they would be
by believing in Socrates. Salvation is received in this life only by that faith which
reconciles us to God, and works by love, and purifies the heart, and thus gives us a
preparation of heavenly joy.

One clause only of our text remains to be considered. "But he that believeth not
shall be damned." What are we to understand by the expression, "be damned"? Is it to be understood that it can mean nothing less than to be consigned to endless torments? I know that it is contended by many, that such is its import in this passage; and perhaps a majority of people, when they hear or read this word, so understand it. But will such persons shew by this definition, and all the conclusions that will follow? Will any one admit the shocking idea that every individual that does not believe the gospel of Christ, shall be consigned to ceaseless torments? Turn your eyes to the millions on millions of the Heathen, who have gone down into the grave without a possibility of believing the gospel; having never seen its glorious light. And are these all to be consigned to never-ending misery? But this is only part of the picture of woe. Every idiot, who has never been blessed with sufficient reason to enable him to reason on the subject, on of whom we receive the same doom. Add to these all such as have heard the gospel, but have not believed its joyful truths; and this vast multitude is not the whole. About one-half of the human race die in infamy, and, therefore, wherever situated, they could not believe the gospel of Christ. And are they, with the millions of others, all to be sent to endless torments? Oh, appalling con-
clusion! Language wants words to express the horrid idea.

Is it replied, that "no one believes that all these are to be made endlessly miserable"? I have not said that any one does not believe an idea so shocking. But I do say that it is the unavoidable conclusion of the position that "every individual that does not believe the gospel of Christ shall be consigned to endless torments." Are we not disposed to maintain that to be damned does not characterize of the regenerate individuals? Hear the language of Paul concerning eating meat. Rom. xiv: 23-

"And he that doubteth is damned if he eat, because he eateth not of faith: for whatso-
erver is not of faith is sin." Will any one admit that the word doubteth here signifies that he doubteth is sentenced to endless torments if he eat? If not, why must that

primarily to the belief or unbelief of the disciples themselves, and such others as were endowed with miraculous power; for the new wine will flow into the vessels of the old. "And these signs shall follow them that believe. In my name shall they cast out devils; they shall speak with new tongues. They shall take up serpents; and if they drink any deadly thing it shall not hurt them; they shall lay hands on the sick, and they shall recover." But as the truths of the gospel are the same, and man appears similar in all ages of the world, we conclude that like causes will produce like effects; that the influence of the gospel now, in proportion to the evidences we have of its truth, will be the same which it was when preached by the diseases of our Lord; and for these reasons we believe it proper to understand the text as having a general application to all who hear the gospel's joyful sound.

Permit me now, my hearers, to address the question directly to your consciences, to your feelings, and to your souls. "Believe in Jesus Christ? Have you received him as the promised seed, "the Saviour of the world," the "mediator between God and man, who gave himself a ransom for all, to be testify-
d in due time"? If you have received the gospel by that true and living faith which works by love and purifies the heart—happy are ye. You can then look to God, as your Father in heaven, with a conscious satisfaction that he now accepteth your works. Being reconciled to his will, you can securely trust in his goodness, and look forward with an eye of faith, and the full assurance of hope, to that life and immortalit that shall be enjoyed when God is all in all.

Is there an individual within the sound of my voice who has not yet believed the good news of the most great salvation through the grace of God? Is there not one—perhaps one—all who believe the promise of blessing in Christ to all the nations, families, and kin-
dreds of the earth? Have you been listening to the words of the messenger, and do you not believe the message? Remember that he who has promised is faithful to perform; that he has confirmed his fidelity by his oath: and that it is impossible for God to lie. Receive then, the truth, and be ye reconciled to God. See the evidences of the love of God in giving his Son to bring to light the glorious truth, that he had prepared for us an inheritance of life and immortality in the world beyond the grave.

See the love of Christ in suffering a cruel death to commend the love of God to us, to seal his mission with his blood, and give us, who were his enemies, proof that we shall arise from the dead to incorruptible glory. If you would enjoy happiness hereafter, look forward with the rapturous hope of immortal life, or meet death in peace, believe the gospel of our Lord and Saviour, Jesus Christ.

Brethren and friends, if we have any faith in the gospel, let us make it manifest by our lives. I hear that one says, 'I have found myself so weak that I cannot allow myself in sin, is not saved. He is not baptized by the spirit of God. Whosoever he may believe, or profess to
believe, he is damned in the sense in which we understand that word to be used in the text. He condemneth himself in the things wherein he believeth: No person can consistently profess to believe in the universal, impartial love of God, who does not act, in some measure, in conformity to that love,—by loving God, and all mankind. And he who is actuated by this love, which characterizes the gospel, will be careful to abstain from the cause of it, in which he is engaged, by obeying the commands of his divine Master. Let us, therefore, press forward in the path of our duty, with the blessing of Almighty God, in the glorious hope of immortality. Amen.

FRIENDLY CORRESPONDENCE.

The letter from a young female to her boarding-school companion, shows so much of that spirit which is generated in youthful minds by the present revivals of dissolution—while the answer to it, by the sister of the female addressed, so beautifully contrasts that fearful spirit, with the perfect love, which casteth out all fear, that we gladly lay the whole correspondence before our readers. We believe, that notwithstanding the friendly and personal partiality, we feel for "M. A. S." and her family, our readers will be as much pleased with her answer as we are.—It is a strange kind of religion which supposes guilt—and ascribes sin so great in an innocent young female, as Emily is herein warned to repent of—and as A. O. W. seems to charge herself with. Can it be possible that those young converts can believe in the total depravity of such beings, contrary to the experience of their own hearts; when, in the ungregarious state, those hearts have revolted from such an angry temper in the meek and lowly Jesus, or at such an impenetrable, unforgiving disposition in the benevolent character of the Father of all spirits? Does it not seem more reasonable to believe, that, after the experienced change of heart—when these converts can thus remorselessly judge all whom they address, to be sinners, deserving, or in danger of an endless hell—and can unblushingly ascribe such revengeful, unforgiving passions to God and his Son—that they are nearer total depravity than before the boasted change—and that, of course, the change has been for the worse! With these questions and hearty remarks we recommend the correspondence to the perusal, particularly, of our young female readers.

G. N—., May 7, 1831.

DEAR EMILY—Pointing not so much upon our present occupations, as the love I bear to your immortal soul, I now address you—but I assure you, dear girl, I little thought when you parted, so much time would have elapsed before I should have had the sweet opportunity of conversing with you, in the only way that is now left us. My worldly attachment to you I could hardly account for; and I verily believed that at that time, the most sincere on earth, but the Lord has since been pleased to come into my heart (as I humbly trust) and give me a view of the world, and all its frailties, as well as of eternity and its awful realities, and my object at this time, in addressing you, is, to convince the self same soul upon the subject nearest my heart—the salvation of your immortal soul. I hope, that ere this, you have been led to humble pence and godly sorrow, for your transgression against the Almighty Father, and his heavenly enjoyments in this world, and in the world to come. Should this be the case, I know you will readily receive what with the assistance of God, I shall have the privilege of saying to you, which I dare hope I maintain in your affections, and the arm of Jesus, which has never failed to support me since I would trust in him. I regret much to hear of your bodily infirmities, and would recommend Jesus for your support. I know, from my own experience, that without a firm reliance on the Lord Jesus Christ we are silly able to support ourselves under the various calamities of this world; but if we have that hope and faith in Jesus, which every Christian feels, leaning on his arm, we are enabled to bar ourselves against the most deadly shafts of Satan and his angels. And O, my dear girl, let me entreat you to remember, that he who is able to support us in sickness and in death, and who, when we die, if we are faithful followers of him, and bear his cross on earth, will carry us to heaven, and that, instead of allowing our tears to be wiped from all eyes and sorrow from all hearts. I acknowledge now, with shame, that I have oft discredited the realities of religion, but I would warn you, with the kind admonitions of a friend, to beware of the paths I have trod, for they were the paths to eternal destruction; and it has, many times, been a wonder to me that I was not cut off in my sinfulness, and that, instead of being now permitted to be warning others to "flee from the wrath to come," I am not lifting up my own eyes in hell! Yes; in that awful gulf from which none ever return, for God has seen that the smoke of their torment shall ascend up for ever and ever, and he has also said that without a change of heart, we have no hope of escape. The blessed Jesus is now extending his arm to receive you and pleading his blood which was spilt on Calvary for your sins, at the throne of his Father, and O, can you resist all these kind offers of mercy? will you fight against your own life? Beware, that you don't trust in the power of the devil to the extent of your own destruction, and turn from your evil ways and live. It is in vain to attempt to write my feelings and fears for you, they can only be felt, not described.

I wrote to— In all my arrival, she doubtless has told you of the revival in C—and that Mrs. W.—'s school was not passed by. I should think that quite half of the school were hopefully converted, and all of the family, including D. and K. (a lady who came after you left,) and J., who seemed to remain hard through the various and powerful excitaments of the rest of the family.

Miss H. did not seem affected while she remained at C., but a lotter which I received from her, a day or two since, brought a pleasing account of her full surrender into the hands of the Lord. Our attachment for each other seemed mutual, and very strong; my feelings when I left C.—, it would be impossible to describe, and I was not inseparable, at the time, of M.—'s being a visitor in them; yet I was not fully aware of the effect they would have. She observed in her letter that she thought that that might be the last time we should ever meet on earth, and should we be separated in the world to come? This thought was so impressive to her mind, and enabled her to form a resolution that she would see her Saviour. She now says she hopes, with the assistance of God, she shall be in the state of the most holy conclusion, and feels that she can now trust her all in him. O, could I hear such news from you and E—! May we not hope to meet in heaven, if it is the will of God to meet no more on earth? This thought, and that alone, can support us and make us resigned to be separated from near and dear friends. There is quite an excitement in N.—, at this time, there has been a revival of dissolution, and it appears as if our heavenly Father has been pleased to snatch one of my sisters from the awful precipice, over which she was reeling.

I am this summer engaged in a school at ——. If I can, I will try to write you every improper, in this hope you will excuse it, and attribute it to my love for your never dying soul; for I assure you, dear girl, I feel nothing but tenderness for you.

But I must now bid you adieu, trusting in Christ to be with and bless this feeble effort. Please throw a volley of charity over my imperfections, and do write very soon, believing now your sincere friend. A. O. W.

REPLY TO THE FOREGOING.

To Miss W.—, Although a stranger to you, yet I take the liberty of answering the epistle that you some time since addressed to my sister. Soon after Emily received it, she commenced writing an answer; but was so poor as to prevent her from concluding it. I think no further apology is necessary for my writing, as Emily cannot have that pleasure, at present herself. Emily was much obliged to me, for the interest you expressed for her temporal and spiritual welfare;—the feeling is cordially reciprocated by her, and indeed by all of us, as true believers ought to feel anxious that their brethren and sisters seek, and find the "truth that maketh free."

Some upon truth where'er their hand,
Among your friends—among your foes,
On Christian or on heathen ground.
The flower's divine where'er it grows.

If the liberal sentiments and moral independence those beautiful fines contain, were possessed and practised by all, true religion, and consequently happiness would be much more prevalent, and moral depravity, the parent of sin and misery, would disappear before the replentious beams of the Sun of Righteousness.

The Scriptures direct us "to reason together,"—also "to prove all things, and hold fast that which is good."

In which is stated, we ought to be willing to obey the voice of God, and Divine Inspiration, than they are to receive for truth whatever fanatics please to palm on them for the pueril of great price, they would do so without a thought to be a counterfeiter for the divine Original.

O, may we seek Truth's radiant form,
Through the mists of error, and the storm;—
Let us not fear, though flowers blight,
And the malicious taints with angry scorn.

But falsehood shrinks away to darkest night.

If "we prove all things," as the sacred page instructs us, we shall fear ministers of different professions; and read the writings of opposing
denominations. Then there is a fair prospect of obtaining the truth; and not until we exercise our reason and our right to employ our reason in the investigation, (not discard it, as some false teachers tell us to do,) shall we have any chance of knowing the whole truth. Let us obey the holy Scripture, instead of the commandment of man.

The sacred page informs us that “God is love.” “That we love God, because he first loved us.” Also, that God is without the least variable affection, or shadow of turning. “How then can our heavenly Father ever cease to love us, through time and eternity? It is but cruel mockery to say that God loves his children, and that, notwithstanding, he has prepared a place of exhorting and an enemy torment—which hopeless doom, the Parent of all mercies will sentence the most of the beings whom he has created! what a horrid idea! that such a God, dishonoring, soul-destroying, and despising his creature, should ever have entered the bewildered imagination of a deluded man—man “formed in the image of his Maker”—seems too absurd, and monstrous to be true. Yet, if I can know it, it is a lamentable fact! and did we not also see the force of early impressions, instilled into the mind with all the power of traditionary prejudices! Unbelievers must have wandered far from the light of reason or error, if they could have entertained such false and gloomy thoughts could have entered their minds concerning that Being, whose tender mercies are over all his works.

Believers in endless misery array the God, whose nature is love, in the terrors of imaginary vengeance, or shadow of turning. How included hoarse, that when their earthly career is concluded, the door of mercy is forever closed—that God will then sentence the greater part of mankind to an endless hell! It cannot be for their going because no hope of happiness can ever reach them there. The design a wise and good person has in punishing an object, is for the purpose of reclaiming it; when man has sinned, the punishment should not be a tyrant—as tormenting his vicin, from a feeling of revenge and vindictive cruelty. Yet erring and misguided man charges the God, who is love, with such merciless barbarity! Our blest Saviour, when informing about his precious blood, “that he might bring life, and immortality to light,” is applicable to the sinner, but deluded varieties of error, “Father, forgive them, they know not what they do.” May God’s grace enable them “that they may know him, whom to know is life eternal.” May they no longer feed on huske, when “there is bread enough, and to spare.” Oh! that the time might come, when the wretched may be enabled to know of him, “who is ignorant of the righteousness of God,” “going to establish their own righteousness.”

“God will have all men to be saved; and came into the knowledge of the truth.” How then can any one be eternally miserable for “God worketh all things after the counsel of his will.” “We are not God’s will stronger than man’s will.” Our heavenly Parent “has put all things into the hands of the Son.”—And our Saviour declares that “all the Father hath given me, I shall lose nothing: but shall raise it at the last day.” Let us believe Scripture testimony, instead of false dogmas. The divine page informs us, that every one shall receive a reward for what he doeth; whether it be good or bad.

“The soul that sinneth it shall die.” “There is not a just man that liveth and sinneth not”—“If any man say he have no sin, he is a liar, and the truth is not in him.” Then it can not be endless death or misery that man must endure for his sins. The most zealous advocate of that unmerciful doctrine, can not admit it, without proving more than he would wish to prove, for as all are more or less sinful, we would prove the never-ending of all! Let us ensue what that same page means— I think it must mean spiritual death, for the Bible speaks of “being dead in sin.” It also says, “there is no peace for the wicked; he is like the troubled sea, whose waters cast up mire and dirt.”

As long as Limitarians disbelieve the truth, that “God is the Saviour of all men especially of those who believe”—that Jesus “gave himself for a while time”—they will remain in a state of mental darkness, and consequently under condemnation. Whether believers or not, when we sin, the natural consequence is sorrow and bitterness of spirit—consequences which will continue as long as we are “enemies to God by wicked works.” That we are to remain forever in a state of sin and misery, we cannot believe, without disbelieving the promises of God which are, “that in Abraham and his seed, which is Christ, shall all the nations of the earth be blessed.”

I hope you will return an answer soon—and continue in your communications, as frankly as you addressed them to my sister, and as sincerely as I express mine to you. Truth is what we ought to seek: the sooner we know the whole truth, the better it will be for us: if we are in error, that we may correct it for our present happiness that we make the discovery. Therefore I hope you will receive this as coming from a friend; who hopes to please, and prevent any harm I believe is threatened by the heavenly climate, which is the gift of God, and not the reward of human works or of faith, and where you seem to fear some will be excluded. May you soon experience that perfect love which casteth out fear—and learn that he that feareth is not made perfect in love—is the prayer of Miss A. O. W.

M. A. S.

Sullivam, August, 1831.

Editorial Correspondence.

A VISIT TO THE EAST.

Letter from Br. A. C. Thomas, to the Junior Editor, dated.


Dear Mr. AARON,—Being confident that thou art always pleased to hear of the prosperity of thy church, I am commissioned to publish a brief account of my recent visit to Massachusetts, &c. which is submitted to thy discretionary disposal.

Passing through New-York, Long Island Sound, Providence, I landed in Boston the evening of the 18th of Oct. That eminent father in Israel, Hosea Ballou, to whose house I immediately directed my steps, was absent on a visit, and in the course of an interesting conversation, family, however, I was cordially received and welcomed. The same evening I had the pleasure of forming an acquaintance with Br. S. Streeter, and W. Ballou, whose names are well known to the church. We met on the first day of the week, by request I delivered my message to the people; forenoon, in Father Ballou’s Meeting house, and afternoon in Br. Streeter’s. The houses were sparsely attended, but the congregations were large and attentive. My feelings on these occasions may better be conceived than described. Young in the ministry, and inexperienced, I felt that I was standing before an audience regarded as having the deep thought and vigorous language of the strong men of Zion. "I was with them in weakness, and in fear, and in much trembling." Though his voice has been silenced in death, though his body has moulder away, yet has he left behind him a name and life, honored, so long as gratitude to benefactors, and reverence for the faithfulness of the just, maintain their residence in the affections of the human heart.

The doctrine of the everlasting Gospel prevails to an extent in the East truly gratifying to the feelings of every Christian philanthropist. In the city of Boston there are three large Universalist churches, and a fourth is about being erected. The societies are large and flourishing. In Roxbury, Charlestown, and Cambridgeport, each within a mile of the city, the societies are also large and in business. There is scarcely a village in that region, in which there is not a Universalist society, composed of men and women of the highest respectability and influence. In the Massachusetts Legislature there are, besides laymen, six Universalist clergymen. One of the Chaplains, Br. Streeter, is a Universalist. Br. Paul Dean, of the Central Universalist society in Boston, was elected to preach the next annual election sermon. I have thought, that if Universalism be so very licentious a doctrine, as it is generally represented to be, the believers and advocates of it would not think of being associated with the States’ prison, and not to the Legislature.

On Wednesday, July 20, I became acquainted with HOSCA BALLOU. Br. Aaron, O what emotions of gratitude and love crowded thickly on my heart in meeting with the accredited servant of the Lord Jesus, and receiving the affectionate grasp of his hand! I remembered my former alienation from the truth—the darkened state in the afternoon I stood where Murray, for so many years may pass before the blast from the desert shall come, and he be gathered to his fathers! May the Lord add many years to his long, labo
of perception, energy of thought, or power and brevity of expression. There is not a nook or corner in the dark maze of Portfolion, that has not been intensively explored. He has followed the "Faerie" through all their winding paths. He is acquainted with every hole they have ever made to get out of the way of an argument. He has levelled the forests and cleared out the underbrush of mystical theology, and faithfully exposed the "mystery of iniquity" in which they would hide themselves, whose creeds theoretically robust as a portion of the heaven, beclouds, heaven's happiness, and God of his glory. What are our labors, compared with what his have been? The rubbish of Heathen fables and traditional error, lies, in a great measure, been removed from the temple of the Christian religion—and the "good old way" has been made plain to the inner courts, where the soul may hold sweet communion with God. Should I become intimately acquainted with Br. Thomas Whittomore, (who, as Editor of the Trumpet, is a "stone of stumbling and a rock of offense" to Portalists and their creeds), Horace Coble, L. S. Cobb, G. Farnsworth, C. Gardner—but the time would fail me to name the host of worthy brethren, "good men and true," with whom it was my pleasure, and thence an intimate acquaintance. I may be permitted in this place, to mention G. W. Bazin, printer of the Trumpet, as an individual, for whose kind attention in accompanying me in visits to the neighboring towns I am most grateful. During my stay of two weeks in Boston and its vicinity, I preached twice in Father Ballon's Meetinghouse, once in Br. Streeter's, once in Charleston, and thrice at West Cambridge. I left the friends in that region, with much regret. The brethren uniformly received and treated me with all that brotherly kindness and ardent affection, which our blessed doctrine so naturally calculated to inspire. May the spirit of the Master be with them always—and may they be blessed with contentment, health, strength, and a continuance of their ardent in the great cause of truth. Proceeding by land to Hartford, 100 miles from Boston, I became acquainted with our venerable father in the ministry, M. Raynor, and with whom and his kind family I remained from Thursday evening to Thursday morning. Br. Rayner's likeness has been lithographed, but I cannot say I should have known him by it. He has a high forehead, very large bushy eyebrows—and in his "Book of Deeds of Men." The Inquirer flourishes under his care. He has engaged to settle with the society in Portland, Me. The gain to that society will be great, though, in my apprehension, not sufficiently to balance the loss to our cause in Connecticut. I know not how his place in that State can be supplied. May the Lord be with him, and with his family, and bless them wherever they go. On my way to New-Haven, I had about an hour in which to make my self known to Br. Boydon, shake hands with him, bid him God speed, and say farewell. I arrived in New-Haven on the evening of August 4th, having been absent little more than three weeks—though a more interesting and agreeable time, I believe I never experienced. I have abundant reason to be unfounded in my previous view of the "remote Father," whose kind providence preserved my health and strength, and returned me in safety to the people of my charge. During my absence, my congregation had their house put in complete repair—and on opening it for public worship on first day last, we enjoyed a refreshing time from the presence of the Lord. Our cause in this city, and in the eastern section of the State, is in a prosperous condition. May it continue to run and be glorified. May the majestic river of the pure water of life roll on—until the whole earth is filled with the knowledge of the Lord.

Thine affectionately,

A. C. THOMAS.

MAGAZINE AND ADVOCATE.

DOLPHUS SKINNER, Editor and Proprietor.
AARON B. GROSH, Associate Editor.

Utica, Saturday, August 27, 1832.

BR. THOMAS' LETTER.

We owe, perhaps, an apology for giving this letter to the public, in the exact words in which it was written. But to us, the principal beauty in Br. T.'s letters, is their familiar and affectionate language—language grateful to the feelings of both, as fraternal rather than friendly affection subsists between us. We may have mistaken the taste of our readers, in giving the letter in its original shape—but they will not easily mistake our own.

G.

We have been informed, since we noticed the recent "attempt at Union," in the Sunday school managers of this village, that some of the circumstances in the case, differed somewhat from our statement of them; though we can not ascertain exactly wherein. Our information was derived from a gentleman belonging to the Dutch Reformed Church, which was represented in said meeting, and we supposed it correct. Should any material mistake be pointed out in the article alluded to, we shall be happy to correct it; for the Lord knows we have no disposition to misrepresent any facts in the case, especially such as would be to the discredit of the denominations alluded to.

LITERARY INSTITUTION.

It is known to our readers that the Universalist Convention of this State recommended, at its last session, the establishment of a Literary Institution, for the instruction of youth in the sciences, where they could be free from the officious control, intermeddling dictation, and overwhelming procrastination, employed by certain sectarian in nearly, or quite all institutions of the kind in the country—that the Central and other Associations in the State approved said recommendations, and that measures were adopted for carrying the same into effect, the location designated, Trustees and an Executive Committee appointed, subscriptions issued, &c.

Something has been already effected, by subscription, towards raising funds for the speedy establishment of the Institution. Still, however, the subject does not appear to be generally understood; or if it is, our brethren do not, in general, with that faith and promptitude that is desirable and necessary. There are, no doubt, individuals, feeling interested in the subject, with zeal at their command, amply sufficient to accomplish the object immediately. Many individuals, who intend giving something, do not, however, inform the Trustees or Committee of their intention, or of the amount they will give; and some, even when called on, still delay the definite answer—saying, "I do not fully understand the subject—I do not know whether it will be safe to give, or whether what is given will be faithfully and properly appropriated," &c.

Now we are glad to see Universalists on their guard, desirous of understanding the business, and careful that their money shall not be squandered, but faithfully and properly applied. But there is, however, a possibility of our being too fastidious, and also of our being too cautious—or so dubious in our minds about the result, and so speculateing and tardy, as in fact not to act at all, while the fact states us in the face, that our enemies are neither asleep nor tardy, but constantly on the alert and in active movement.

We know that we have sons and daughters to educate, and that we owe an obligation to the rising generation. We know too, that those sons and daughters and youth, should they ever get an education, will get it at an Orthodox Seminary, and be indoctrinated in what we deem pernicious error, unless we do something to prevent it, and that too by speedily establishing a different Institution.

The objects of this Institution, are as clearly expressed in the resolutions and minutes of the Central Association, (published in the 24th No. of this paper,) as language can express them; and we all approve the objects of such an Institution, and daily feel the need of it.

The names of the Trustees and Executive Committee (being gentleman so generally known and universally esteemed for their moral worth) are a sufficient pledge and guaranty to our friends and community, that the funds, whatever are raised, will be appropriated both judiciously and faithfully.

Why then do we consume and waste time by delay? What we can give, we can give now as well as ever—at least we can give the promise or pledge of it, so that our Trustees and Committee can know what to do, and be able to report progress. Whatever business is transacted or progress made in the undertaking, will be published, so that our friends who give, can know what is doing, and how soon their children can attend school at the Institution.

We hope those who hold subscription papers, will be active in circulating them in their respective neighborhoods and procuring all the names and subscriptions possible, and that those who are called upon will not be backward in subscribing something immediately. Donations, however small, will be thankfully received.—Those who live remote from any one holding a subscription paper, or who may not be personally waited on for the purpose, can certify the
amount they will give, by writing, either to Mr. Joseph Stebbins, (Treasurer,) of Clinton, to Br. S. R. Smith, same place, or to either of the Editors of this paper—or should any feel disposed to forward funds for that purpose, it will be acknowledged in this paper. Where small sums are subscribed, it will probably be most convenient to pay them all at one time. Where ten, twenty, fifty, or one hundred dollars, or more, are subscribed, the convenience of the subscribers will be consulted in the times of payment. It will not probably be called for in quarterly payments, as stated in the subscription papers—a part may be called for late in the ensuing fall, or in the winter, (for the purpose of procuring building materials,) and the residue next spring or summer.

We hope neither the subject nor our brethren will be allowed to sleep in apathy, while the work is unaccomplished. Let there be no tarrying by the way—"Look not behind thee; neither stay thou in all the plain—but thou shalt be consumed" by the enemy. Or, as Judah said to Israel, relative to going after corn to save them from famine, "For except we had lingered sorely, we had returned this second time." Except Universalists had "lingered," they might have had, not merely one, but two, or even many Institutions for literary purposes, and been situated as to exert their share of influence on the public mind.

REFLECTIONS.

Few people, who have never been employed in performing the weekly task of an Editor, can correctly appreciate and properly judge of the labors, and duties, and perplexities, of one in that station. And few, probably, even of those that here performed the duties of a common newsmonger Editor, are aware of the complicated and difficult task of conducting a religious journal, (especially in these evil times on which we are fallen,) which darest to question the correctness of modern Orthodoxy, oppose the popular prejudices of the day, and expose the evil devices and wicked machinations of a powerful, combined, and well organized clerical party: and show that they are, many of them at least, aiming a deadly blow at the peace of society and the liberties of the nation.

We have no doubt that many of the remarks that appear in this paper, both from our own pens and those of our correspondents, may have the appearance to some readers, of too much severity—harshness of censure—want of charity—meanness of rebuke—narrating with too much particularity and plainness, the vices and wickedness of our opponents—and holding them up to public shame and reproach, especially in reference to modern revivals and revivists, and the general: scrambling for wealth, power, and domination by the leaders of the Orthodox party.

To us, also, these things have the same appearance, at times—we get heartily sick of this perpetual warfare and battling, lay down our pen in disgust, thinking we will never more raise it, either in offensive or defensive warfare, nor open our columns to correspondents who will do it. We often cry out in the language of the poet,

"O for a lodge in some vast wilderness,
Some boundless continuity of shade,
Where resuce of general passion and deceit,
Of unsuccessful or successful war.

Might never reach me more: my ear is pain'd,
My soul is sick with every day's report
Of wrong and outrage with which earth is fill'd."

But this resolution is scarcely taken, or perhaps, is yet in embryo, when we take up an Orthodox print—find it filled with wonderful stories of remarkable conversions—a great and marvellous work of the Lord is going on in the town of A—or the village of B—multitudes have "got religion," become "born again," &c., many Universalists have renounced their soul-destroying error, and embraced the hope of the gospel. We visit the places mentioned, or see respectable individuals directly from them, and ascertain that all is other fabrication or imposition—that a fanatic spirit has, indeed, prevailed, to some extent—that a few weak minded men, but more women and children, have been its dupe, by being frightened out of their wits—that so far from society's being made better by it, there is actually not as much charity and peace, benevolence and kindness, as there was before—several have become howling maniacs, two or three confirmed in insanity, have committed suicide—and so far from any Universalists having renounced their faith, all stand firm, and in some places happen to be the only ones that retain their reason and sobriety. Next, we behold some of the best arms put in requisition to ensure and frighten or drive into the meshes of their sectarian net, some unprotected and amiable female, and if they fail in these wicked wiles they resort to calumnies and slander, in order to blast the fair character of innocence, and the good name of all who will not join their party. Then again we see published and republished the basest of slanders against Universalists, and such lies as we should think the very father of lies, if he had any shame, would blush to own himself the author of; these they industriously circulate among the dupe of their imposition, with a zeal that would well become a better cause. And when the slander and falsehoods are forced out and exposed, they uniformly refuse to correct the lying report they have been circulating. Next comes a report in their papers, backed by pathetic and whining harangues from their pulpits, concerning the deplorable wickedness and perishing ignorance of the inhabitants of the great Valley of the Mississippi—powerful appeals are made to the passions and sympathies of community to gull the ignorant out of their cash, under the pretense of establishing Sunday Schools, gratuitously distributing the Bible, and furnishing the means of salvation to that vast region—and thousands, and tens, and hundreds of thousands of dollars are collected, and either lavished on their pious begging agents, or hoarded up in their splendid Bible and Tract establishments, in New-York, or employed as their capital to enable them to carry on their profitable business of printing and selling, to better advantage, or else vested in Bank stock with a fair prospect of its yielding handsome profits;—instead of being employed in the actual charity for which it was given. [For be it remembered, according to their own statements, nearly Forty Thousand Dollars have been expended by them, the last year, or lavished on their agents, in merely exploring the field of their future operations and preparing the way to begin.]

While, then, we witness these powerful combinations and dangerous monopolies, these arts and machinations, impostures and slanders, such gullibility and credulity, and such religion thus disfigured by those who pretend to be its best friends; can we any longer hesitate what course to take?—or doubt the propriety, and our imperative duty, of warning the public of these things, and exposing them to the righteous indignation of an abused and insulted people? No; our duty is at once removed, our course defined, and we resolve once more to gird on our armor and "fight the good fight of faith" even "against principalities and powers, against the rulers of the darkness of this world, against spiritual wickedness in high places." The voice of inspiration says, "cry aloud, spare not; lift up thy voice like a trumpet, and show my people their transgression, and the house of Jacob their sins." As a watchman on the walls of Zion, we are bound to sound the alarm when danger approaches, and to warn community of the impositions to which they are liable. Give us "an open field and fair play," generous opponents, and honorable treatment, opponents that will reason, and who can feel and acknowledge the force of argument, and who will learn to resort to calumny and abuse, fraud and deception, and we promise to treat them with respect and mildness, and give no occasion to any one to say we are severe, and too much inclined to warfare. But as we are "set for the defence of the gospel," as a faithful soldier of Christ, we must do our duty according to the circumstances in which we are placed—"reprove, rebuke, exhort, with all long suffering and doctrine." We would gladly avoid every thing both of a controversial and censorious nature, if we could consistently with duty. But we cannot; so we must be content. Jesus shrank not from his duty, in calling the Scribes and Pharisees of his day by their proper names—hypocrites—and pointedly rebuking them for their impositions and wickedness. The apostles contended earnestly for the faith. And we ought to remember that the disciple is not above his Master, nor the servant above his Lord.
POETRY.

A MOTHER'S GRAVE.

What place is there so suitable for reflection as the grave? What place so calculated to inspire us with feelings of eternity? There it is that we behold "the place allotted for all living"—there it is that we are strikingly reminded that we die. There, the great and solemn subject is inscribed on an equal footing; all distinctions are laid aside. The prince no longer "lords it" over the peasant, and the peasant no longer grinds beneath the plighted balance of principal. In the grave, all is observed, whether we be high or low—there the song of the victor is hushed. There the high and the low lie side by side, and no longer does man exalt his fellow-man, and give him that glory which belongs only to his Maker. From the grave we may draw a moral, which, if improved, will teach us how to live and how to die. We cast a glance around us, and behold the steadily exulted monument which tells of the remains of wealth and honor lie beneath, and the redemption comes thrilling back upon our hearts, that death regards not wealth or power—that when this ghastly fate doth to life apparel, the man who made it of its substance, and its consideration of his power, falls before him, weak as a babe. Kings yield their strength unto his potent arm, the soldier and the statesman are to him even as the meanest—yea, all men—all yield to him—all yield to him.

We look again, and behold the mound in which repose youth and beauty. We look again, and the granary bed of smiling infancy meets our eye. Then, indeed, there is that amazement and that contemplation of the inscrutable, which we behold the aged and feeble—a mother's grave.

More let me drop a gushing tear in remembrance of one who has perished in the sternness and purity of her life, whose voice has never been heard to raise a murmur, whose care her offspring grew to manhood, and from whose example a flood of joy proceeds.

There is a sense that over me creeps
And fills my heart with sickening fear.
For now, behold, a mother
In slumberers never ceasing, here!

Lies still, in gentle, quiet sleep,
Soother of my youthful care,
Thou, for whom I now do weep,
An angel now to be adored.

Upon thy grave shall flowers grow,
The loveliest rose shall drop its head,
The breeze of eve sweeps gently through,
Answering to thy breath that's dead.

I'll grieve upon thy grave so near,
For my heart's joy, far removed:
And on thy grave and tears I shed,
The only gift rememberance pays.

Berlin Church, August, 1861.

D. M.

DEATHS.

In Roostock, June 8th, William M., eldest son of Rufus Harvey, aged 4 years. The parents of the deceased are truly led to sorrow, but not without a hope. They believe their child is "sown in corruption," but that it "never can be raised until it is raised in incorruption."—The daughter of this article was called upon to deliver an address for the benefit of the afflicted. The following are selected for the occasion are quoted.

Editors of The Washington, and Editors of The Virginian, are respectfully solicited to give public notice to the above mentioned death.

A. B.

In Tolucion, on the 1st ult., Mr. Aaron W. Ruz, age 36 years; an old and respectable inhabitant of that town. Mr. W. is said to have been a large circle of friends and relatives, and the family now filled with grief at the long and important services. The friends and acquaintances of his fellow citizen, are sorrowed over, and the mourners with regret that he is no more. Mr. W. was a loyal, honest man, and the support of the Constitutional Party. He was taken suddenly, and the shock was too much for him. He left a wife and four children, all of whom are left destitute.

The death of Mr. W. is a great misfortune to the town, and his death is mourned by all who knew him. He was a kind and considerate man, and his loss will be felt by all who knew him.

A number of weeks previous to his departure, he was confined to his room, and had time to reflect that the hour was near. But he bore it with resignation, and in the same spirit as he lived, by the grace of God. He was a great and worthy man, beloved by all who knew him. He was a true American, and his death is a loss to his country.

Thefriends of the deceased are respectfully requested to present their sympathy to the sorrowing family.

D. M.

Letters Containing Remittances,

Received at this office during the week ending Aug. 9th.

J. M., Rochester, (mail postage), 75 cents—W. M., Lagrangeville, (mail postage), 50 cents—D. B., Oswego 91 c.—C. M., Southfield, 23 c.—A. P., Utica, 3 c.

Letters Published Each Saturday.

The Magazine and Advocate,

IS PUBLISHED EVERY SATURDAY,

TERMS.—To Mail and Office Subscribers, $1.00 per annum, in advance, or 24, if not paid within three months after receipt of first number. All others must be prepaid, or, if paid in advance, $1.25.

To Advertising Agents, $1.00 per annum, in advance, or 24, if not paid within three months after receipt of first number. All others must be prepaid, or, if paid in advance, $1.50.

All copies of the magazine, not prepaid, or, if paid in advance, $1.25, must be post-paid, or, if paid in advance, $1.50.

To Village Subscribers, who receive their papers by a carrier, $0.50 per annum payable by the carrier.


Greene and Washington, December 22nd, 1864.

The Magazine and Advocate, Proprietors.

Universal Church, Zita, N. Y.
THE ATHEIST CONFOUNDED.

We have been favored with the reading of "Alciphron, or the Minute Philosopher," a defence of the Christian religion against the Free-thinkers of England, by George Berkeley, D. D. from which we extract the following portion of the fourth dialogue. The arguments of Alciphron resemble so very closely the quibbling scepticism of the present day, that we believe our readers will be astonished at the resemblance, as they will be at the depth of thought and acuteness of arguments used by Euphranor. Berkeley, Bishop of Cloyne, has, in this volume, exhibited a storehouse of all the arguments from which emanated the more voluminous works of late writers in defence of Christianity. The edition from which we copy is the "First American, from the fourth London edition." Printed "for Increase Cooke and Co., New-Haven, 1803," pp. 308. We are thus particular, in the belief that some of our readers will want to purchase the work, if they can find it.

ALCIPHRON.—I held the confused notion of a Deity, or some invisible power, to be of all prejudices, the most unaccountable. When half a dozen ingenious men are gathered together over a glass of wine, by a cheerful fire, in a room well lighted; we banish with ease all the speculations of fancy, or education, and are very clear in our decisions. But as I was taking a solitary walk before it was broad day-light, in yonder grove, methought the point was not quite so clear; nor could I readily recollect the force of those arguments, which used to appear so conclusive at other times. I had, I know not, what awe upon my mind, and seemed haunted by a sort of panic, which I cannot otherwise account for, than by supposing the effect of prejudice. For you must know, that I, like the rest of the world, was once upon a time, cachetised, and tutored into the belief of an Omnipotcnt or Spirit. There was no mark of prejudice, than the believing a thing without reason. What necessity then can there be that I should set myself the difficult task of proving a negative, when it is sufficient to observe, that there is no proof of the affirmative, and that the admitting it without proof is unreasonable? prove, therefore, your opinion, or, if you cannot, you may indeed remain in possession of it, but you will only be possessed of a prejudice.

EUPHRANOR.—O Alciphron! to content you, we must prove, it seems, and we must prove upon your own terms. But in the first place, let us see what sort of proof you expect.

ALCIPHRON.—Perhaps I may not expect it, but I will tell you what sort of proof I would have: and that is, in short, such proof, as every man of sense requires of a matter of fact, or the existence of any other particular thing. For instance, should a man ask why I believe there is a king of Great Britain? I might answer, because I have seen him: Or a king of Spain? because I had seen those who saw him. But as for this king of kings, I neither saw him myself, nor any one else, that ever did see him. Surely if there be such a thing as God, it is very strange that he should leave himself without a witness; that men should still dispute his being; and that there should be no one evident, sensible, plain proof of it, without recourse to philosophy or metaphysics. A matter of fact is not to be proved by notions, but by facts. This is clear and full to the point. You see what I would be at. Upon these principles I defy superstition.

EUPHRANOR.—I believe then, as far as you can see.

ALCIPHRON.—That is my rule of faith.

EUPHRANOR.—How! will you not believe the existence of things which you hear, unless you also see them?

ALCIPHRON.—I will not say so neither. When I insist upon seeing, I would be understood to mean perceiving in general. Outward objects make very different impressions upon the animal spirits, all which are comprised under the common name of sense. And whatever we can perceive by any sense we may be sure of.

EUPHRANOR.—What! do you believe then there are such things as animal spirits?

ALCIPHRON.— Doubtless.

EUPHRANOR.—By what sense, do you perceive them?

ALCIPHRON.—I do not perceive immediately by any of my senses. I am nevertheless persuaded of their existence, because I can collect it from their effects and operations. They are the messengers, which, running to and fro in the nerves, preserve a communion betwixt the soul and outward objects.

EUPHRANOR.—You admit then, the being of a soul.

ALCIPHRON.—Provided I do not admit an immaterial substance, I see no inconvenience in admitting there may be such a thing as a soul. And this may be no more than a thin fine texture of subtle parts, or spirits, residing in the brain.

EUPHRANOR.—I do not ask about its nature. I only ask whether you admit that there is a principle of thought and action, and whether it be perceivable by sense.

ALCIPHRON.— Or "mind," if that word is preferred by our Alciphron.
fixed and immovable? Do not the same
laws of motion obtain throughout? The
same in Chinas and here, the same two thou-
sand years this and this day?
A. L. All that, I do not deny.
Euph. — Is there not also a connexion, or
relation, between animals and vegetables;
between both and the elements; between
the elements and heavenly bodies; so that,
from their mutual respects, influences, sub-
ordinations, and uses, they may be collect-
ed into one, whole of one whole, communiting
to one and the same end, and fulfilling the
same design?
A. L. — Supposing all this to be true.
Euph. — Will it not then follow, that this
vastly great or infinite power and wisdom,
must be supposed in one and the same agent,
spirit and mind; and that we have, at least,
as clear, full, and immediate certainty of the
being of this infinitely wise and powerful
Spirit, as of any one human soul whatso-
ever, besides our own?
A. L. — Let me consider: I suspect we
proceed too hastily. What! Do you pre-
tend to have had any assurance of the
being of God, that you can have of mine,
whom you actually see stand before
you, and talk to you?
Euph. — The very same, if not greater.
A. L. — How do you make this appear?
Euph. — By the person Alciphrus, is
meant an individual thinking thing, and not
the hair, skin or visible surface, or any part
of the outward form, color, or shape of
Alciphon.
A. L. — This I grant.
Euph. — And in granting this, you grant
that, in a strict sense, I do not see Alciphon,
i. e. that individual thinking thing, but only
such visible signs and tokens, as suggest
and carry the thought of that invisible
thinking principle, or soul. Even so, in the
same manner, it seems to me, that though I
cannot, with eyes of flesh, behold the invisible
God; yet I do, in the strictest sense, be-
hold and perceive, by all my senses, such
signs and tokens, such effects and opera-
tions, as suggest, indicate, and demonstrate
an invisible God, as certainly, and with the
same evidence, at least, as any other signs,
perceived by sense, do suggest to me the
existence of your soul, spirit, or thinking
principle; which I am convinced of by
every sense, every fact, and the motions
of one small organized body. While I do,
at all times, and in all places, perceive
sensible signs, which evince the being of
God. The point, therefore, doubted or de-
nied by you at the beginning, now seems
manifestly to follow from the premises.
Throughout this whole inquiry, have we not
considered every step with care, and made
not the least advance without clear evidence?
You and I examined and assented singly
to each foregoing proposition: what shall we
do then with the conclusion?
For my part, if you do not help me out, I find myself un-
der an absolute necessity of admitting it
for true. You must, therefore, be content,
henceforward to bear the blame, if I live and
die in the belief of a God.
A. L. — It must be confessed, I do not readily
find an answer. There seems to be some
foundation for what you say. But, on the
other hand, if the point was so clear as you
pretend, I should think, of those great
men, of our sect, should be so much in
the dark, as not to know or believe one
tyble of it.
Euph. — O. Alciphon, it is not our pre-
sent business to account for the oversights,
or vindicate the honor of those great men,
the free-thinkers; when their very existence
is in danger of being called in question.
A. L. — How so?
Euph. — Be pleased to recollect the con-
cessions you have made, and then shew me,
if the arguments for a Deity be not conclu-
sive, by what better arguments you can
prove the existence of that thinking thing,
which, in strictness, constitutes the free-
thinker.

From the Trumpet.

DIALOGUE.

Mr. World-br. How are you Mr.
Heart? do you know what a clamor has
been revived about, since you become
the advocate of Universalism, and engaged
in active measures to support it?
Mr. Heart. Yes — I know there is
much said respecting it; but I believe, not
quite as much as was said by the ancient
Pharisees, against Christ and his apostles.
Mr. W. Perhaps not; but I fear you
will, by pursuing this course, cool the affec-
tions of many of your best friends.
Mr. H. Never fear that. Mr. Would-be
— my two best friends are my God and
a clear conscience. I shall never lose their
friendship by being honest. And as to
the rest, I would not give a straw for the
countenance of one, who would bestow his
friendship on hypocrisies, in preference to honest
sincerity.
Mr. W. But you know, Mr. Heartly, that we are all measurably dependant
on each other for support. And most of the
wealthy and influential part of our popula-
tion, are arrayed on the opposite side of the
question. I fear, therefore, that you will
calculally your interest.
Mr. H. I have no fears of that. Let
the wealthy and influential array themselves
on which side they please; they, like others,
seek their own interest — as far as they can
promote their own interest by promoting
mine, they will do it; and this is all they
will do in any case. Besides, I seek no
interest, that is to be purchased, only at the
sacrifice of principle. Besides all this too,
even that same party will trust me sooner
than they will each other; for as they all
base their principles on custom, they have
sufficient reason to suspect each oth-
er's honesty; whereas, they can have no
ground of suspicion respecting mine. But
hypocrites, you know, are always jealous of
each other. To tell you the truth, however,
your business will never more prosperous.
Mr. W. And have you indeed lost none
of your customers?
Mr. H. Yes, several — the parish minis-
ter for one; who always employed me in
preference to any of his own church mem-
ers; although he has known me for many
years, to be a Universalist. Determined
not to encourage Universalism by patroniz-
ing its supporters, he has taken his custom
from you and gave it to Mr. Testator, who,
all the world knows is a Deist; though he
helps to pay the parson. Deacon Toooodog,
and Lawyer Grips have done the same;
as also Doctor Spong' em, and some half-a
dozen of the bigots of the church. But all
the more reason for me.
Mr. W. How! call you the loss of so
many wealthy customers no loss? How in
the name of common sense, do you reckon?
Mr. H. By a very plain and simple
mathematical rule. First, the Parson paid
me in preaching — his custom was therefore
a dead loss of twenty dollars per annum.
By the loss of his custom, I therefore gain
twenty dollars. Second; the Deacon always
made me wait two years for my pay.
His bill was about fifty dollars a year.
The loss of interest took away all the
profit, and consequently, I gain twenty dollars a
year by the loss of his custom. The Law-
yer's bill was about the same as the Deacon's.
But he contrived to work that out in his
way. He would persuade me to sue just
about bad bills enough every year, to have
his cost cover his bill; and that cost I had
to pay; because my debtors either could not
or would not do it. By losing his custom I
save the full amount of his bill; say fifty
dollars per annum. The Doctor's bill was
always more balanced by his account
of visits, medicine, &c. although his cus-
ton was about seventy dollars. Since he
left me, and is at about twenty dollars per
annum; so that my gain in this case, is another fifty dollars. The half do-
zen church members that have withdrawn,
were always more plague than profit; and
I make no account of them either way.
Universalism, has resulted in a nett gain
of about one hundred and fifty dollars a
year. And besides this, I have gained patronage
to more than double that amount, from per-
sons who, seeing the persecuting spirit of
my opponents, are determined to remain
me. On the whole, therefore, I continue to
think that honesty is the best policy.
Mr. W. Well, I confess you have made
out your statement quite ingeniously; but
there is another thing to be brought into
the account. Do you forget how much all this
amounts to? that you are quite determined
not to injure your reputation, and take away
your respectability in the community?
Mr. H. Forget — no; I cannot forget
what I never knew. Can you tell me friend
Would-be, how much the frank expression
of a man's opinion can influence the estimation
of fools? And then, will you calculate how much a fool's
estimate of character is worth? In what
community, but a community of hypocrites,
can a man's independent honesty lessen his respectability? And is not the very thought of respectability in such a community, a real burlesque on the term? Can you tell me, Mr. Would-be, do hypocrites respect each other?

Mr. W. Certainly not—the thing is impossible—they cannot even respect themselves.

Mr. H. Very true. How then can they add to or take from the respectability of others? Believe me, sir, if you would improve your standing in Saggitt-teetown, the first step in that direction is to make friends. To be perfectly frank towards me, is only the expression of envy, originating in the fact that they know your standing to be superi-
or to their's, in practicing on a ground of independence, they have not the moral courage to assume. And I would not lift my hand to gain the support of that man, that would make me respectable, by making me a hypocrite.

Mr. W. Your course seems to be fully determined on, and of course you will have your way. You know very well that I am perfectly determined to make my way without the aid of your respectability. I would wish to see it prevail, because I believe it true. But really I do not see why a man may not honestly rest peaceable in his belief, until times become more propitious for the promulgation of our views: and not call down upon us, the whole weight of Orthodoxy wrath at once.

Mr. H. You friendly to Universalism! This is news indeed. Friendly to Universalism, and pay a hot-headed Calvinistic preacher, to oppose it with all his might. Friendly to Universalism, and either shun-
ed or afraid to avow and advocate it! Pretty logic to be sure! Friendly to me, and ashamed or afraid to expose my cause against an opponent; and then pay an enemy to beat my brains out! Away with such friendship. No hypocrite is a friend to any body nor any cause, but a bad one. You tell about being a friend to Universalism—wishing the doctrine to prevail—and still satisfied to rest in silence and security under the wings of Orthodoxy; while others are fighting your battles, and you find-
ing these others to carry the war!

Pray, Mr. Would-be, how long do you expec-t it will be, before Orthodoxy will be reconciled to Universalism, and her wrath cooled down to zero? How many friends, such as you are, would it take to bring about the prevalence of Universalism? An event you profess to think desirable.

Mr. W. Why as to that, I don't know—
I have not thought much about it. But surely, you will not blame me for helping to support preaching of some sort; and thus keep up good order in society; seeing I cannot have the preaching I want!

Mr. H. Not blame you? Yes I do blame you. Yes—a pretty sort of order this, to be sure. Paying a man to insult you, and teach a doctrine to your children and others, that you believe to be derogatory to every attribute of your creator; subordi-
nate of every good feeling, and directly opposed to the highest interest of mankind; paying in reality a premium for hypocrisy! Cannot have such preaching as you prefer?

Do you try? No—did you, and the rest of the pretended friends of Universalism in this place, withdraw your support from Ortho-
dox, and extend it to the doctrine you profess to believe, your complaint would be removed. As it is, your causing is neither more nor less than will not. To be honest, friend Would-be, ten thousand such friends of Universalism, would do the cause more harm than twenty thousand open ene-
mies. And I beg of you never again to profess friendship for the doctrine, until you are ready to advocate it, and suffer reproach for it. For by such friendship, the cause is absolutely disgraced.

Mr. W. I will think further of these things at present, I don't feel prepared to act. But—whenever there appears to be a prospect of success, you may rely on my support. But I am in haste, and must bid you good morning.

Mr. H. (Solu.) "Not prepared to act"—
—no, nor never will be, until it suits your interest. "Whenever there appears a pros-
spect of success, Universalism becomes popular, you will do as other hypo-
cries do—make all the profit you can by it. But, thank God, we shall not then want your support; and, as it is, Universalism is better off without you, than it would be with it; for I should myself, detest a cause that needed the aid of hypocrisy to sustain it.

J. F.

Communications.

(A For the Magazine and Advocate)

A DIALOGUE

Between a Limitarian and Universalist.

Lim. Your doctrine is a very pleasing one. I truly wish it could be true.

Uni. True: my religion is very consoling and happy—this is as it should be. Behold I bear tidings of great joy, which shall be unto all people.

But you say your experience acquitted you with its fallacy—The apostle Paul says, "pa-
tience wrought: experience, and experience, hope." Now, inasmuch as your experience wrought despair, instead of hope, I fear it is nought but a delusive counterfeit, unworthy of consideration.

Lim. Dear Sir, I hope your doctrine is true, but I think I am not deceived, and I fear it is not: I cannot believe it.

Uni. Sir, now I am satisfied your experience is not of God. For he that is born
of God, loveth God, and perish of love everlast-
ing. 

Foreth's "Congru." and he that feareth, is not made perfect in love." This
you fear my doctrine is not true, yet you affirm you hope it is. This is my hope likewise, and it becomes an anchor to the soul, sure and steadfast. The apostle enjoins his brethren to every one that asketh them, a reason for the hope that is within them. Can you assign the reason for indulging the hope, that all men shall be saved by redeeming love?

Lim. Assign a reason for this hope?—
No: why ask such a question. I have told you before, I did not believe any such doctrine.

Uni. But the apostle informs us, that faith is the substance of things hoped for. Hence, if you believe a part of mankind will be eternally lost, Paul's argument is, that you hope for their damnation. And again, he saith hope maketh the breast to expand because the love of God is shed abroad in the heart: but methinks if some of your infidel or regenerate neighbors should thus prove that you hoped they would never reach heaven, but sink into everlasting ruin—that this same hope would cause the crimson tinge to steal over your countenance, and make you hang your head for shame.

Lim. You are rather hard upon me: you are twisting the Scriptures to your own de-
struction. I do not believe, that what a man hopes for, contains the substance of his faith. I would not be so devotee of humanity, and mercy, as to not indulge a hope for the salvation of the world; nor so deficient in duty, as not to pray for all; yet I do not believe all will be saved. There is no evidence of its truth.

Uni. Dear Sir, pray understand me. I am not hard upon you. I am taking cogniz-
ance of your sentiments, as you express them. We are informed that we are saved by hope; and you believe in being saved by faith. On these premises, it seems obvious, as the faith by which you are redeemed, as a part of mankind will be eternally punished for their unrighteousness, that if you are saved by hope, it is in hope that will not take place, which you desire to see witnessed. Did you ever think of another duty that accompanies the duty of praying for the salvation of all? That it should be mingled with faith? "for whatsoever is not of faith is sin.

Lim. I see there is no use in our talking on religious subjects. Disputation is not profitable. So, good morning. L. L. S.

(H For the Magazine and Advocate)

A HOUSE REVIVED.

As your paper is principally devoted to religious and useful subjects, I doubt not you will have the goodness to mention a revival in this town. This revival is like all others of the present day, it will be con-
stantly subject to a re-revival. The large
stoned church in our village is now under a state of thorough fixture and repair. This house was erected by the Baptists, and what they call "the world's people," at an expense of about $10,000, and has been for sev-
eral years been used as a house and meeting place. The Baptists have taken it up as a Union House, and the people of liberal prin-
ciples are attempting to see what can be done with it. The name of this house as a standing monument of disloyalty, has been propagated for hundreds of miles, and therefore I should be pleased to have you mention the public in a notice, for it is not in good repair, and free and open to all sects and denominations—here is certainly a harvest for one of the Abolitionist.

P. A. PATRON.

Marchester, July 23, 1851.
TO THE LIBERAL PUBLIC.

The Executive Committee, appointed by the "Central Association of Universalists," in June last, on the subject of a Literary Institution to be located at, or near Clinton, Ontario, have been directed to secure a liberal public that they have given every attention to the objects of their appointment, which the nature of the subject would permit.

With as little delay as possible, subscription papers were provided, and in the month of June, put in general circulation, with the hope, that the earliest attention would be given to the collection of the necessary funds. From these subscriptions no returns have returned, as yet, been made, which can authorize any conclusion respecting the probable amount raised abroad.

But from Clinton and vicinity, the committee acknowledge with great pleasure, the receipt of very respectable subscriptions—fully equal to their most sanguine expectations. And from this source alone, they feel authorized to make arrangements for the purchase of a suitable site preparatory to the erection of the contemplated building.

They must, however, rely, in a great degree, on the efficient co-operation of the liberal portion of community throughout the State, and on the generosity of the public spirit of individuals in other sections of our common country, to sustain them in the full attainment of the legitimate objects of the proposed Institution. Nor can they hesitate in confiding to public liberality, the cause in which they are engaged—it is the cause of the rising generation, and cannot fail to commend itself to the feelings and interests of every parent.

In the mean time, they will, without delay, proceed to the collection of materials for the erection of the principal structure; and in so holding of sufficient funds, the contemplated Seminary may go into operation, and students of any grade and proper accommodations, in about one year from the present time. They, therefore, beg leave to remind those to whom subscriptions have been forwarded for circulation, of the importance of ascertaining, at as early a period as possible, the amount which they have respectively obtained. And while they regard the necessity of making such request—plead as their justification, that this reliance on the activity and liberality of others presents the only method of keeping the funds entire—no part being expended in agencies.

The existing subscriptions were drawn with a view to early collection, for the purpose of immediate application in the erection of buildings during the present season. Clearly recorded they are, and that under the arrangement unnecessary. The committee will, therefore, call for the payment of the subscriptions, in the following manner, viz: one-half, the first of January, and the remainder the first of May, next, ensuing. It will be expected that those in the vicinity of Clinton will pay and send their subscriptions by the first of November, next—and it is desirable that those whose convenience will permit, should do the same.

To those who may not have fully understood the objects of the contemplated Seminary, it may be proper to state—that they are not sectarian. On the contrary, while it is deemed all-important that the young men, in harmony with the pure morality of the Gospel, we wish to leave the responsibility of indoctrination to the natural guardians of youth. Pleading ourselves, that as we have seen and felt the evils of sectarian influence over the existing seminaries of learning, so we use our constant endeavors to preserve the one projected, from its contamination.

JOSEPH STERNIN,
DAVID PIRELY,
THOMAS SMITH,
JOHN W. HALE,
EZA S. BARNES.

FRIENDLY LETTER.

To the Rev. J. ROBERTS, Pembroke, Macon Co., N. Y.

Rev. Sir—The discourse you delivered in Mordon, on Sunday morning, the 12th of June, is the cause of this epistle; you then stated some things that I thought you ought to reconsider. Your text was Jer. xxxill: 6. "They shall come with weeping, and with supplications will I lead them." In the introduction of your discourse, you observed that you should not attempt to be methodical and concise, or confine yourself to time, but improve the subject as the spirit of God should direct you. After repeating your text again, you said some should come with weeping, and then asserted that the infidel said that all should or would come. Did the holy Spirit direct you to call a believer in the fulfillment of this prophecy? Is it an infidel, an unbeliever in the gracious promises, that God has been pleased to reveal by his prophets, to the children of men? Now, then, can a believer in the fulfillment of the prophecy, of which your text is a part, be properly an infidel? Did you ever hear an infidel say that all the prophecies respecting the remnant of Israel, would be accomplished, according to the prediction? If God has said that he will bring them all back, from all countries where they have been scattered, who is the infidel, he says they will not all come, or be that believes they will? It appears to me that you should apply the term to yourself, for you undertook to prove, from the New Testament, that some should be endlessly miserable. Did the spirit of God dictate to you that you ought to prove that those, whose iniquity and sin are more numerous and more, should be cast off, and never have any mercy shown them? Does an infidel believe in that gospel that God preached to Abraham, Isaac and Jacob, "saying in thee and in thy seed, all the nations, families and kindreds of the earth shall be blessed"? And in the gospel proclaimed by the angels to the shepherds, a message of good tidings unto all people? Who are the unbelievers in the gospel, if there are not, who are not prepared to believe that Jesus will raise to immortality at the last day the greatest portion of our race, for no better purpose than to render them capable of always sinning, and suffering? In this believing the gospel of grace is a great joy! If it is pleases to define what would be evil tidings of great sorrow.

When I returned home and examined the chapter containing your text, I was, the more surprised that you should pronounce that man an infidel, who believes the whole house of Israel shall all be the recipients of God's unbounded goodness. What does Jehovah say in the first verse of the chapter? Any thing like giving any of the Israelites to the devil? Not that I can hear what he says. "I will be the God of all the families of Israel, and they shall be my people." The verse preceding your text, I should suppose would have been sufficient, if you had read it with attention, to have shown you the impropriety of attempting to prove that the prophecy did not relate to them at all. Observe, God don't say they may come if they are willing, or they may go to hell their own way, as the ministers say—no, nothing like this, but something very different. He says, "Behold I will bring them from the north land, and gather them from the coasts of the earth, and with them the blind, and the lame, the woman with child, and her that travelleth with child, together." Does this particular description of their state look as if any of them were to be left behind? I think not. Examine the whole chapter, and see if it contains anything like a description of the future state of misery you described. Hear, again, what the Lord says. "Behold the days come, saith the Lord, that I will make a new covenant with the house of Israel and the house of Judah. This shall be the covenant that I will make with the house of Israel, after those days, saith the Lord, I will put my law in their inward parts, and write it upon their hearts; and I will be their God, and they shall be my people. And they shall teach no more every man his neighbor, and every man his brother, saying, know the Lord: for they shall all know me, from the least of them unto the greatest of them, saith the Lord: for I will forgive their iniquity, and will remember their sins no more." In confirmation of the fulfillment of this prophecy, the spirit of the spirit of all flesh had declared that unless the luminaries of heaven should cease to keep their course, his word of promise shall not fail. Would it not be more prudent to doubt the truth of unmerited punishment, than to endeavor to prove that such misery for the reconciliation of all men?

Supposing that sufficient testimony has been advanced in favor of the restoration of the whole house of Israel, to convince you of the impropriety of some of your remarks, I shall close this epistle giving you a word of advice, with a hope that you...
EVANGELICAL MAGAZINE AND GOSPEL ADVOCATE.

AN EXTRACT.

If the doctrine of endless misery be true, then, the infinite and all-wise Jehovah, created millions on millions of sentient and intelligent creatures, with the premeditated and predetermined purpose of tormenting them with unmitigated pain, while his own unending existence should continue; or that he endowed millions of sentient beings with intelligence and understanding, and so made them accountable agents, with a perfect and eternal knowledge, that the constitution he gave them, and the circumstances in which he placed them, would, unavoidably result in fixing them in hell's dark dominions, where they must groan unpitied, and howl unheard, beneath the flaming vials of his omnipotent ire, world without end and night without day.

I challenge human reason and human ingenuity to evade or avoid one or the other of the above conclusions. S. W. F.

MAGAZINE AND ADVOCATE.

DOLPHUS SKINNER, Editor and Proprietor.
AARON B. GROSH, Associate Editor.

Utica, Saturday, September 3, 1833.

THE MINISTRY.

Though cordially agreeing to the Indian practice—"old men for council and young men for fight"—yet we sometimes feel wonderfully tempted to pass by its threshold, and intrude our youthful advice on our brethren who, with us, wage the contest against the powers of darkness, and the forces of error. Is it not time that our preachers, especially those laboring in regions where the doctrine we profess is pretty clearly understood, and its proofs known, should assume a more practical style of sermonizing? By this I do not mean that we should lay doctrines aside—but that we should not stop short when we have proven their truth, and deem that our duty is finished. Doctrines either have, or they have not, a practical influence on the heart. If they have not such an influence, the sooner we cease noticing them, the better—for to preach them is but to waste time and labor. But if they have a practical influence, then let us direct our labors to the exemplification of that influence. Like the Spartan band at Thermopylae, we have long enough defended the pass to prove it defensible against all the hosts of error—but in merely doing this, we have been fighting in the shade—we have been in the valley, when the light of the sun has been too much intercepted by the arrows of our adversaries. Shall we remain thus? Shall we continue to explain, year after year, the "dark passages" as they are called—to illustrate the futility of our enemies' attacks against the truth of the everlasting gospel; or shall we take higher ground and emerge from the shades of mere doctrinal controversy into the enlivening blaze of the Sun of Righteousness? Have we not noticed—do we not see—that the enemy are coming around the mountain to attack us in the rear—that from attempting to prove Universalism false, they are beginning to lay a particular stress on its licentious tendency? Shall we turn our faces toward them on the mountain's height, or permit them to surround us, unnoticed in the valley? We trust not. The doctrine is full as defensible, and (were it possible) more so, on this point than on any other. And here we have the advantage over Leonidas and his three hundred heroes. Our numbers increase, and have increased, by the contest. We can defend the practical influence of our faith—illustrate, prove, and exemplify its tendency—without deserting its doctrinal grounds. Let us then do it. It will double, at least, our range of subjects—it will bring the noblest feelings of the heart into delicious and active exercises—it will furnish illustrative evidence of the wisdom, power, and goodness of God, and, when done to the full against Universalism only, if any thing, can ever bring about on earth the millennial purity and bliss.

The great and important subjects of genuine repentance toward God, and good will and benevolence to men, will be better and more minutely understood by being preached to the heart, as well as to the understandings; and men will live as well as profess Universalism. Gainayers will be silenced, and opposers, in the malignancy of their hearts, will gnaw their tongues for pain, at having nothing evil, in truth, to say of us. There are now some faults and vices in ourselves, as well as errors in the Limitarians, worthy of our reproof and attention. Let us then preach not quite so much at the Orthodox, and more for ourselves, than we hitherto have done. Our increasing numbers and growing wants, demand it more and more every year. The doctrines we have so long defended, and proven true, times without number, demand, and if carefully followed, will lead to this course.

More good will be done, more errors be destroyed, more converts be won, and more believers be made happy by thus blending doctrine and duties together, than by preaching either separately. We are glad many of our preachers have already begun this course, and we hope, where practicable, all will follow.

G.

TO CORRESPONDENTS.

A few short, pithy, pungent articles—"thoughts that breathe and words that burn"—will be very acceptable to both Editor and printer. All the theological communications on hand, however good, have the fault of covering too much paper. "A hint to the wise &c." "X. Y. Z." is informed that we have no particular acquaintance with Doctor Lansing's converts, and cannot therefore explain what motives act unto them to desert the poor Dr. and attend Methodist meetings. Probably they would themselves give the reason if asked.
ATTENTION.

We beg that it may be remembered that the meeting of the gentlemen constituting the Board of Trust, for the contemplated Literary Institution, takes place on Wednesday the 7th inst., and we hope that a goodly report will be made, at that time, of the progress of the good work.

At the particular request of our good friends in this vicinity, we would also urge on the minds of the Trustees, themselves, the necessity which exists of their personal attendance at that time, if possible. Considerable anxiety is felt that they should be actice and vigilant in attending to this affair, as on them the public rely, and those who have subscribed aught to the funds, consider them the faithful guardians of the treasure. And who and that looks over the list of "good men and true" to whom the trust is deposited, can doubt of the liberality, honesty, and, we may add, success of any plan entrusted to their care, if they but undertake the charge? And here we may remark, that it is a matter of bost in our order that lay brethren are deputed to the responsible offices, instead of the clergy, as is the case in all concerns managed, or rather mismanaged, by our Limitarian brethren.

The regularly appointed Trustees and committee men, all ministering brethren, and all friends to the proposed Literary Institution, are earnestly requested to use their endeavors to procure subscriptions of stock from all within their reach, who are able and willing to subscribe, previous to the meeting of the board of Trustees, at Clinton, on the 7th inst. and forward them to the Treasurer, or some of the several committees, so that the Board may be enabled to act understandingly to the full amount which may, at that time, have been subscribed. It is hoped that a false delicacy and procrastination, will not interfere to prevent prompt and efficient measures on this subject. Let those who have not been asked to subscribe, send on their subscriptions by letter to any one in this vicinity, unasked. The Board cannot afford often to meet, nor does any delay, or withholding of support, become the want which do, and the character which should, distinguish our order.

REPLY TO PARKER'S LECTURES.

We have heretofore noticed six Lectures against the doctrine of universal salvation by Rev. Joel Parker. Presbyterian minister of Rochester, N. Y. We also mentioned that Rev. Pitt Morse, of Watertown, was about publishing a Reply to these Lectures. We are happy to learn that the Reply is now in press, at Watertown, and will shortly be out. The public are now waiting with solicitude for its appearance; and from the well known talents, candor, and worth of the author, Br. Morse, we have no doubt it will be, what it should be, highly interesting and worthy the attention of the public.

NEW SOCIETY.

On the third Sunday ult. we enjoyed the pleasure of delivering two discourses in Hands village, Verona, before a new society, formed but the day previous, under the style and title of "The First Society of Universalists in the towns of Verona and Vernon." The officers of the society (and we name them particularly for the information of our ministering brethren, who are requested by the society, to visit them when convenient,) are, R. Dowdendorf, C. Dix, S. Bingham, N. Fitch, and A. Shepard, Trustees, and John Smith, Clerk. The next meeting of the society, for the transaction of business and the admission of members, will be held in three weeks from to-day, in the Schoolhouse in Hands village, at 2, P. M. We hope a full attendance will be given, and that our friends, who are numerous in the two towns, will promptly come forth, and take their stand in the open profession of their faith once delivered to the saints. Now, also, is the time for effectual, prompt, and decided measures, seeing that the adversaries have been exerting every art to chain the mind in superstition and terror, and by a moral tornado to create desolation in society.

In the evening we lectured in New-London, a small village on the banks of the canal, where, also, there are a few whose garments are not defiled by the corruptions of Christian faith. From Dr. Ruhl and family we received that plain and easy hospitality which our brethren in the faith, above all other denominations, appear delighted to bestow.

REMOVAL.—We learn that the Rev. Ménzies Rayner, Pastor of the Universalist Church and Society in Hartford, Conn., has received an invitation to become the Pastor of the Universalist Society in Portland, Me., and is soon to commence his pastoral labors in that place. He will still continue as Editor and Proprietor of the Religious Inquirer. Our good wishes and prayers for his happiness and usefulness, will attend him wherever he goes.

CHURCH MUSIC.

As the season is approaching when singing schools are organized in connection with the choirs, we would respectfully suggest to the lovers of Psalmody, the propriety of giving a trial to the collection of sacred music compiled by the Stoughton Musical Society, and published by Messrs. March, Capp and Lyon, Boston.

As a specimen of beautiful typography, its merits are very great indeed, and as a work of great musical merit it has been pronounced, by many good judges, at the East, to be the best extant. The enterprising publishers sent a few copies to this office as specimens of the work, some time ago, where they can yet be seen and procured—and we expect a few more on in a few days, with a general assortment of theological and Universalist books—many of which have been repeatedly inquired after, within a few weeks past.

We hope teachers of psalmody, leaders of choirs, and lovers of sacred music generally, will call and examine the Stoughton collection for themselves, as soon as convenient—and receive, for leisure examination, a few copies of an inquiry into the principles of music, which we have on hand for gratuitous circulation.

Notice will be given in the Magazine and Advocate of the arrival of the works on Universalism, above alluded to.

The Christian Soldier, alias Anti-Universalist, must be aware that it would ill become us to notice it, when even the papers of its own stamp of principles are esteemed to name it—merely crediting the articles they may see fit to copy, to "Boston paper." We furthermore consider it a misnomer, not only in its first title, of which there seems to be no doubt in the minds even of the Orthodox, but in its latter name also—seeing that it does not appear before the "Advocate" of the gospel, nor meddle with the "Magazine" of glad tidings, save once in five or six weeks, when the inhalation (we suppose) of a double portion of some stimulus succeeds in raising its evescent courage to the "stick ing point." Seeing, therefore, that it is of questionable character—those who know it best despising it most—and doubly imbued with the lying spirit of revivals, we must leave it to its fate—general contempt.

A PRACTICAL REPORT.

"O, Universalism is such a bad doctrine—it has such a licentious tendency—it embraces all the drunkards, liars, and bad characters in community—and naturally encourages vice of every description," said a zealous Limitarian to Br. F. in excuse for preferring a more popular system. "Will you please to come here and lock out of this window for your proof" was the calm reply of Br. F. —Objector looked, and to there was one of the favored orders—an orthodox brother—staggering along under the full influence of the doctrine of endless misery, (for his neighbors,) or of an equally baseless spirit! Also, for the recent tendency of Universalism that it will sometimes thus infect even those who never believed in it!

A QUESTION.

A Limitarian preacher in this section, not long since, declared at a funeral, that Christ came down on earth merely to save as many souls as would fill up the vacancy made in Heaven by the rebellion and ejection of the fallen angels! Can any of our readers, by reading Milton's "Paradise Lost," (for the Bible is a dead letter on such subjects,) estimate the number of fallen angels, in order that we may know how many men shall ultimately be saved.
CONGRESSIONAL CHAPLAINS.

We sometime since spoke of, and approbated the petition below published. Having received a copy, with a request for its publication, we now lay the same before the readers of the Magazine and Advocate.

G.

To the Honorable, the Senate and the House of Representatives of the United States of America, in Congress assembled.

We the undersigned, inhabitants of the counties of Pike and Wayne, in the State of Penna, respectfully pray of your honorable body, the abolishment of the practice of employing Chaplains at the public cost, providing the following reasons and considerations upon which we ground our position, with such others, as your wisdom may suggest, shall appear to your honorable body, sufficient to authorize a compliance with the request.

I. As to the simple expediency of the practice—irrespective of the manner of defraying the expense incurred by it—your honorable body must be the best judges, as being alone concerned in the weight of the question. We connect the bearing on the public, who are made to support the burthen, the case is otherwise; and we, as a part of that public, beg leave to express our firm opinion, that the practice is altogether unnecessary and availing.

II. We also conceive the appropriations of the public funds to that object, to be unwarrantable, as it cannot properly be numbered among the purposes for which taxes are levied on the people by the Government; for if it was, it would be a manifest oppression, because—1. The practice is in direct conflict with the avowed principles of a large and respectable portion of Christians: and 2. It subjects the unbelievers in Christianity, to the hardships of paying for the inculcation of a religion opposed to their belief. We humbly submit to your honorable body, whether the appropriation in question, is adapted to the wishes of the Society of Friends—or to the Jews—or to the various unbelievers, who bear no sectarian designation, but who, nevertheless, are neither few nor contemptible.

III. We would also observe, that the practice is evidently partial in its bearing; for the ministers of a few popular sects only, are subject to the appointments of Congress. Many of the less popular orders, the equally pious and gifted, are entirely neglected; which amounts, as we think, to a practical denial of our Constitutional creed, which holds all men naturally equal, however diversified by difference of religious faith.

Finally and principally, we seriously object to the practice, because, it is construed by those who wish to compel their fellow-citizens to worship God, according to their dictate, as an official recognition on the part of your honorable body, of the moral obligation for keeping the first day of the week as a Sabbath, which construction we regard as an unjust and unmerited reflection on your honorable body, who are induced to believe, from your independent course in general, would be far from giving your countenance to any distinct or individual form of religion, yet to such a construction is the practice petitioned against, subjected by intolerant fanaticism, and made the ground of a plea for stopping the transmigration of the Mail on the first day of the week. We hope it will be doubted whether it would be farther used as a plea, for compelling, by legislative enactments, the support of the gospel ministry by every taxable inhabitant of our country. We therefore,—by all the innocent blood, with which bigotry has stained even our own happy soil; by the countenanced victims, who have been sacrificed by halter, rack, and flame, to the Molech of religious persecution,—We humbly supplicate your honorable body, to maintain a zealous vigilance over the abuses of our creeds and our freedom, with which your fellow-citizens, from a just confidence in your integrity, have entrusted you. We are aware, that the practice petitioned against is grounded from its length of standing, and from its being so general an usage with almost all the nations of the earth, we are quite sensible that a strong current of popular prejudice would be excited into action, by an interference with so grave a measure.

Yet, we commend the subject to the enlightened consideration of your honorable body, begging you to remember, that this is an era of light—of moral emancipation, of reform; that the practices of other nations, are not, in every case, examples for us. We are pre-eminent in being the pioneers in the cause of human rights, that we are not "yet perfect, but are pressing toward the mark;" and that, as the hiring of Chaplains at the public expense, is unnecessary, unwarrented, unjust, partial, and subject to condemnation, as an encroachment on the freedom that your honorable body will, (we conceive,) confer an invaluable blessing on our common country, by abolishing the same.

ANOTHER REVIVAL TALE.

It will be remembered that the names of the converted Universalists in One county—in this village, and in Augusta, though called for, have never been given. We call our reader's attention to it again, as a proof of the lively spirit generated by the popular systems, and to prevent their credit from being imposed upon by anything from that source. In this vicinity these things are remembered and well understood, but abroad, where the tales are sent for effect and the characters of their fabricators are not so well known, it may be well for this warning to be attended to. The following letter from Br. Ammi Bond, will explain this notice—and followed, as it is, by a full explanation of the affair, it will prove our remarks just.

Messrs. Editors—It is with astonishment that I look at the spirit of the "Christian Party in Politics," in this place and its vicinity. It boasts great things, but still I think it rather on the wane—four days meetings, consequently, are very frequent. But notwithstanding the overrunning torrents of spiritual wickedness, there are some to be found who will not bow their knees to their image. It is but a few weeks since the friends of liberal principles, in the east part of Shaffsbury, made a resolution that they would not, for the future, support the Baptist meeting—the consequences were predictable. One of the best Orthodox meetings in that place are no more, for the present. Great exertions have been and are being made to indoctrinate into the minds of the people, the belief that the Almighty is extremely anxious to save all men from endless misery, but that he can never be gratified with such a happy result. A number of young people (some of whom were actually so ignorant, that they were found ran-sacking the pages of the Old Testament, in order to find Paul's Epistle to Timothy;) have been lured into this delusive scheme. In order to make proselytes, they compass both lakes and land, and it is reported by the Rev. Mr. H., of Shaffsbury, that Mr. Todd, a Universalist clergyman, has lately renounced Universalism. Is this true? The subject was mentioned Mr. Todd was at the West. Adieu.

A. M. BURD.

North Bennington, Vt., Aug. 1831.

From the Genesee of Liberty.

LETTER TO THE EDITOR.

Mr. Todd, Sir—There goes a report in these parts, said to have come from Elder Joseph Bailey, that he had a controversy with you lately, and asked you to reconcile the text which says, "God gave them over to blindness of mind and hardness of heart to believe a lie that they might be damned," and you could not explain it and was put down, and that Elder Bailey refused to continue the controversy until the text was explained, and that your friends wished you to explain it in vain, and there the matter ended.

Now, sir, I wish to know the truth on this subject through your present pages A. WURTTE.

Stockton, July 28, 1831.

REPLY TO THE ABOVE.

Dear Sir—I can only state in reply to the above, that I have not seen Elder Bailey for something like two years. I then had only a passing conversation with him on a few points, and do not recollect that any such subject was mentioned, and never knew that I was confounded or put down by him or any other man. And having a very high idea of his candor I cannot easily believe he ever told any such story. I have no difficulty in my mind on the subject alluded to above; but if Elder Bailey is sure he can put me down, by fair argument, let him propose his text through this paper, and I will endeavor to explain it or frankly own that I cannot. And then the public will know what is done without putting him to the unpleasant necessity of telling it. Yours, truly,

L. C. Todd.

We have thus answered Br. Bond's inquiries, in the words of the very person to whom they relate, and as published in the paper edited by Br. Todd, in Jamestown, Chataqua co. N. Y., his present residence. We hope that such converts as Br. Todd, and the aged gentleman in Augusta, will be multiplied to our Orthodox churches like drops of rain or gems of mountain dew. Such are the real Universalists—all others are but counterfeit, or airy nothings, as Dr. Lansing, of this place, can testify. Vide his Philadelphia Anecdote.

G.

If man, by Adam's transgression, became mortal, how comes it that the "sinning angels," if there ever were such beings in heaven, did not become mortal also by their transgressions?

G.

"Every man ought to bear in mind that the meaning of Gospel is "good news," nothing relating to the Gospel, then, ought to be so explained as to make it inconsistent with good news. But is the notion that God hates us, good news? Is the doctrine of endless misery good news?"
POETRY.

The Magazine and Advocate.

TO A DYING SISTER.

Sister, O where is the morn bright,
Let the sun chase ray my sight?
And where are the garlands that crowned thy head?

As dawn is the glance of that once bright eye,
And cold is the bosom where joy beat high;
Thy feelings are clear, but thy heart is bleak.

What is that sound near, sister, speak.

I have felt the throng of thy burning heart;
I have seen the glow from thy cheek depart;
I have wiped the tear from thy fading eye;
And I see that the summons of death is nigh.

Why does thou start at that fearful word?
Why are thy feelings so deeply stirred?
Why shouldst thou shrink from the thoughts of death?

Jews have spoken—'The dead shall arise
To a state of perfection beyond the skies,
Where darkness and death shall no longer reign,
And the soul shall be free from disease and pain.'

No more shall be heard sorrow's burning sighs—
The tears shall be wiped from each weeping eye;
And thee, dearest sister, beyond the toil,
With smiles in eternity's endless bloom.

Rejoice that the hour of thy death is come—
That thou soon shalt reach thine eternal home,
Where the fading turf and this earthy door
Shall echo the sighs of grief no more.

Thou shalt tread on that shore where no flowers fade,
Where sorrow and death shall no more invade;
The songs of the blast shall be thy employ,
And molacoose give place to the nations joy.

But wait unto them, who with clamours loud,
Have wrapt thy hopes in despair's dark shroud;
They have torn the wreath from thy youthful brow,
And dashed the cup of thy happiness low.

Their hieratic dreams of eternal woe,
Of vengeance that marks the Almighty's path,
And the restained visions of endless woe.

But sister, forgive them—the time will come,
When even shall paint that blesséd welcome home;
They will meet thee afar in courts above,
With songs full of bliss, and with hearts of love.

Thy groans are now hushed, and thy bosom still,
Thy once throbbing heart is now calm and still,
The blight of death on thy pale cheek hast fell,
'Twas sent gone, dear sister, farewell, farewell.

Verona, August, 1831.

J. S.

SABBATH MORNING.

How calm comes on this holy day!
Morning unfolds the eastern sky,
And upward takes her lofty way.
Triumphant in her glorious ray.

Earth glorious wreaths, oh, o'er her breast
The morning flings her rosy ray,
And, blushing from her streamerous row,
Unveils her to the gaze of day:
So still the scene, each wakeful sound,
Seems hallowed'music breathing round.

The night-winds to their mournins cavor.
The morning dews to heaven's blue steep,
And to their ocean depths, the waves
Are gone, their holy rest to keep.

The tranquill all—around—above—
The forest, the flower, the sound of nature,
And peaceful as their Maker's love,
Like bills of everlasting green.

And clouds like earthly barriers stand,
Or bellows of some vicius wind.

Each tree that lieth its arms in air,
Or hang in peace from heaven's fire,
Seems bowing at its morning prayer,
Or whispering with the hours gone by.

This holy morning, Lord! is thine—
Let heaven and earth in love combine,
And morning stain their music raise;
For this day—joy—joy—joy—ye sound,
When death and hell were captive laid.

ECCENTRICITY, AFFECTION.

I never saw an eccentric man—especially if he be a young man—without suspecting someone of a whim of oddity, yet such persons are but few, perhaps, in these days; and you may often see some considerably odd in habit or conduct, as being un- mindful of what is passing around them. Vision often blindness, but more never so than when he affects to be eccentric.

VERY GOOD.—At the Junior Lyceum of Palisades, composed of boys fifteen years old and under, the address was a very distinct one, the best part of which was in praise of men and women:—

'Twas in the year 1832, and the young man who delivered the oration was a boy of twelve years of age. After he had finished his address, he said:—

'Tis a good thing to praise men and women:—

The speech was received with great applause, and the young man was pronounced to be a very promising scholar.

A John Friend is like a shadow on a dial; it appears in clear weather, but vanishes as soon as it becomes cloudy.

ASSOCIATIONS, NOTICES, ETC.

BISHOPS VISITATION.

Bishop Onderdonk, of the Episcopal church, is expected to preach on Sunday next, (re-narrowed) at New-Harford, in the forest, and in this village in the afternoon.

Mr. B. Smith will preach in the Baptist church at Bridgeville, on the second Sunday last.

Rev. Wm. Mercer, of Milpury, Mass., will preach in Gol- note, on the second and third Sunday last.

Rev. M. Miles will preach at Oswego, on the second Sunday next, (re-narrowed) at the Methodist church.

The Rev. Mr. Brown will preach at the Academy, at Cambridge, on the second Sunday next, (re-narrowed) at the academy.

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COLD WATER.

I have known a swelling upon a child's forehead as big as the eggs of a cock, caused by a fever, and where there happened to be no cushion, the sympathy mother had nothing to do, but sit down and cry over her child. Now she should know that clothes should not be worn too cold; or if in winter, when it can be obtained, a snow ball wrapped up in a cloth, and held over the swellings, will do much towards a gallon of camphor.

I have known personal head rash to wash the head with vinegar, and then rubbing with cold water, or a cap of snow, will do a great deal of good, as we might expect.

I have known a good nurse put on bruised wild rosemary, steeped in boiling vinegar, to a sprained ankle, to keep the swelling down, and it has worked very well.

I have known a case of lice, all hot applications, in such cases, do hurt. We must apply coal in any case. Let put the louse, full of eggs, on a piece of cotton, and after a while, the eggs will hatch upon such an uncle, and the inflammation will be very soon subdued._Education Reporter.

The following details were given by a deaf and dumb boy in Paris.—Hope—the blossom of happiness, Fortune—the lifetime of God. Gratitude—the memory of the heart.

The Magazine and Advocate, is published every Saturday, by DOLPHIN SKINNER, Proprietor.

The subscription price for the Magazine and Advocate is $2 per annum, in advance, or $2, if not paid within three months from the time of subscribing.

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EVANGELICAL MAGAZINE
AND GOSPEL ADVOCATE.

THE PREACHER.

ORIGINAL SERMON—NO. XIX.
BY A. B. GROSE.

"Surely the wrath of man shall praise thee, the remainder of wrath shall be thine."—Ps. Lxxvii. 18.

I do not desire to discuss the origin of evil, nor the doctrine of free agency; my present object being to explain and illustrate a plain passage of Scripture. In the following discourse therefore, I shall admit, as true, the views of our opponents on these subjects, unless where the contrary is expressly stated.

This is done that the discourse may not be encumbered by too much discussion—and because these views do not differ from our own so much as to affect the arguments advanced, or the opinions stated.

That any thing can exist, or come to pass, without the appointment and permission of divine Providence, is a sentiment, in the humble opinion of your speaker, but little short of Atheism. If one thing may exist or happen without being created by our heavenly Father, why may not an hundred thousand things exist or happen in the same manner? If an hundred may—then why not a thousand—a million—why may not all things live, move and have their being without the creative and providential agency of the one, great and uncreated Cause of all things?

I must, therefore, believe that God, and God alone, is the Supreme Author of all things—whether performed by his immediate power—by the stupendous laws of nature—by the scientific knowledge of man—or by the blind instinct of the glittering insect which flutters through its existence in the warm beams of the noontide sun, and perishes in the heavy glooms of evening. All the powers of man were given him by his Maker, who clearly foresaw all the uses to which the gift would be applied at the time of bestowing it—if not, God gave in ignorance—a circumstance which we cannot believe.

Again.—That God, who is altogether good and holy, and in whom is no darkness at all, either moral or natural, would call into being any thing, which, on the whole, is not good but evil—or, that he would permit any thing to exist which will forever produce consequences opposed to his holy will, is another opinion, in the estimation of your speaker, little short of blasphemy.

Let me be fully understood. Blasphemy consists in speaking against any one with an evil intention. Now, viewing God as altogether and infinitely holy, omniscient, omnipotent, and semi-benign, I would consider myself as blaspheming his holy and benevolent character were I to assert, that he had produced permitted beings, which, whole, capable, and productive of more evil than good. And believing, as did also the apostle Paul, that God "will have all men to be saved and to come unto the knowledge of the truth," I should blaspheme God's omnipotence were I to assert, that any thing which he has created or permitted will be able, finally, to frustrate this will, and so disappoint God. That none can misunderstand me, I will name an instance or two.

Were I to declare that God is the first cause of all things—not even excepting the wrath of man—and say, that this wrath will be productive of infinite evil, or of more evil than good, to any being, it might well be doubted whether I could call God a good being in creating or permitting that wrath. Yet this volume declares that "God is good unto all, and his tender mercies are over all his works."

Again—Were I to assert that God had given man any powers, which would ultimately frustrate the design of God to make man finally holy and happy, and which would perpetuate sin and misery to all eternity, in despite of the justice and mercy of him who gave man these powers, then would I, in effect, deny the omnipotence of God, by declaring those powers to be stronger than their Giver. I therefore cannot believe that God would create any thing, which must have known would ultimately prove more powerful than himself—foreseeing, also, that it would finally be opposed to his will, and would, in despite of all his attributes, produce sin and misery so long as heaven itself would endure. That man would be accounted very foolish indeed, who would produce, or permit to be produced, any thing which he clearly foresaw would be more powerful than himself, and which would, by this superior power, oppose his will and defeat all his designs. How then can I ascribe such an unwise character to God, my heavenly Father?

That God permits the wrath and wickedness of man to exist, and to work much apparent evil, is not denied—but as God is wise, it must be for a wise purpose—as he is good, it must be for a benevolent purpose—as he is just, it must be for a righteous purpose—as he is merciful and loving, it must be for a beneficent purpose—and as he is holy, it must be for a pure purpose.—This must be admitted, reasoning from the perfections of God—if not admitted, we make God's works and providence contradict his character and attributes. But can God be so contrary as to oppose himself? Reason says "no," and Revelation confirms the voice of reason. Surely the wrath of man shall praise thee, and the remnant of wrath of man shall restrain thee—the remainder of wrath will thee restrain."
exemplify the manner in which God brings pass to this "strange act"—even on earth—
we shall adduce a few events recorded in revelation, and in the history of our com-

The first example is a beautiful and
pathetic instance, in which God chose to
work in his providence, through the agency
of a few humble individuals. It will prove,
that although wrought by the wicked wrath of
man, and without any premeditation, it was
ruled wrath to his glory—this evil to the
good of mankind. Attend, then, to the
history of the patriarch Joseph.

The partiality of a fond father for this,
hisfavorite son, had awakened the envy of
the other children; and the prospecting dreams of
the youth insted that envy into rage— a
rage thirsting for revenge, and longing to
wield itself in the life-blood of a brother's
bosom! "Joseph went after his brethren,"
from the vale of Hebron, through Sheeh-
ham, "and found them in Dothan," wheth-
er they had wasted with their flocks. And
when they saw him afar off—even before
he came near unto them—they conspired to
slay him. And they said one to another,
"Behold this dreamer cometh; come now,
therefore, and let us slay him, and cast him
into some pit; and we will say some evil
beast hath devoured him: and we shall see
what will become of his dreams." Here
was the plot— the plan to execute— the
means to hide, and the cause of all, briefly
stated—and the object of the whole was a
simple hearted, innocent youth, and that
youth was their brother—the best beloved of
their aged sire! The excess of their wrath
and cruelty was restrained by Reu-
ben, who persuaded them to shed no blood,
but only confine him in a pit in the wilder-
ness. This was done by Reuben "that he
might rid Joseph out of their hands, to
deliver him to his father again." And other
things were designed for the land. By
the intervention of Judah, Joseph was sold into
captivity and carried into Egypt, where, by
a long train of singular circumstances, he
finally became as next to Pharaoh, king of the
world.

What were the feelings of his wicked
brethren during that eventful period? Was
there not a God who judged them in the
earth, and who compensated them record-
ing to the evil they had meditated? No re-
flexing man can, for a moment, doubt that
such was the fact. Driven by their evil
deed to invent a cruel device, by which they
might hide their guilt, they battle their injur-
ed brother's garment in blood and bring it
to their aged sire. Oh, what agony must
have filled their guilty souls—what writh-
ing in consciousness must have been gnawed in their
insipid bosoms, when they beheld the
guiling eyes of their aged parent fastened
in a horrid gaze, on the many colored robe,
resting with what he deemed the life-blood
of his best beloved son—his guileless Jo-

seph! What scorpion stings of conscience
must have stung when they beheld their
"wound-stalken" parent refuse to be comfort-
ed, saying, "I will go down into the
grove, unto my son, mourning?" Did not
the sight of their hoary father's agony brand
in words of consuming fire, on each guilty
heart that evil deed committed in their wrath
for they knew not how far they had them
had injured! Did not this fire of their
bosoms rage the fiercer, and burn the deep-
er, the longer it was concealed, for being
confined to the secrecy of their own breasts?

Accursed was their worth, for it was error
—and severely punished was their deed, for
waged were to make us to glorify God, and their evil was converted
into a good far more than exceeding the in-
jury. To prove this, let us view it as the
act of God, who permitted it, and who act-
ed by and through these wicked men. In
this light it was viewed by Joseph, when,
at a future and more triumphant period, he
said unto his once wicked, but now humbled
brethren,—"Ye indeed meant it unto evil,
but the Lord hath meant it unto good." Here
the same act is called evil and good—
evil, when wicked man is considered as the
actor, but good, when it is viewed as the
act of Him, who is the Author of all things.

By this act all the people of the land of
Egypt—that land then pregnant with those
arts and sciences which were afterwards
to illumine and civilize a world—which were
to mature the mind and bestow on the Jews
a lawyer and a prophet—all these people
so important in the eye of history, sacred
and profane—were preserved in life and be-
ing by his wicked brethren's selling Joseph
into captivity. Nor was this all. But for
this wicked exercise of wrath, in which Ju-
dah so largely participated, Judah, with all
his father's family, had ceased to exist and
his posterity would never have been. Thus
did the Father of our spirits educe good
from evil, and though we may, for a time,
do wrong, in opposing God's laws, and
thereby blindly pierce ourselves through with
many sorrows and woe, still shall prevail over
us, and by his father's checkboxes make us partakers of his
holiness!

The captivity of Joseph, then, was also
good, inasmuch as it secured unto man-
kind the coming of that Messiah—that
Christ, the Saviour, of whom the Scrip-
tures testify so largely—and who was de-
scended from this very Judah.

Thus may we see that the evil deed of
these men was but the mysterious workings
of an all-wise, and all-bountiful God, in his
ways of mercy and providence. How tru-
ly did Joseph say, when he first made him
self known to his brethren, "God sent me
before you to preserve you a posterity in
the earth, and to save your lives by a great
de-livrance. So now, it was not you that
sent me hither, but God." And was not
Israel repaid for his sufferings, when he
heard that his beloved and long lost son was
yet alive! "It is enough!" said the glad
parent, "It is enough; Joseph my son is
yet alive: I will go and see him before I die!"

This, my friends, is a beautiful instance
in which Providence overruled the wrath
of man to his glory, and for the good of his
creatures—in which he punished and
for his wicked deeds, without the aid of
endless hell tormentst, and thereby advanced
his happiness in the end. To use a
passage of the p[...] of this [...]
which these evil men hoped to find refuge,
in making away with their brother, proved
too short; and the cover, under which they
sought refuge, was truly too narrow; yet
they found a comfortable place on which to
rest, and an ample covering to shield them
from the cold winter winds, and thus took
away the omnipotence of God, whose ways were not
their ways, nor his thoughts their thoughts.

In the words of our text—"Surely God
cursed their wrath to praise him, and the
remnant of wrath he restrained!"

The second instance which I shall ad-
duce, to illustrate our text, you will find
recorded in the New Testament. It is the
case of our spiritual Joseph—even of Christ
himself. As you all are well acquainted
with his eventful history, we shall be brief.

The wrath which the teachings of Jesus
even as the Son of God, who refused to take
his life and bitterly to persecute his follow-
ers, in the hope that these measures would
entirely suppress his doctrines. Now all
this, wicked and sinful as it was on the part
of the Jews, was permitted by our Creator,
who overruled the deed for the good of man-
kind, and even for the good of those who
committed it. We prove this assertion by
the words of the apostle Peter, as we find
them recorded, Acts ii: 23, and 37, and 41.

Take notice, also, that in preaching to the
murderers of Jesus, Peter does not tell them
about an omnipotent devil who tempted
them; nor yet does he call them hell-
deserving wretches, and threaten them with
the unending wrath of God—as we fear our
modern divines would have done, had they
preached unto such vile beings—but he calls
them men and brethren, and preach-
ingly, that the purpose of God, as you will
find by reading the 2d and 3d chapters en-
tirely. Speaking of our Saviour, he said—

"him, being delivered by the determinate counsel and fore-knowledge of God, ye have taken, and by wicked hands have crucified and slain. Then Peter says it was agreeable to "the determinate counsel and fore-knowledge of God," and yet Christ was crucified "by wicked hands." Now,
as God permitted the act, it was for re
ce and good purposes—but as the Jews com-
mitted the act "by wicked hands," it was for
an evil purpose. Here, as in the case of
Joseph, men's "mean't unto evil, but the
Lord meant it unto good." The Jews in-
tended to prevent the spreading of the Gos-
pel, but the Lord intended the very reverse.
Now who prevailed—God or man? We
grieve to ask the question, but there are
Christians, not a few who will believe that
many if successfully resist his Maker—that although God wills man to be
saved, yet, as man is not willing, God cannot
save him! It was not so, however, in this
case: for Christ was raised from the
death by his Father in heaven, and the Gos-
pel was preached to every creature that
very opposition it experienced: so that even
three thousand of Christ's murderers were
converted in one day, and thus were benefitted by the same means which they used to prevent it—by the same wicked deed which God permitted them to perform—for that it was, that led to their conviction, repentance, and to their becoming believers in the Gospel of Jesus.

Here also, as in the history of Joseph, was the same result—"Surely the wrath of man shall praise thee; the remainder of wrath shalt thou restrain." God permitted their wrath, but he also restrained it, as in the case of Saul, afterwards Paul, in pursuance of his massacre of the disciples of our Lord—thus turning the wrath of man into an engine of his providence to do good unto all, and even unto the wicked instruments of his glory. The benefits arising to mankind from the death and resurrection of Jesus, form a theme entirely too vast for our present limits—we therefore here pass over some great and important information to enumerate them. We pray you to consider them well, that you may do them full justice—desire no more to justify our views and support our arguments.

The last illustration of our text which we shall name, is the history of our revolutionary war. Here, as in the last cited instance, we may be brief: because the circumstances must be well known to you. What shortsighted mortal, who, in the years 1776 and 1777, beheld the desperate condition of our country, and felt the wrath of a great and powerful nation, as poured out upon these almost defenseless colonies—who beheld a half starved and ragged army, of from seven to twelve thousand men, reduced to but three-fourths of its number by hunger, nakedness and disease; and the remainder imprisoning their bloody footsteps on the frozen soil—who, that beheld the lives which lead and stood had spared, endangered by famine and cold—would have believed that the wrath of Great Britain could have been made to praise God, and that all this horror, desolation and bloodshed could be made to benefit mankind?

While cold and famine raged in the camp, factions divisions murmured in the cabin. Attempts were made, in Congress, to remove the instrument which Providence had given us for a leader, and our hapless country was at once assailed by the wrath of an enemy, without; and by famine, distress and the foolish divisions of friends, within. But, as saith the Psalmist, "God's anger endureth but a moment; and in his favor is life: weeping may endure for a night, but joy cometh in the morning." A few years more beheld America united within herself,—her army comparatively prosperous,—aided by her friends and allies—and the wrath of the enemy so curbed and restrained, that Peace shook hands with Victory, while Liberty and Joy embraced each other.

Would now choose that such a period as our revolution had never been, and that those free States were yet the dependant and deeply taxed colonies of Britain?

Ask the war-worn veteran who endured all its horrors—and with indigination mantled on his cheeks—pride flashing from his sunken eyes, and patriotism raised to his bosom, he will answer that it were better its horrors had been redoubled than that Americans were enslaved!

Ask the hoary sage who pledged fortune, life and honor on the doubtful event—who risked a rebel's fate on the scaffold, and a traitor's name on the history reposed in his bosom, he will declare it were better that ninety-nine out of every thousand had perished, that one might be free, than that the whole thousand had continued to live the slaves of Britain?

This is not the answer of imagination—one master spirit of that fearful and eventful period, made such a declaration then, and thousands of them, were that number now living, would confirm it now. They who suffered, then, being the judges, the wrath of Great Britain was certainly overruled to the praise of God and the benefit of man.

But, my friends, if the hundreds and the thousands who perished, on both sides, in the fearful conflict—who were cut off suddenly, and without preparation, in the field of battle, and amid the din of war—if they, according to Liberalism, are now groaning in hell for having died in defence of our rights—if they are now gnawing their parched tongues amid the liquid lava of burning fire and brimstone—cursing the day of their birth and blaspheming, through all eternity, the God who created them—can we—can we—can we—say that God permitted and overruled the wrath of Great Britain for his praise, and for the benefit of man? Ought we not rather to declare that it was permitted to the diabol of God, and for the benefit of the arch-fiend of hell?

Better that we had lived slaves to the latest generation—that we had been degraded to the level of the brute creation who sin not, and when they perish cease to be, than that thousands and tens of thousands should endlessly wander in the flames of iniquity, limb by limb, and one of the sufferer, a few years of earthly freedom! If any one being must be thus miserable—must languish in agonizing sin, and inconceivable despair, world without end!—was it holiness—was it goodness—was it justice—was it mercy which prompted a God of love and benevolence to call that person into being? And will the iniquity, blasphemy and despair of his dejected creatures, permeate through all eternity, ever be a subject of praise to God?

Blest—wise—think of these things—think of the providence of your Creator—reconcile his character and his attributes with it—remember the God you worship is declared to be Love—that he 'is good unto all and his tender mercies are over all his works'—remember that in him is neither variable nor shadow of turning, and you will have peace in the Holy Spirit. And remember it not in vain. Should wrath assail you with it—not giving way to a spirit of revenge, for wrath will punish itself, and under the restraining hand of our God its chastisement will afterward yield 'the peaceable fruits of righteousness' to the man who is exercised thereby. "If thine enemy hunger, feed him; if he thirst, give him drink: for in so doing thou shalt heap coals of fire on his head. Be not overcome of evil, but overcome evil with good," for in so doing you will but imitate your heavenly Father, of whom the Psalmist hath said, "Surely the wrath of man shall praise thee; the remainder of wrath shalt thou restrain." Amen.

READING, PA.

The uninterrupted course of our cause has at last ceased in this place, and an opposition began under the guise of friendship. A communication appeared in one of the secular papers, signed "Christian," which attempts to stir up a division among the brethren, by exciting feelings against Br. W. L. Hawley, the Pastor, who, it seems denies a state of punishment beyond natural death. As that subject has never existed division in this State, we hope that all true Universalists will cling to the "common salvation" as the bond of union, seeing that whether we begin at the fingers ends, and wash up to the elbow, or whether we begin at the elbow and continue downwards, can surely be a matter of no great difference, except to the followers of Omar and Ali among the Mahommedans, seeing that either must end in freeing the arm from impurity. In this light we view the subject of punishment after or before death. They both maintain a salvation based on the same general principles, defensible by the same general arguments, and resulting in proof of the same grand consummation. As the reply to "Christian" embodies all his arguments, we give it alone.

The Meetinghouse, now in a state of repair, is 60 by 45 feet, built of brick, and will be ready for dedication in the course of this fall.

In addition to "Christian's" article we find a note in the paper, from which we copy the following, that a pamphlet entitled "The Fog of Universalism" will be answered in lectures—Let opposition rage—pure gold will stand the fire.

From the Reading (Pa.) Journal.

"There be hard races, and there be water races."

A communication over the signature of "Christian," having as its object the persecution of the Universalists, has met public attention.

Distinct from the doctrinal points of controversy involved in that communication, there is an undoubtedly war of force in the author's definition of religion as the test of Christianity. Religion by him is defined to be Virtue, founded upon reverence of God, expectation of future rewards and punishments: and as he states that those who do not thus believe, cannot be Christians, the reverse of the proposition will not hold good, that those who do thus believe are Christians.
Then the Mahometan is a Christian, the Pagan is a Christian, our own Aborigines, and even the Jews, themselves, are Christians.

The absurdity is too palpable, and from each data the Christianity of the writer himself may justly be questioned. It scarcely need be mentioned that to be a Christian requires a belief in Jesus Christ, the Son of God.

The individuals who are known as Universalists, are by him considered in error, for some go rather further in their views than accord with his own. To argue that point is not the province of this communication. Suffice it to say, that his own opinions are not more binding on others than theirs would be on him; and it results at last in the conclusion, that if we inquire very seriously, we may become just so much more enlightened and very probably know nothing after all.

It is very true the citizens engaged in the Universalist church of this borough, have had no Athanasius to form their creed. A moral deportment, and a belief in God and in the only Son Jesus Christ, as revealed by the gospel, are the only tenets they are bound to acknowledge for membership. As to the particular turn of a letter, or the construction of a why or wherefore, every member enjoys his own opinion.

The origin of the edifice threatened with a withdrawal of patronage, may be attributed to the very cause that "Christian" himself introduces; because you allow such and such sentiments, I will not pay, for my opinion is so and so. Among rational and thinking men an honest difference of opinion cannot disturb the grand principles of charity and good will.

Let us rear a structure say they, that in this night of mental chaos, may afford an asylum from the intolerance of all sects, as well from the scowling brow of bigotry as the sulphureous vapors of fanatical ignorance.

The Universalists have built more churches than their own; and are ready now to defend principal and interest in "Christian" with perfect resignation.

The practice of Christian virtues among them is also hourly admired by the Orthodox, or they would not solicit money for them for the support of their preachers. It may be repeated emphatically that charity, which should characterize every Christian, is more freely exercised by these people, than the strongest sectional party could find the fortune to follow.

One matter is also to be undoubted, that the gentlemen who are responsible for the Universalist church, are thankful for the slightest donations in a proper spirit, but a rag-tag subscription is one they have never solicited.

We will complete the church, say they. "Let it rise until it meet the sun in its coming, and parting day linger and play on its summit."

The attack on the "person employed to preach," is disrespectful as to the manner, due to the subject matter, he can preach whatever may be his sentiments, and must answer for them himself. Permit a fact however to be made known, that he is ever ready to meet any competitor or opponent in public debate, even a "Christian" himself if he chooses, and argue such points as may be considered allowable in the doctrine he teaches.

Let us now approach a subject of very great importance in this country, how far a religious test may be required, particularly that which must be believed, or creates a personal disability to hold offices of trust or profit, or forfeit their rights.

The genius of our republic proclaimed in '76, that all men were free and equal, and no "religious test shall ever be required as a qualification to any office or public trust under the United States," are the words of her Constitution.

But the subtle ingenuity of Priest-craft, with Jesuitical devotion, attempted to subvert these very principles in the formation of the Constitution of this Commonwealth.

Thanks be to the almighty God they have completely failed in their efforts.

However, in human power may be; however secret may be the efforts to tramme! the mind, they can never reach the activity of thought or subvert the dignified empire of reason.

"No person who acknowledges the being of God and a future state of rewards and punishments, shall, on account of his religious sentiments, be disqualified to hold any office or place of trust or profit under this Commonwealth." Such is the language of the Constitution of the state of Pennsylvania.

This section was (doubtless intended to effect a disqualification unless the conditions are admitted and acquiesced in.

Whatever might be the opinion of "Christian" as to its effect, it is a gross slander that Universalists could not answer those sentiments offending their law and constitution.

The Constitution is the highest law of our country. By it, all things were organized, and received their being as to our political structure; it stands between the people and their legislature, at once a safeguard for the privileges of both, and equally defends all from injury or injustice.

Being acknowledged as a law it becomes as to any and every clause or section, the subject of legal investigation, and more particularly so when of a penal nature.

The section before us is a penal statute, and must be construed strictly. The meaning of a strict construction may be exemplified by stating a suppositional case.

The legislature enact a law attaching a penalty for stealing horses. The decision of the law is, that it would not hold good as a penalty, if but one horse be stolen.

On the 17th section of the penal code of Virginia, one is not liable for the twenty-five pound fine for the damage of a horse of one hundred dollars.

If a man breaks a window in a dwelling house, so as to make the house uninhabitable, he is liable to an action at common law, where the injury is actual; and the law is, that the damage is not to be measured by the price of the article injured, but the loss sustained by the owner as an indemnity for the harm done to him.

The grammatical construction of the section, its strictest sense to the very letter, would allow the severest Universalist to acknowledge its provisions as freely as it were entirely expunged from the statute book, or had never been enacted.

Some men deny the being of God; but the only fault attributable to the Universalists is, that their God is too merciful—they rejoice in the belief of a just and merciful God; others may wrathfully crucify the torture of a revengeful Deity if they please.

The next requisition is as to "a future state of rewards and punishments."

Here is the difficulty. "Christian" would say. To a mind free from bigotry and error, there is in truth no difficulty, and it requires better the armament of common observance to admit that the meaning of "a future state" as there laid down cannot allude to eternity, or it would be so expressed.

The definition of future time according to Lindley Murray, "represents the action as yet to come, either with or without respect to the precise period."

The precise period of the action here, is not expressed, and most certainly, by legal construction, it dare not be understood.

The sentence must go for what it is worth in a common sense, and from it the punishment and reward of present acts, the sins of our fathers as can be deduced. The greatest civilian in the country cannot deny that any Judge who could make that sentence or clause apply to a future state of rewards and punishments in eternity, most unquestionably would be overstepping the modesty of his calling, and making out from his own resources gratuitously, that in which the law is deficient.

But the Orthodox think it hard, that as the intention was a good one, it cannot be sustained. It would want amending even for them to acknowledge, for they do not believe in a future state of rewards and punishments in eternity, (that is, Universalism,) they believe in future rewards or punishments.

What individual is there who reads the Scriptures understanding this, that cannot glean this intention and spirit of its frame. The conclusion is irresistible, that so mere person attempted to effect more than the weakness of his mind could embrace. Let us recite the preceding section. "All men have a natural and indefeasible right to worship Almighty God according to the dictates of their own consciences; no man can of right be compelled to attend, erect or support any place of worship, or to maintain any ministry against his consent; no human authority can in any case whatever, interfere with the rights of conscience; and no preference shall ever be given by law to any religious establishments or modes of worship."

The point as to the qualifications or ability to give evidence in Court, is of a different character from the subject just discussed.

In our judicial cases we assume the legal set of the legislature. The common law is its parent, founded upon the principle that some introduction must exist in the breast of every man to speak the truth.

The decisions on this subject in toto, amount to this: That unless a witness acknowledges a Supreme Being, a first Cause, a God of
any other principle that will induce him to believe in the obligation of an oath, he is incompetent; but where any person professes to be a Jew, he shall be a witness according to the ceremonies of his own religion, whether Jew, Mahomedan or Pagan.

There is no decision in this country or England that would exclude a witness from his chieft claim in a future state of rewards and punishments either here or hereafter.

The first authorities of the United States have said that every person who believes in a God and that he will "reward or punish" is alone necessary to qualify any man to give evidence. Their opinions can be communicated at length if required.

Permit me to conclude with regret for the spirit in which "Christian's" communication is written. Ever ready to meet intolerance when it assumes a tangible shape, my earnest efforts as far as feeble abilities may enable me to go from a contest for the natural as well as constitutional rights of every American citizen.

FREEMAN.

HYPOCRISY....WHAT IS IT?

The above appears to be a question which requires some attention; especially at the present juncture. Few crimes can which operate upon the conscience of a man be so properly considered as hypocrisy, for in so many cases, when it is committed, it is the result of many and deep feelings, which, if not acknowledged, will eventually bring the individual to that state of mind which is so often spoken of as "the suppression of the truth." The question, therefore, of the extent of hypocrisy is one that requires much consideration.

In attempting to give an answer to the question proposed, it may be proper to observe, that hypocrisy is neither more nor less than appearing to others to be that which, in truth and honesty, we are not; and this, if not recognized, will certainly lead to pernicious consequences. We shall begin with the following:

1. WORLDLY HYPOCRISY.

This class is perhaps as numerous as any other. They support the dictates of nature and the laws of the land, but they allow the words and precepts of the Bible to take effect upon their conduct. They are not hypocrites, but they are not Christians. They are the men who are often heard to say, "I believe in the Bible," and "I believe in the Church," but they do not live up to their professions. They are not hypocrites, but they are not Christians.

2. ECONOMIC HYPOCRISY.

This class is perhaps as numerous as the worldly hypothesis. They are not hypocrites, but they are not Christians. They are the men who preach the gospel, and yet live in sin. They are not hypocrites, but they are not Christians.

3. ENTHUSIASTIC HYPOCRISY.

This class is perhaps as numerous as the worldly hypothesis. They are not hypocrites, but they are not Christians. They are the men who are often heard to say, "I believe in the Bible," and "I believe in the Church," but they do not live up to their professions. They are not hypocrites, but they are not Christians.

4. ORGANIC HYPOCRISY.

This class is perhaps as numerous as the worldly hypothesis. They are not hypocrites, but they are not Christians. They are the men who are often heard to say, "I believe in the Bible," and "I believe in the Church," but they do not live up to their professions. They are not hypocrites, but they are not Christians.
THE CATHOLICS.

We are Protestants. We protest against the infallibility of all Popes, Cardinals, and Bishops. We protest against the use of all or any human authority and coercion in matters of faith. As Christians we take the Bible as our only creed in matters of religion—as freemen we allow to all others the right of choosing, defending and promulgating their own opinions—and as Protestants we content for the right of private judgment, and inquiry as free as can exist without interfering with the natural and inalienable rights of others.

Believing that the self-styled Orthodox of this age and country have departed from these, the avowed principles of Protestantism, we feel bound in duty to oppose their assumptions, even as they felt bound to oppose the assumptions of the Catholic Popes and clergy. They too, have assumed infallibility—they too deny the right of free inquiry—they too, deny the right of private judgment—they, too, persecute for opinion, and have set up as standards of faith, superior even to the Bible, the decisions of councils and systems of men. Therefore we oppose Protestants, so called, and whenever we find them violating these principles, whether in reference to ourselves or others—to the Catholics or even each other—we are ready to step forward and defend the weak and the defenseless in their rights and privileges—and that too, while we feel bound to oppose the errors of those we thus defend.

Having thus avowed our principles of action, we fear not that we shall be misunderstood, when we now step forward in defence of our Roman Catholic brethren.

The "Christian party in politics" have, for some time past, been industriously circulating reports of the number of Catholics in the United States—the number of emigrants daily arriving on our shores—their implicit obedience to the Pope—the immense sums of money forwarded by the Papal see, for the purpose of proselytizing Americans—the danger of religious war, and the establishment of an Inquisition—and the natural, anti-republican, slavish and demoralizing tenets of the Catholic church. From these reports, exaggerated and false as any revival tales yet told, the necessity has been inferred, and warmly urged, of depriving all Catholics of offices of trust, honor, and profit—of establishing Sunday schools in the valley of the Mississippi—and even of depriving them of the elective franchise, and every other right dear to an American citizen.

To further this crusade against the Catholics, lectures have been delivered and published in various places, and the most unjustifiable means have been used to excite public feeling against them; while reports have been circulated that many are sent from foreign countries, with arms in their hands, ready to rise and overturn our republican institutions with fire and sword.

Foremost in the work of intolerant bigotry is "The Protestant," a paper published in the city of New York, which contends that no Catholic can, or ought to exercise any of the rights of citizenship, because the Catholics are opposed to Protestantism, and this, forsooth, is a Protestant Government!

Do the "Christian party in politics" know what they are about, when they use such language, and avow such principles? We will tell them. This is not a Protestant government—it is a federalist republican government—one of equal rights and equal privileges. Now, how does self-styled Orthodoxy agree with these principles? Is its "small aristocracy of the skies" republicanism and equality? Is its exclusion of the rabble and the mob of mankind from heaven—its endless exclusive privilege of "the saints" over "sinners"—its plebeian and patrician divisions of non-professors and professors—its eternal rewards in offices of honor and glory, without equal rights or republican rotation—are these, or any others of its tenets, a whit more republican in their nature, tendency, and effects than the doctrines of the Catholic Church? Yea—are they as much so? No—ever themselves dare not—do not pretend they are. What shall we say then? Shall we roll back their tide of reprobation and exclusion into their own intolerant bosoms? No; God forbid! How shall those religionists who are truly republican in their principles—who love God and their country—republican practices and their fellowmen—how shall those exclude any for a mere difference of opinion, not in civil and political, but in merely religious tenets? They cannot.

But let us, for a few moments, suppose the suggestion of the Protestant to be carried into full practice throughout our land. Look, there are the polls—the freemen of the land are coming up, one by one, and are exercising, through the ballot box, the dearest rights of American citizens. Dear and invaluable privilege! purchased with the blood, the toils, the sufferings, and the lives of our fathers. For this, "fortune, life, and honor" were pledged, and all was risked to secure it. But who is that hoary headed siren, of other days, who is supported to the polls by the sturdy arms of revering youth? He offers his vote—but, lo, it is refused—he has no right to vote, for he is a Catholic—his principles are said to be in opposition to the right he claims? Who is he?—what are his principles? He is the sole survivor of a band of patriots—the wealthiest among the wealthy, he risked his fortune without hesitation—surrounded by all that could make existence desirable, he pledged his life without fear—and pure in fame, he dared a rebel's fate on the scaffold and a traitor's name on the page of history, by signing his impressive name, "Charles Carroll, of Carrollton," to the Declaration of our Country's Independence. Venerable man, dear to all but a bigot's heart and a despot's soul! He turns from the ministers of his country's unjust bigotry—the tears roll down his furrowed cheek—he looks at his trembling right hand, and with quivering lip he sates in mingled indignation, sorrow and astonishment, "was such the declaration this hand signed? Were these the rights and liberties for which this hand pledged my fortune, life and honor?" No; venerable sage of Carrollton, equally the pride of Catholics and Americans—opposed as we feel to war and bloodshed, sooner than see thee and the rest of our Catholic citizens thus proscribed, we would shoulder a musket and with the only creed we acknowledge binding, the Bible in our hand, we would exchange the pulpit for the tent, and the desk for the field of another revolutionary struggle. Nor are we alone in the resolution—there are, we hope, but few able bodied Protestants in word and deed who would not do the same.

But what meaneth this crusade against the Catholics? We answer plainly. It is to draw the people's eyes from watching the unhallowed machinations of the Orthodox for uniting Church and State—to pull the people into a fright which shall compel them to give liberally to Sunday school, Bible, Tract and other designing Societies. Hence all who do not join in crying down the Catholics, are accused, with the low cunning that prompts the pickpocket to bawl "stop thief," of uniting with the Pope to establish a religious (1) hierarchy in our land. Brethren, these are the signs of the times—can ye not discern them? Let us then while we oppose what we honestly believe to be doctrinal errors in all denominations, above all oppose that bigotry and intolerance which is the greatest of all practical errors. Watch and pray.

G.

LETTER FROM BR. SKINNER.

Our readers, we doubt not, will be as much pleased to hear from Br. Skinner as we were on receiving the following letter which we proceed to lay before them forthwith, before its spirit evaporates by keeping and trimming.


Br. Gnost—Thinking it probable you might be desirous of receiving some intelligence from me, by this time, I have seated myself for the purpose of communicating a brief sketch of my journal thus far.

After leaving Utica, on Friday afternoon, I proceeded with my family, by the Packet Boat, to Schenectady, where we arrived on Saturday morning, between ten and eleven o'clock, having had a pleasant passage and agreeable company, and nothing worthy of special record having occurred on the way. Here we stopped a few hours, and dined with our former friend and still faithful brother, G. Canast, and his worthy family, formerly from Saratoga Springs; after which we proceeded to Albany, passing twelve miles of the distance on the new Rail
EVANGELICAL MAGAZINE AND GOSPEL ADVOCATE.

Road, so much concerning which is said by every one passing that way, that I should deem it pedantic, or at least superficial, to describe it particularly to you in this epistle, though, by the bye, it is a very pleasant mode of travelling, being the bustling and baling for baggage and passengers at the several stopping places.

Arrived in Albany, we stopped with our long tried and faithful brother, S. Van Schack, with whose amiable family we remained till we departed hence. On Sunday I preached, afternoon and afternoon, to a full congregation of the Universalist society in this city. This society owns a small but very neat and convenient Meeting house, situated on Herkimer street, and are increasing and prospering under the ministry of our esteemed brother, J. D. Williamson, whose health, I regretted to learn, was such that he had been obliged to leave the city for a short sojourn in the country, at this time.

After meeting, we proceeded by Steam Boat to Troy, were we were cordially welcomed by farmer friends and acquaintances, and particularly by Mr. Le Fevre, whom, till now, I had never had the pleasure of seeing, but with whom I felt perfectly familiar and at ease the moment I saw him. He is highly esteemed here, both as a citizen and a Christian minister; and the church and society are highly prosperous under his pastoral charge. Here I delivered an evening lecture to a large and attentive audience; and on Monday morning, at three o'clock, left the city by stage for New-Hampshire. The weather was extremely warm, the roads dusty, and the stage coach crowded with passengers, which, (notwithstanding the latter were pleasant and accommodating,) rendered this day's ride oppressive and tedious, especially to Mrs. Skinner and our little one. We arrived at Brattleborough, on the western bank of Connecticut River, on Monday evening, between eleven and twelve o'clock; tarried over night; and on Tuesday morning, took another line of wagons, and, crossing the river and passing through a part of Hinsdale and Chesterfield, arrived at my father's house, in Westmoreland, N. H. a little before noon.

"Where the sports of my childhood, the home of my youth, And a thousand sweet images on my mind."

I had the happiness of seeing my aged parents, and kindred generally, in comfortable health, even better than I had anticipated, not having been able to visit them before for about five years.

The following days, Wednesday and Thursday, I spent at the Franklin Association, held at Chesterfield on those days. Here I had the pleasure of meeting with many old friends and acquaintances, and several ministering brethren whom I had not seen for a long time, among whom were Bros. Ballou, Willis, Streeter, and Cooper. We enjoyed a pleasant and harmonious session, the minutes of which you will see in print soon.

On Sunday last, I preached in Putney, where there is a small Universalist society, which, I persuade, enjoy the privilege of hearing a preached gospel, although there are many more Universalists in town than belong to the society, or dare attend on the ministrations of the word. Many people in this town, particularly young ladies and gentlemen, and one aged man who is a member of the Orthodox church, were anxious to hear me preach, and said they desired that should have gone to our meeting, but did not dare to go, for fear of giving offense to their brethren and friends of the Calvinistic church. It is extensively the case in these New-England towns, that the people from habit and fashion, dare not go to any other meeting but the Orthodox meeting, nor to any other house, but the Orthodox or town Meeting house, notwithstanding many of them, or even a majority, may be liberal in sentiment, or even avowed Universalists. This accounts for the fact, that in many of these towns, after a continuance of this state of things for a few years, whole parishes shift their ground and nominal faith at once, dismiss their Orthodox preacher, and settle a Universalist, thus revolutionising the entire town or parish. This will doubtless be the case, ere long, with many of the towns in this vicinity, and most probably with Putney, Westmoreland, and Walpole, in which latter place my Mr. Warren Skinner now preaches once a month, and the work is in a good way of progression.

Yesterday morning we took leave of my father's family and our friends in Westmoreland, and proceeded to this place, to visit Mrs. Skinner's parents and our connections here. We have the pleasure of meeting them generally in good health. Next Sunday I am to preach at Langdon, (where I labored nearly two years, the first of my ministry,) and the Sunday following at this place; immediately after which we purpose starting on our homeward route, designing, however, to stop at Albany to attend the Hudson River Association, on Wednesday and Thursday, (14, and 10th,) so that we shall probably reach Utica on Friday evening, or Saturday morning.

Meantime, that God may bless you and yours, me and mine, and all our friends, (which are not few,) and all our enemies, (which are many,) and the whole world, now and forever, is the sincere prayer, and fervent wish of Yours affectionately, D. Skinner.

[For the Magazine and Advocate.]

REPLY TO "A SUGGESTION."

Two objections lie against the suggestion of "C. H." in the last Magazine and Advocate— we will briefly state them.

1. The form of the Trumpet is not so suitable for binding, as in the present form of the Magazine and Advocate. Neither will it agree with the former volumes in appearance. Now nearly all the patrons of the Magazine and Advocate preserve their papers for binding, and wish to preserve them for future and frequent reference—this they could not do so well if the form were changed to the folio size.

2. Papers in the full sheet form, rub through by friction, and frequent folding and unfolding, more than pamphlets, or papers published in a smaller form.

I would further remark, that the Magazine now contains as much religious reading as the Trumpet does—at least it takes me just about as long to read the one, as it requires to read the other. The Trumpet contains highly useful advertisements, and very interesting foreign and domestic news in addition to its religious articles—the former of which, together with the greater price, would, I should suppose, add some in defraying the expense.

But on the whole, I would not recommend to Mr. Skinner any alteration in the form of the paper, of which he is proprietor, for another year at least; when I trust from its increase of patronage, he will be able to increase his paper, or the quantity of reading matter; without increasing the price. I am not fond of frequent changes, unless perfectly satisfied that they are for the better.

H. N.

ADDENDUM.

And we reply, in addition to the above, (and we do it because we are interested in the change,) that though we would be benefited more by printing a sheet in the form of the Trumpet, yet the expense to Mr. Skinner, would be just about double in press work, and in paper, while it would, also, be considerably increased in composition; or, the paper must be filled up with advertisements. The first must add a heavy expense on the more credit of future patronage, or the latter disgust, by its weekly repetitiveness, the regular readers of the paper. After struggling for years, without profit, and frequently at a loss of labor and money, we would think it prudent to accumulate enough to pay past expenditures, before new ones are formed.—More religious reading is scarcely furnished by any paper in our order, nor more reading of any kind for the same cash price, by any order. In typographical neatness, amount of good matter, and prompt attention to the interests and wants of our denomination, we hope the Magazine and Advocate will not be found wanting; and, we doubt not, that should its patrons generally ask its enlargement, they would, if possible, be gratified by its proprietor, and we, as printers, profited by the change.

G.

OUR ABSENCE.

Since we last conversed with our readers we have attended the Chenango Association at Lisle, and preached in Oxford and Norwich, on our journey. We left home in pain and illness, and have returned in ease and tolerable health—not to say good spirits in finding everywhere the good cause prospering and to prosper—our friends rising in their might and taking their proper stand in the contest against the powers of darkness, error and oppression. Loads of letters lay before us. We shall attend to them as fast as possible.

G.
DEATHS.

In Pembroke, August 1st, of a bilious fever, Jacob Wheeler, aged 40 years. Mr. Wheeler was one of the earliest settlers, and ever an industrious, economical husbandman, and in the course of life and moral deportment, he gained the friendship and respect of all his acquaintance. In his character were blended, all those amiable virtues that adorn the devout Christian, the princely patriot, and the humble peaceable citizen. Ever cheerful, kind and affable, he was beloved by all; his remembrance will, long be remembered in the vicinity of his residence by many grateful hearts. He had been for many years a firm, unwavering member of the church, and was never absent from the worship of God, or from the duties of piety and devotion, in the joyful anticipation of a blessed immortality. Many who will long remember him, as meekness of his excellence and usefulness. He has left a wife and six children, to mourn the loss of the best of husbands and fathers. L. L. S.

INFLUENCE OF RELIGION.

It requires but a cursory view of human life to be convinced of the various forms under which sin, however imperfectly accepted or understood, exercises its military influence over the minds and consciences of mankind. What a cordial balm is formed under every species of sorrow and suffering! What a noble, active, and permanent influence in all our intercourse! What a firm stay and support in every human weakness and perplexity! What a wholesome influence in the promotion of our passions and appetites! What a well-spring of tender, and affection in all the relations and charities of life! And if we add to this, the few and inconsiderable prospects it dexterously beyond this visionary scene, the rays of comfort it sheds over the bed of death, the victory it proclaims over the corruptions we inherit, and over the grave at which we lookker, who can forbear to pray that the conviction of its truth may be effectually brought home to every bosom, and that stricken by a sincere and lively faith, men and women should believe with the heart into righteousness.

May it be presciously this lively faith of which we stood in need. The misfortune of the great body of mankind is not that they reject or despise Christianity, but that they admit its truth, and take to themselves its teaching too lightly, the natural consequence of which is a greater and less frequent discontent in the most sincere and steadfast estimate of what it creates them so little to suffer. Whatever, therefore, excels in a greater or less degree overcomes this insufficiency, and in awaking their attention to that subject, in comparison of all which that delivers to their eyes and hearts is but small, brings about in insignificance, is an essential and indubitable advantage.

Many a man sheds his shoes as men do their clothes; they put off one to put on another: This is waiting upon the devil in a new livery.

LETTERS CONTAINING REMITTANCES.

Received at this office during the week, ending Sept. 9. Z. F. Middleport, D. L. D. Bailey, B. B. L. Hol- land, P. D. Knowlesville, B. P. M. South Oss- lic, S. 1.

The Magazine and Advocate, is PUBLISHED EVERY SATURDAY, BY DOLPHUS SKINNER, Proprietor.

TERMS.—To Mailed and Office Subscribers, $1.50 per annum. For, or $6, if paid within three months of publication. The book is published in monthly numbers of 70 pages each, and may be returned for less than one year. (unless the money be paid in advance) and no paper shall be retailed, nor delivered to any person without the subscription of the person to whom it is to be delivered. All contributions to this paper, must be post-paid, or if not, $1.00. To Village Subscribers, who receive their papers by a carrier, $2.00 per annum payable before delivery.

A. B. & R. E. GROSH, Printers, Genesee-street, freezing Deserers, nearly opposite (q Universal Church, Utica, N. Y.)
THE SECOND DEATH.

I can think of nothing which appears to me of higher importance in securing the good order and happiness of society, in this age of religious mania and extravagance, than a rational and consistent understanding of the Scriptures. It must be concede by every candid and well-informed man that the want of this mental endowment in connexion with that consummate credulity with which the want of this important acquisition is generally associated, has been, and now is, the cause of nine-tenths the moral evil so conspicuously prevalent in Christianity. Hence it is the duty of every philanthropist to contribute to that fund of information which we think must eventually overturn the vile insinuations of aspiring ecclesiastics, and set the captive mind at liberty.

For a fear of eight to see.
For many minds staining their claims.
They gaze upon the lenses that hold them fast,
With the wisdom of their eyes,
Then shake them in despair and dance again.

The phrase which heads this article is found in the Revelation of St. John, chapter ii., 6, 14, and xix.: 8; and I know no Bible language which is relied on with more confidence, or appealed to more frequently, in support of infinite vengeance, than this. As the second death evidently refers to a first death—the common opinion is, that the first death is actually the dissolution of the body, and the second death, the endless and irretrievable damnation of both soul and body immediately after the resurrection. Whether this opinion be true and proper, or whether it be false and improper, is our object now to ascertain. Let it then be remarked.

1. That an inconsistency must be discoverable in the common opinion, for, according to this opinion, the death of which we are speaking is as radically different from that death to which it is second as spirit is from matter, or life from death. The death of the body, allowing the inspired writers to teach the truth, consists in an entire extinction of life with every animal sensation; hence it is, with the utmost propriety, said—"the dead know not anything; in the day they die their thoughts perish—love, and their hatred, and their envy are perished—there is no wisdom nor device nor knowledge in the state of the dead." Now, is the second death, which is said to take place immediately after the general resurrection from the state of natural death, in any respect, whatever, similar to this? Certainly not; for it is said to be a state of the keenest sensations—of infinite pains, and griefs, and lamentations. Where now is the propriety of calling such a state as this, the second death? Would it not be much more proper and consistent to call it a second life, seeing, while we are blessed with animal life, we are ever subject to pain, sorrow, and disappointment? In this view of the subject there would be a striking similarity; whereas, according to the common opinion, there would be none. From what has been seen, we must conclude that a wrong application has been made of the term "second death;" we shall therefore proceed.

2. To point out, agreeably to reason and revelation, the true meaning of the above, oft repeated phrase. Let it be remarked then, that the first time we meet with this remarkable passage, is in the second chapter of Revelation, as above cited. There the Revoluter, in writing to the church of Smyrna, and speaking of the many trials and difficulties which was about to come upon them, by the hands of those who said they were Jews, but were not, but were of the synagoge of the adversary, says: "He that overcometh shall not be hurt of the second death." It would be well for the reader to remember that this remark was made to a Christian church, and that it plainly intimates to us, and was designed to inform them, that if they should fail of overcoming those trials of their faith, which they were destined to meet, they should be hurt of the second death.

Now by a little careful, unprejudiced attention to the subject, it is easy to discover what is here meant by the second death.

The church to whom this remark was applicable, had been gathered from among Pagan idolaters, whose moral state, before their conversion to the Christian religion, was called death, in the language of the illustrious apostle to the Gentiles. In his epistle to the Ephesians he says, "But 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." That Pagan idolatry, and Jewish blindness, are represented as a state of death, from which the Gospel of Christ was designed to quicken and raise them, no person of information and candor will attempt to evade or question.

Jesus said: "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." St. John says, "We know that we have passed from death unto life, because we love the brethren." In it not from these circumstances, clearly proven that all men, at the announcement of the glad news of the Gospel truth, both Jews and Gentiles, were in a state of moral death? If this point is conceded, then it is proper to consider this the first death in the sense of the passage which heads the present remarks. The time had then arrived when the Gospel truth of life and immortality quickened and raised all true believers to newness of life, uniting them to Christ by a new and living faith—"Yield yourselves" says Paul unto God, as those that are alive from the dead," etc. Those Gentiles, which were associated in the church at Smyrna, had been made alive unto God by faith in Christ. Hence, rejecting and despising the idols which they had previously worshipped, they exposed themselves to the most outrageous persecutions, of which St. John, from the isle of Patmos, reminds them, telling them, at the same time, that those who should remain steadfast and overcome those trials should not be "hurt of the second death"—as much as to say, if you remain rooted and grounded in the faith which you have espoused, continuing steadfast through all those approaching troubles and persecutions of which I have told you, then you shall not fall back again into that state of death from which, by the grace of God, you have been delivered, which to you would certainly be a second death.

In the remarks made to the minister of the church of Sardis, we are apprized that this second death had then actually been realized—See 3d chap. 1 verse. "I know thy works, that thou hast a name that thou livest and art dead." This death was the effect of having defiled their garments, which shows that they had once been clean—See 4th verse. Thou hast a new name, even in Sardis, which no man knoweth; those garments, and they shall walk with me in white for they are worthy.

Does the reader wish for a clearer illustration. These backsliding members of the church of Sardis had been washed by conversion to the truth of the Gospel; their garments had been made "clean in the blood of the Lamb"—they had been made alive in Christ, which clearly evinces that they were dead. But now we behold them with their garments defiled, abandoned to their former prejudices and gross superstitions, given to every evil word and work. Will any one now pretend that this was not the second death to them—when it is so conclusively shown that they had once before been dead; subsequent to which they had been quickened and made alive in Christ. But the Revelator further observes, (3 chap. 6 verse, that He that is overwhelmed, the same shall be dressed in white raiment; and I will not blot out his name out of the book of life; but I will confess his name.
before my Father and before his angels."
Nothing can be more evident, than that those apostles who had "defiled their garments by the defilement of the faith, by leaving it, and overcame, but were under the dominion of the second death; their names were, as a matter of course, "blotted out of the book of life," which clearly shows that they were once written there. The "book of life" is mentioned eight times in the Bible, seven times in the New Testament, and once in the Philippians. In every instance, it is humbly believed, it alludes to the Gospel covenant, which is a ministration or book of life. Hence, to become a firm believer—an humble and devout follower, of Christ, is to have our names written in the book of life—and to apostatize from the faith of the Gospel—prove recreant to the holy spirit of truth divine, is to have our names "blotted out" of the "book of life, and out of the holy city," and to fall under the dominion of the second death.
But while we are upon the subject of the "book of life," though it be rather a digression, I must beg the privilege of introducing a paragraph from Dr. Adam Clark, on Luke 10: 20. "Because your names are written in heaven."

"This form of speech is taken from the ancient custom of writing the names of all the citizens in a public register, that the several families might be known, and the inheritance properly preserved. This custom is still observed even in these kingdoms, though not particularly noticed. Every child that is born in the land is ordered to be registered—and this register is generally kept in the pariah church, or in some public place of safety. Such a register as this is called in Phil. iv: 3—Rev. iii: 5, e. c. the book of life—or register where the persons were enrolled as they came into life. It appears also probable, that when any person died, or behaved improperly, his name was sought out and erased from the book, to prevent any confusion that might happen in consequence of improper persons laying claim to any part of the inheritance."

The Doctor concludes by citing a number of passages where this phrase is used, both in a literal and moral sense. From this, the utmost propriety is discoverable in the figurative language of the apostles and the Revelator, which forms the foundation of our present labors. Every person, Jew or Gentile, becoming a convert to the truth of the Christian religion "comes into life," his name is registered in heaven, or the book of life. But if he becomes unworthy of the case he has espoused, or becomes dead to the life, power, and spirit, of the kingdom into which he has been born—his name is forthwith erased, or blotted out from the Gospel blessings, and he realizes all the horrors of a second death; and his last estate is this, "Notwithstanding the exhortations, admonitions and threatenings of the primitive teachers were generally directed to particular churches, still we may with the greatest propriety apply them to all countries where the Gospel has been proclaimed—in all people in all circumstances. But after all, I can see no necessity nor propriety in extending the consequences of our good or bad actions—our faith or want of faith, into Eternity. The Bible furnishes no authority for such extension, and certainly it is productive of no moral good and much moral evil."

I have extended this communication to a much greater length than I intended in the commencement, and still the one-half is not told—but enough, perhaps, has been said to furnish a clue by which to unravel the mysterious envelope, which has, in the minds of thousands, obscured the true meaning of the term "second death."

I shall now, wishing the reader all the pure bliss which a true and consistent faith can inspire, take my leave of the subject.

Berkshire, Aug. 12, 1831. J. CHASE, Jr.

[From the Christian Intelligencer.]

APOCALYPSE—NOTICE OF "K. H."

Mr. Editor,—I received by mail, a few days since, two numbers of the Evangelical Magazine and Gospel Advocate, dated May 14th and 21st, which I acknowledge with pleasure, as it called to my mind a short, but interesting and pleasing acquaintance with the senior editor, which I had the happiness of forming several years since; and though he may have forgotten the writer of this article, I think it will be difficult for me ever to cease from my mind, the reminiscences of one, whose Christian character and mild manner, formed too striking a contrast ever to be forgotten, with the spirit of contention who should be the greatest in the kingdom, which then reigned in the city and neighborhood of H—, and which if I may judge from my own experience, was calculated to have a pernicious effect upon the minds of young preachers.

These things inspired me with a peculiar interest in the fortunes of Dr. Skinner, and I have always eagerly looked for his name in the accounts of the proceedings of our brethren in New-York; and what little I have been able to learn in my retired situation, I have not been disappointed in the favorable opinion which I formed of his Christian character and of his abilities as a preacher of the glorious gospel of the blessed God. And though it has been my lot to contend with sickness and oppression, with foes internal and external, yet I rejoice in his prosperity and heartily bid him God-speed.

The two numbers of the Magazine and Advocate which received, contained a notice by "K. H." of an article which I communicated to the Intelligencer two or three years since, entitled, "Remarks on the Apocalypse;" and though in most cases opposed to controversy, at least in the style with which he composed it, I must confess that after all, I cannot well avoid a reply, if what I shall now write may be properly called a reply. There has been a great deal written to prove that the prophecies of this book related to the Christian church.—These explanations appeared to me inconsistent not only with the declarations contained in the book itself, but with each other; and from a careful perusal of it, I was satisfied for myself, that its predictions related solely to events which must "shortly come to pass," or transpire during what is commonly called the apostolic age. I do not consider it possible for the subject, and yet perhaps long for the readers of the Intelligencer, I labored to establish this point.

The views of others, as well as my own, were then before the public, and I consider them capable of judging which is the most consistent, without the aid of the instructions of K. H. I do not say this in view of the present subject only, but of all others; that when two views of a subject are before the public, the public more readily get at the truth, by the aid of common sense, than when it is bewildered by endless replications and rejoinders. It is a fact, whether we speak figuratively or literally, that the hand which cannot build a house, may demolish a palace, and by throwing a pillar here and a column there, and piling it in ruins, may cry out "this is that beautiful piece of architecture, which was the work of mankind."

This is something of the style in which K. H. has managed the article in question, though it laid no claims to admiration, being the mere outline of a plan, to arrive at the meaning of a book, through which it may be no revelation to us, was directly a well understood revelation, to those to whom it was addressed.

I shall confine the present remarks to a notice of only two or three points of the subject in dispute, first noticing the charges of inconsistency; secondly, repeating my reasons for believing that we are to understand by the phrases the earth and the world, the land of Judae and the Roman Empire; and thirdly, that the great city was Jerusalem.

1. The notice which K. H. takes of my inconsistency. Of this he says, "the reader is requested to keep in mind the statement that all the predictions in the book of Revelation, were to be fulfilled while the apostles were on earth, or, at least, in the next generation; for we shall show that the writer repeatedly contradicts these statements in his subsequent remarks." The first contradiction which he notices, is the following: "the three first chapters, relate solely to the seven churches in Asia, and it is admitted that they were written before the other books; yet they are supposed [by commentators] not to be accomplished till after the age of the apostles." This is the first man of straw, at the sight of which K. H. makes an exclamation of surprise.

His next exclamation is made at the following contradiction, as soon as this is done (i. e. as soon as the gospel is preached to all nations) the angel follows immediately, and proclaims the fall of Baby-
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have their fulfillments, might have been written of other events. But when we have time to look about us leisurely, this point should receive a serious consideration, and if we have done wrong in applying these prophecies to a body of Christians which do not deserve them, and to which they do not belong, let us honestly confess our error. For we believe in the idle cry of apostasy, but, that the church has been progressing since the days of the apostles, slow it is true, but as rapidly as it could do, all things considered, under the ordinary providence of God.

The prophecies of this book cannot be applied to what is called Poppery without an extravagant “triumphing and trampling,” and without utterly disregarding the time fixed for their accomplishment. Indeed, for instance, the common explanation of the “seven hills,” by which “the woman” is identified with Rome, and the exact point K. H. dwells. Ancient Rome, it is true, set upon seven hills, but modern Rome does not, we believe, occupy the same site with the ancient city. But the writer of Apocalypse tells us that these “seven hills are seven kings, or rulers,” five of whom are fallen, 1, 2, 3, 4, 5. I say, if the book was given, “one is and the other is yet to come,” i.e, one of the seven was then in power and there was one more to come. Here we have in the common exposition, not only time outraged, but the text itself is made to mean more than it intended.

There are so many circumstances in the rise and decline of Empires and States and communities, that are similar, that we, as K. H. justly observes, liable to be missed in an exposition of prophecy, particularly where the time is not given for their fulfillment. Those who are in endeavoring to root the Roman church, have taken advantage of this circumstance; and though they have brought forward every possible point of agreement between these prophecies and Rome, spiritual, they have omitted the points where they disagree which are by far the most numerous. It cannot be a surprise that corrupt communities should resemble each other, and that the predictions here directed against Jerusalem, should also suit the character of Rome. But they are not universally applicable.

The Franklin Association of Universalists met at Chesterfield, N. H., on the 24th ult. and chose Br. R. Stuer, Moderator, and Br. M. H. Smith, Clerk.

received the first Universalist Society in Marlborough, Vt., into fellowship, and granted letters of fellowship to Brs. H. Newell, and W. S. Balbin.

Appointed a committee to examine the records of the Societies in the bounds of this Association for the purpose of reporting a history of Universalism in the limits of this Association.

Br. W. S. Balin laid before the Council the following resolutions, which were passed.

Whereas a resolution was passed at the last session of the Green Mountain Association, relative to the formation of a Convention of the States of New-Hampshire and Vermont—

Therefore resolved, That the Franklin Association approve that resolution, and recommend that some measure be adopted to effect that object.

Resolved, That this Association appoint three ministering brethren, to attend such meetings as may be appointed by the Northern Association, at such time and place as may be named.

The Circular is to be by M. H. Smith—the annual address was by Br. W. S. Balin—Sermons were delivered by Brs. D. Cooper, W. S. Balin, M. H. Smith, L. Willis, and D. Skinner, and besides those, Brs. W. S. Balin, H. Newell, R. Stuer, E. Garfield and H. Balbin, 2d, and the several meetings in the society. Br. Warner Skinner was appointed to deliver the address before the Council, at its next session, to be held at Brattleborough, Vt., on the third Wednesday and Thursday in August, 1852.

Massachusetts Association.—At a Convention of Restoration Ministers and Delegates in Mendon, Mass., resolutions were passed, establishing a new religious body, to be known by the name of the "Massachusetts Association of Universal Restorationists." The annual meetings are to be held in Boston, on the first Wednesday and Thursday in January.

Protest Against the Constitution.—The Ministers and Delegates composing this Association met in Mendon, Mass., August 18th.—Rev. Adin Balin, Moderator, and Rev. T. Maynard, Clerk. By a vote the by-laws were altered, as to provide that the future annual meetings be held on the first Wednesday and Thursday in June. Sermons were preached on the occasion by Rev. Messrs. P. R. Russell, C. Hudson, P. Dean and D. Pickering. The Circular is written by Rev. C. Hudson. The next meeting will be held in Providence, on the 1st Wednesday in June, 1852. — Chris. Lett.
MINUTES

The ministers and delegates of the St. Lawrence Association of Universalists met, agreeably to adjournment, in the old academy, Potsdam village, on Wednesday, June 22, 1831, and after uniting in prayer with Br. A. Wood,
1. Proposed to organize the Council by appointing Br. C. G. Person, Moderator, and Br. H. Fuller, Clerk.
2. Appointed Brs. J. Wallace, P. Morse, and A. Wood, a committee to receive requests for letters of fellowship and ordination, who reported in favor of granting a letter of fellowship to Br. Eli Ballou, which report was accepted.
3. Voted that this Council approve the proceedings of the New-York Convention and the Central Association of Universalists, in relation to the establishment of a Literary Institution, and that we will cooperate with them in accomplishing that object.
4. Adjourned till half past six, A. M., on Thursday, Prayer by Br. E. Ballou.
6. The establishment of the first Universalist society in Norfolk.
7. Heard and accepted the report of our Committee of Discipline for the last year.
9. Appointed Brs. E. Ballou and B. H. Fuller, ministers, and Brs. D. Mack and A. C. Low, laymen, a State Convention of Universalists, at Utica, on the second Wednesday in May, 1832.
10. Voted that Br. F. Langworthy be appointed to deliver an address to this Council at our next session.
11. Voted that Br. J. Wallace prepare the Minutes of this Association for publication in the Magazine and Advocate, and accompany the same with a Circular Letter.
12. Adjourned to meet again at Canton, on the fourth Wednesday and Thursday in June, 1832.

C. G. PERSON, MODERATOR.

B. H. FULLER, CLERK.

ORDERS OF PUBLIC SERVICE.

WEDNESDAY MORNING.
Prayer by Br. J. Simonds— Sermon by Br. A. Wood, John iii: 3-6—Conclusion by prayer by Br. B. Hickox.
APRIL 6.
EVENING.
THURSDAY MORNING.
APRIL 6.

The frame of the Universalist meeting house in Berlin, Conn., was raised recently, during an Orthodox "four-days meeting."

NEW MEETING HOUSES.

RICHMOND, VA.—We have been informed, that the Universalists in this place are making preparations to erect a house of worship. Br. John B. Pittman is at present laboring with them. It is also said, that a Universalist paper is about to be established here.—Trumpet.

The cause of Universalism is represented as in a flourishing condition at Springfield, Mass., and our brethren, it is said, contemplate erecting a house for public worship at no distant period.—ib.

In addition to the new Meeting houses named above, we mention that our friends in Dover, N. H., Norwich, and Oxford, in this State, have held meetings, and are circulating subscriptions preparatory to building new Meeting houses in those places.

We believe the Meeting house at New-Hartford, erected in 1815, and where we have the pleasure of laboring half our time, is now the oldest Universalist house standing in this State! How many have been added to the number in the last sixteen years?

G.

GLOUCESTER, MASS.

In this town there is a greater number of settled preachers of Universalism, than in any other town or city in the United States, or in the world. The venerable Thomas Jones officiates as pastor of the society at the harbor, with whom he has resided nearly thirty years. Rev. Ezra Leonard is settled with the parish at Squam, so called. Rev. Lucius H. Page is pastor of the society at Sandy Bay; and Rev. Wm. A. Stuckey is ministering to the society in the west parish in said town. Besides these, there are two which have regular preaching, there is yet another in which Universalism is preached a part of the time. In Gloucester the reverend Murray very early sowed the seed of gospel truth. It has been like a handful of corn in the top of the mountains; the fruit thereof has shaken like Lebanon.—Trumpet.

READING, PA.

A large assortment of Universalist books, are placed in the hands of Gen. George DeBouneville Keim, of this place, such as the New Hymn Book, Histories of Universalism, Winchester's Dialogues, Sermons, Tracts, &c. &c. He will dispose of them on the lowest terms.—ib.

The Rev. Mr. Hutchinson, a Universalist clergyman, residing at Long-Island, will soon remove to Alps Village, in the vicinity of Troy, N. Y.

A Dr. Foster, of New-York, has given notice that he shall commence suit in the Supreme Court, against a deacon in Connecticut who arrested and imprisoned Mrs. Foster for travelling on Sunday. Thus the constitutionality of the Sunday laws will be tried, and we trust, the good Deacon rewarded for his piety.
CONSTITUTIONAL.

No person who acknowledges the being of a God and a future state of rewards and punishments, shall, on the occasions of public assemblies, be disqualified to hold any office or place of trust under this Constitution.

We had intended to offer a few remarks on the above, in addition to the remarks of a correspondent in the Berkshire and Schuylkill Journal, copied into our last. But after a busy tour of about 170 miles, and eight days absence from business constantly accumulating, we forgot it until too late. We now shall briefly attend to it, for the benefit of our patrons in Pennsylvania.

1. It is a negative clause. It disqualified no one. It is not a disqualifying clause. It should state that "whosoever did not believe in a Supreme Being, and a future state of rewards and punishments shall be disqualified, whatever else he may believe on other points."

2. To bear on Universalists and others it should be positive. It should be a disqualifying clause. It should state that "whosoever did not believe in a Supreme Being and a future state of rewards and punishments" shall be disqualified from holding office.

3. If it excludes Universalists, it will also exclude Calvinists—in short, all who believe that heaven, or the eternal life beyond the grave, is not of works lest any man should boast—"it is the gift of God!"—is not of reward, or as a matter of debt, but of grace. This is evident, for to such the life beyond the grave is not a reward, neither is the suffering punishment, strictly speaking, but the infliction of misery in accordance with the sovereign will of God, and not merely for the works of the creature. Let all, such then, beware how they construe the section, lest they exclude themselves from holding office.

4. The evident meaning of the section is given by "Freeman." Its meaning is evidently, when taken in connection with what precedes it, that although New-Enon might catechize the Catholics, and Maryland the Jews, from holding office, yet, in Pennsylvania "no person who acknowledges the being of a God," (meaning any Supreme Being,) "and" (in connection with this) "a future state of rewards AND punishments" (i.e. that man will be punished and rewarded according to his deeds,) "shall, on account of his religious sentiments," (whether he be Pagan or, Mahomedan, Jew, Catholic or Protestant,) "be disqualified to hold any office" &c. We defy any man to make it mean either more or less than the above. And we further assert, that it will go further towards excluding one-half of the Orthodox sects, on their own grounds, than it will towards excluding any other people—excepting, perhaps, (and only perhaps,) the Atheists, who do, we believe, hold to the certain punishment of vice.

5. That Universalists are not excluded by this section, is evidently the opinion of the successive legislative bodies of Pennsylvania, who have admitted them, as members, persons who were open and avowed Universalists. This invariable practice of the Legislature should, we think, settle the matter forever. If it will not, then let some Calvinist "Christian" bring the point before a higher tribunal, and see if he, himself, supposing his construction be allowed, will not be first excluded by his own Constitutional test of religious qualifications.

G.

"LET BROTHERLY LOVE CONTINUE."

There is something peculiarly affecting in the separation of Lot from his brother Abraham, and particularly in the purity of eloquence and just sentiments expressed by the latter on that occasion. When their substance became so great that they could not dwell together, and strife arose between the herdsmen of their respective cattle, Abraham—the generous, affectionate and faithful Abraham—lifted up his voice in the affecting tones of entreaty and brotherly love, and said unto Lot, "Let there be no strife, I pray thee, between me and thee, and between my herdsmen and thy herdsmen: for we are brethren. Is not the whole land before thee? Separate thyself, I pray thee, from me: if thou wilt take the left hand, then I will go to the right; or if thou depart to the right hand, then I will go to the left."

Our readers will perceive by this day's paper that the substance of our brethren has become so great in the East that they can no longer dwell together in the common bonds of fellowship without strife among the herdsmen, and they have, in part at least, formed separate Associations in Massachusetts. The difference that divides them affects not us, neither do they enter into the thoughts of the New-York Universalists. We can yet live together in the land.

There is no difference existing between the herdsmen here. We feel for both parties the same brotherly love as before. While we deprecate their differences we can fellowship both as brethren, and pray that the separate energies of each may produce the same good—promote the same common cause—and bring the benighted children of men into a belief of the same common salvation. While they labor and suffer reproach because they trust in the living "God who is the Saviour of all men," in their disunited or separate capacities; we, in this State, will "stand fast in one spirit, with one mind striving together for the faith of the Gospel."

Such we know is the general and unanimous feeling and desire of all our brethren in this State—"for we are brethren."—we are believers in the same common salvation—children of the same common Parent. And, oh, may our brethren of both sides, at the East, remember the parting of Abram and Lot—if they cannot live in peace together, let them live in affection separated! "Let there be no strife between them: for they are brethren." "Let brotherly love continue."

G.

COUNTY MEETING IN OHIO.

A public meeting consisting of upwards of two hundred persons, was held in Cleveland, Ohio, on the subject of revivals, in which the evils of such excitements are much deplored, and the movers of them and the means of carrying them into effect are mildly, but plainly and justly reprehended. The meeting taking revivalists at their word, spoke of these fanciful proceedings as a portion of the general plans, now in progress, to unite Church and State. They appointed a committee to wait on such revivalists as may visit that village, and invite them to permit a reply to be made, when they preach on that subject. A resolution was also passed approving the exposures of revivals and revivalists made by the Clevelander Herald. The proceedings of this and the Watertown meeting are being extensively copied into the secular papers of the day. We hope these county meetings will be productive of much good, headed, as they are, by the sober, the sensible, and the respectable.

G.

ACCIDENT.

The "Ohio Western Citizen" says that at a camp meeting, in the vicinity of Xenia, on the 13th ult., a tree fell on a tent, killed a Miss Thomas, and broke the arm of a Mr. Whiteside in two or three places. Had such an accident occurred at a Universalist conference or Association, it would have been proclaimed abroad, by our Limitarian brethren, as an awful judgment of Almighty God, and an expression of his fierce indignation against the damnable heresy of Universalism. But happening, as it did, at a Methodist camp meeting, a scene, in general, of immorality, impurity and blasphemy, we are told it is merely an accident. If they can quiet their consciences with this, so be it—but we hope it will learn them not to be so lavish of judgment, seeing they themselves sometimes stand in need of mercy.

G.

REMOVAL.

Br. W. Bullard has removed to Hartwick, Oneida co., to minister to the society in that place, and to those in the vicinity. He wishes all persons forwarding letters or papers to him, to direct them to that place, instead of Saulteequo, as heretofore.

G.

NEW BOOKS.

We have just received a new supply of Universalist and other theological books, among which are many that have been much asked after lately. See advertisement.
STRANGE TIMES.

We really live in a wonderful age—east and west of us camp meetings are all the rage, and in this devotedly religious State, three, four, twelve, and twenty days' meetings occupy the public attention. The Hempsted, (L. I.) Inquirer, the Workmen's Advocate, (New-York,) and the Barnstable, (Mass.) Patriot are out on the camp meetings held in their several vicinities—the New-York papers, generally, backed by a Grand Jury, are exposing the abuses of the Magdalen and other Arthur-Tabberson plans—the Buffalo papers, backed by a public meeting in that place, are reproaching an imitation Magdalen report, got up by the Young Men's Temperance Society there—while in Ohio, and further west, the Monomines and Presbyterian camp meetings (for it is a fact that the Presbyterians have got up camp meetings at last,) are all the rage. We hear of Temperance churches, and Temperance camp meetings (we are serious) got up to promote, and extend the spread of total abstinence, of revivals without number, and reports of conversions from Universalism to Orthodoxy without foundation—shortly, all the elements of sectarian falsehood, delusion, and delusion are hot loose on society, and thick clouds alternately cover the moral horizon of various portions of our land in rayless, hopeless gloom. But we despair not—our Father is at the helm—and we have too often seen light spring from the gloom of superstition, and life from death, to be now discouraged or terrified. "Fear not, for I am with thee; be not dismayed, for I am thy God."—Such are our hopes and our comforts—and these views enable us to look calmly at the gloom and to say "Even so, Father, for so it seemed good in thy sight."

REVIVAL MADNESS.

We wish our readers, who are not yet satisfied that these two words are closely connected as cause and effect, to read the following extract of a letter, portraying the lying spirit and frenzied effects attendant on a revival in Nelson, Madison county. The writer's name is with us, and we believe he is not only able, but willing, when called on, to redeem the pledge given in the close of the letter.

The first meeting was edified with accounts of Universalists who never believed the doctrine, renouncing it as a soul-destroying error. On these tales were based calls for repentance, addressed to Universalists and others, with the assurance that the kingdom, (not of heaven but of hell) was at hand. After three days and four nights the meeting broke up without gaining one proselyte to the doctrine of endless wo and ruin.

Another meeting of four days was then appointed in the south part of the town. Our friend was ill, and occasion was taken from that circumstance, to report that he had changed his faith for distrust, and his hope for fear. But he lived to rise from the bed of illness and, in person, to beat to pieces, these weapons of the enemy of truth. A few convertees were gained from their own ranks, at this meeting—and but a few.

This meeting was succeeded by a third one, in the east part of the town, where their exertions were at last rewarded with success in raising the moral tone of the community to a respectable round. Thus far, for the sake of room, we have abbreviated the details of our friend—the following, however, is from his own pen. He speaks of the third meeting.

G.

At this meeting a Mr. Putney was brought out, and obtained a hope—but, alas, it tarnished but a day, and he returned to meeting wretched indeed! By his request prayers were put up in his behalf—but, poor and friend but cold comfort in the prayers of unbelievers; and he arose from prayer a religious mania, and with the fury of a tiger he pounced upon the good man that had been praying, and gave him such a blow that he will long feel the effects. His next pass was at the minister—but he, good man, preferring a war of words to a war of blows, declined the combat, and had the good fortune to make safe his retreat. Everything was now turned topsy-turvy—confusion was in every part of the house—some were running one way, and some the other—at length one of the most courageous clerics engaged in the mania, and in the end, the poor man was overpowered and put in close confinement.

I have sent you a long letter, Bro. Grosh, but the half is not yet told. Indeed this is but one out of eight that have been made crazy at these meetings, within a few miles of this village. Names can be given if the Orthodox require it.

Yours, &c.

E. M. W.

Nelson, September 4, 1831.

REVIVAL POLITICS.

The following remarks of our respected friend and correspondent, are worthy of notice. After describing two protracted meetings that took place in Lenox, he proceeds:

"After the five days' meeting had closed, I attended a conference meeting, where the plan and object of these meetings was fully disclosed. A priest of the sect, named Geo. W. Elliot, after observations from various young man-made prophets, arose, and standing sometime before he spoke, to fix the attention of the meeting upon him, he commenced—'My friends, there are two armies marauding, one for God, and the other for Satan. Yes; it is plain and evident, for God has been through the country enlisting soldiers for his army—he has, in the five counties with which I am acquainted, enlisted not only those who have the principal influence, but those who have the most riches.' (He forgot what our Saviour said, 'It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of heaven.') But to prove his assertions, he added—'There are two armies marauding; and I should like to know how many of this congregation are going to fight in the Lord's army, and who in Satan's. I wish those who are for the Lord's worldliness, and those who are for the other, would sit down. Most of the meeting arose, but those whom we were afraid to receive evil at their hands, for Christ's sake stood up, and were moved for him," neither would they bow or dote this modern mammonist bondage. After they were moved, the speaker so follows—'This plainly shows that there are two armies marauding, and you have only to open your eyes and see when they will come in contact. Yes; and they will fight manfully— and the devil will go his followers on!' (giving the action to the expression) 'Yes, and let me tell you they will have their reward, for the throne of God and his kingdom is no respecter for the rich; they were not paid, it would hurt Almighty God from his throne, and destroy heaven, and his saints!'

What blasphemous expressions! What nefarious and noctiferous schemes are hore divulged and expressed! They are determined that our liberties, purchased by the blood of our patriotic fathers, shall become a holocaust on the altar of Orthodox domination—and, unless every patriotic citizen who feels the least abscissus of soul, or feels his bow a swell with indignation when such abominable means are used to enroach on, and destroy the heaven-born born of independence and liberty—rouses up, and walks boldly and unyieldingly in the integrity of a freeman, and as a determined and inspiring priestcraft, we shall soon see the smoke of our consuming liberties rise before our faces, and our institutions fall victims to this anti-christian and soul destroying fiend which is spreading through our country.

Yours, in the Abrahamic faith, R. N. M.

SOCIETY LETTERS.

The following letters were received at the late session of the Chenango Association, at Lisle, among many others, and are published in compliance with the wishes of many friends, and our own feelings. The one from Brooklyn, Souquehanna, Pa., will be found peculiarly interesting to all acquainted with the history of the society there, as also to those who joy to hear that more laborers are entering the fields now already white for the harvest.

G.

To the Ministering brethren and lay Delegates composing the Council of the Chenango Universalist Association, to meet at Lisle, Broome county, on the 31st of August, inst., the Church and Society of Universalists of the town of Lisle send this as a token of charity and brotherly love:

BRETHREN—Under the beneficent smiles of our Father in Heaven, we have another opportunity, as a Church and society, to address you in your associate capacity, while we have abundant cause to adore and bless God, the Giver of all our mercies, for his goodness to us during another year, especially in crowning our labors with success, while we have been building a house for public and social worship, wherein we may unite to worship our God according to the dictates of our own consciences, and none to disturb, or to make us afraid. And also in continuing to us the blessings of his providence, such as we know how to value and esteem; and also in all our temporal employments, as citizens of a free country, and also in prospering our labors in endeavoring to procure the comforts and conveniences of our temporal life, such as food and raiment.

We can with propriety say that goodness and mercy have followed us, all our lives along.

Brethren, we rejoice in the prosperity of the cause which you are endeavoring to build in this town. This will be a monument to the age and grace seems to be spreading and making it's way against opposition of almost every kind.
EVANGELICAL MAGAZINE AND GOSPEL ADVOCATE.

The long established prejudices of men are giving way before it, and many who have long opposed it, now hear and receive it with joy and gladness. These favors call for, and demand, our united praise and gratitude. So much good and perfect work is announced.

Brethren, we bid you welcome to a participation, with us, on the present occasion, of the blessings of God's temporal providence—our houses, our tables, &c. while we shall look forward, and expect to be favored with, an opportunity to hear the unadulterated truths of the gospel proclaimed. We have seen fit to appoint, as our representatives, to sit in Council with our brethren, Jesse Lewis and Benjamin Hodges, and wish you success in all your lawful and laudable endeavors to build up the cause of truth in the world.

Done for, and in behalf of, the Church and Society.

By JAS. LEWIS, Clerk.

To the Ministers and Delegates composing the Council of the Chenoan Association of Universalists.

Beloved Brethren,—On behalf of the first Universalist Society of Brooklyn, Susquehanna county, Pennsylvania, I tender to you Christian felicitation, and good wishes.

Our society and the adjacent country about have, since the death of our beloved Marsh, been destitute of the regular preached word, &c. a cold indifference, and want of energy, (too much the case with Universalists generally,) began to pervade this region of country. Various, and sometimes flattering, have been our prospects with regard to obtaining a faithful laborer among us, and several times we have been disappointed. But we have now engaged the Rev. George Rogers to labor with us for the ensuing year—and the good cause is again gradually improving under the smiles of Heaven.

Br. Rogers was, for several years, a preacher of the Arminian sentiments, but it pleased God to remove the veil of darkness from his eyes—he renounced the chilling doctrine of endless misery, and now stands forth as a bold and able advocate of the impartial goodness of God.—He has preached the gospel of peace and universal salvation for more than two years, to the acceptance of the societies and friends who have heard him. We believe him a sincere and worthy brother, of exemplary piety and good moral character, and we recommend him to you, desiring that you would grant him a letter of fellowship at your meeting.

May harmony and friendship prevail in your Council—and may the Lord of Hosts abundantly bless your meeting—is the fervent wish of your humble servant in the bonds of faith and love.

FRED. BAILEY, Clerk.

REPLY TO MR. BARNES.

Sometime during last spring a meeting took place between this gentleman, a Presbyterian clergyman of Booneville, and Dr. S. W. Fuller, of the same place, on the subject of Universalism. Dr. Fuller spoke first on the subject, and was followed by Mr. Barnes, who, with great deference to the point in debate, went off at a tangent, and roamed through the wilderness of exclusive theology, until his hearers were fully satisfied he had nothing better to offer in reply. Shortly afterward he issued a pamphlet from the press, caricaturing Universalism, and, exposing its perverted tenets, called it exposing the inconsistencies of Universalism. To this Dr. Fuller has written a reply, which, had it been for the military training, and our absence at Lisle, might have been issued by this time, but will now appear in a few days. We give this notice to satisfy our friends who are inquiring after its publication: and to express our joy at the general interest excited on the subject. We hope when the Reply appears, it will be read by all who have read Mr. Barnes' sermon. A further notice of the Reply will be given as soon as published.

THE BOTSCHAFTER.

We see by the last number of this excellent periodical that its brother German papers are beginning to notice Universalism—that the Evangelical Gazette, published by the German Reformed Synod, at York, Pa., has published an article, entitled "A letter on and against Universalism"—which the Editors of the Botschafter promise to notice in their next number; regretting that their opponent had not written his letter in a cooler temper, and advanced sounder and stronger proofs of the falsity of the belief in God as the Saviour of all men.

We hail the era of controversy among the Germans with much pleasure; believing that light will be ejected, and truth be made manifest, to many who must otherwise gropeth through life in darkness, and continually live under the cruel and debasing fears generated by error. A controversy will also make known unto many Germans, now ignorant of the fact, that there is an able and excellent publication, devoted to the dissemination of pure and rational Christianity, published in their own language—thus benefiting not only our brethren who conduct that work, but all others who may be led to a knowledge of this fact—and, through this fact, to a knowledge of that truth which maketh free indeed.

THE CORNER STONE.

Of the Universalist Meeting-house, now being erected, by the First Universalist Society in Bucks county, in Reading, Pa. was laid on Sunday, the 24th of July last. A large, respectable, and very attentive congregation attended. The lower joists of the house were covered with boards, on which were placed benches, and, in the forenoon, discourses in the English and German languages were delivered. Br. T. Fors, of New-York, Br. J. Myers, of Petersburgh, and Br. W. L. Hawley, the resident clergyman, were present on the occasion.—Br. Fors preached at the same place, in the evening, to a crowded assembly, and the word of life was listened to with much pleasure.—Everything was done in Christian order. The house will be of brick, 60 by 45 feet with a cellar under the whole. It will probably be finished by next November, and ready for dedication.

Transcribed from the Botschafter.

THE EXPOSITOR.

The second number of the Universalist Expositor, volume second, is now before us. With its typographical execution which does honor to the art, it combines utility and instruction. The editorial department is well filled, and it, on the whole, a work of which our denomination may well be proud. Yet it is no less strange than true, that it is not as extensively patronized as it deserves. We scarcely know how to account for the fact, and sincerely hope that it will not much longer exist to be accounted for.

The contents of the present number are—1. Modifications of the popular doctrine of endless misery. 2. Omniscience of God. 3. Prophetic and Historical view of the condition of the Christian Church, before and after the destruction of Jerusalem—from the death of Christ to the end of the first century. 4. Trial of creeds, 2 Timoth. i: 13. 5. Religious Liberty.

TO PUBLISHERS.

Could our brethren who have published, or may yet publish sermons, pamphlets, and books, forward us several copies of each, we would endeavor to dispose of them in connexion with the other books we keep on hand. The profit we hope would be mutual to ourselves, to os, and to our friends, who frequently ask us for pamphlets which we have not on hand. Thus, for instance, Br. Whittcomb's 100 Arguments for Universalism, has frequently been asked for at this office; and so it is, occasionally, with other works. We live in a central place, as respects the Universalist population of the State, and though the sales are not so many as to render it an object of particular profit, yet the general advancement of the cause, render it an object with us to receive any works on commission which our friends may have to dispose of.

TO CORRESPONDENTS.

Want of time to correct and prepare communications for the press, has caused us to delay many which would otherwise have been inserted, and to depend on selected copy. The return of the Senior Editor at the close of this week, will enable us to be more attentive in future.

"J. W. H." is informed that had we known his residence earlier, we would sooner have forwarded him the paper containing K. H.'s strictures on his essay. It is a subject which we wish to see carefully, coolly, and candidly investigated, and we hope their efforts will excite others to the task, until the whole truth is developed.

THE SCHOOL.

Those of our friends intending to patronize the proposed liberal school, to be opened at Clinton, this season, should make their intentions known, that arrangements may be made sufficient for the support promised.

G.
CHRISTIAN CHARACTER.

You desire to be a Christian. To this are requisite three things: the habit of prayer, the work of the Gospel: possession of the state of mind in which it can be realized, and performance of the duties which it requires: or, in other words, the habit of mind by faith, the subject of the heart, the subject of the will by obedience.

This universal, every man in himself, God is what you are to aim at. This is Religion.

It is a principle of God, observe love extensive a thing it is. In the principle of God, observe love extensive a thing it is.

The shining ruler of the sky, and all the sparkling worlds on high, from their derive their rays of light, confess thy wisdom and thy might.

The earth and heaven, with all their store, are taken of thy matchless power; millions of orbs in boundless space, in silent roll and sound thy praise.

But man, with sense and reason blest, with intelligence and discerning grace, the noblest product of thy mind, for nobler sence of joy designd.

His soul aspires to nobler theme, subduing joy, than earthly dreams; there's thought can fill his vast desires, but heaven, to which his soul aspires.

Eternal Source of power and love, incline our hearts to thee above, with love to thee our spirits draw, in strict obedience to thy law.

And when the sun of life sets low, and death's dark curtain close below, may all thy ransomd offspring rise, and shine in realms above the sky.

THE LORD REIGNS LET THE EARTH REJOICE.

Shy, can it be? shall man prevail,
Shall God's eternal counsel fail?
His sovereign will give place to thine,
And discordant heav'rs high design.

Presumptuous man: thou mightst as soon extend forth thine arm and grasp the moon, the stars and mountains shake, and all the laws of Nature break.

Vain child of earth: be still and know;
The Lord reigns; let mortals bow;
Though earth and hell unite their bands,
His counsel, word, and pleasure stands.

Since not an arm of earthly might,
Can e'er his power or will control;
Let all the sons of Adam arise,
A general song of joyous praise.

Consens, August, 1831.

1. If.

What we conceive to be failings in others, are not infrequently owing to some deficiencies in ourselves; thus, men think handsome women want passion, and plain women think young men want politeness; still writers think all readers devoid of taste, and all readers think writers devoid of brilliancy. Old men can see nothing to admire in the present days; and yet former days were not better, but it is they themselves that have become worse.

If men are totally deprived by birth, they are no more to be blamed for it, because it is for being born black; and it would be just to sentence a dunce damn'd to another damn'd to a dunce, and to sentence a totally depraved sinner to such a fate, because he did not work righteousness.

Triumph.

The Magazine and Advocate, is Published every Saturday.

DOLPHUS SKINNER, Proprietor.

DIPLOMA TO Mail and Office Subscribers, $1.25 per annum, in advance, or $1.30, if paid by postmasters. This paper will be paid for by postmasters, and no paper discontinued till all arrears are paid upon the subscription. Publishers, Agents, or Commissions, paying for subscriptions, are entitled to the sum of ten cents on each. All communications, by mail, to the Editor, New York, and other places, are paid for. Unpaid copies, for those who receive their papers by a carrier, $0.80 per annum payable half-yearly in advance.

A. B. & E. K. GROSH, Proprietors.
Of the truth of this assurance there can be no doubt. The very existence of God— the intelligent Cause of all causes, presupposes that pain and pleasure, light and darkness, good and evil, as we denominate them, are all produced by his plan of physical and moral government. And this is not only declared in the text, but is avowed by the patriarch Job, who says— "shall we receive good at the hand of God, and shall we not receive evil? And the whole book of Job, is an exemplification of the truth which he here acknowledged—for all his pains and pleasures, joys and sorrows, sufferings and comforts, are directed by an all-wise and benevolent Providence in the whole vast compass of conceivable possibilities, which would be effectual in convincing him of the exclusive divinity of Israel's God. This will be more manifest, on investigation.

1. At this time, that is, when the text was uttered by the prophet, and long before, a religious sect existed in Persia, whose doctrines were received in Babylonia and even India, which maintained the existence of two Gods—the one good, and the author of all goodness—the other evil, and the author of all evil. The good divinity was called Mazda, or Ormuzd—the evil deity was called Ahraman.

A part maintained, that both these supposed Deities were eternal and unchangeable—but others maintained that the one good, only was eternal, and had created the evil one. But they agreed that the good would finally triumph over the evil god, when each should have a world for himself, fitted for the exercise of his respective powers—one world containing nothing but evil, the other, nothing but good.

These deities were represented by light and darkness,—as fire was a source of light, the sun was considered as the symbol of the god of goodness, and through it every office of piety was tended by fire. Hence his worshippers always approached him by fire. Thus much we learn, respecting the religious opinions of the ancient Persians, from Ptolemy and others, who have very carefully and laboriously investigated the subject.

2. As good and evil are necessarily mixed in all the affairs of the universe, as well as light and darkness, it was of course inferred, by the Magians, that neither a good nor an evil being was the exclusive ruler of affairs. Merely to have asserted that God was good—would only have referred the mind of Cyrus to his benevolent Deity : and, on the contrary, to have called the Deity evil, would have excited, in the same 'mind, only the idea of his evil god. Two things are, therefore, asserted in the text and context, which directly meet and contradict those views. That there is but one God, and that he is Author of all things. Indeed both the passages—compromised in the text, where the Deity assures that he is himself the Creator of light and darkness—peace and evil, and that he, as Lord, does all these things.
principles, and conflicting passions; whether in the
such thing as positive and substantial evil, or
whether both himself and his dealings are alike
good! Whatever may be the fact, in regard to our
present apprehensions and feelings upon the
pressure of immediate pain and distress, we, in
general, so far philosophers as to know, most
satisfactorily, that with our present constitu-
tions it is impossible to escape them. And thus
on what was justly entitled to encourage us
in many distresses, still we feel convinced that
we are gainers by existence. Yet to be what we
are, implies that we must suffer what we do.
But notice the spirit of there was any evil intent in
God, when he confounded existence; but, on
the contrary, that we are under unutterable
obligations of gratitude for our creation. And
when we reflect on the capacities with which we
are favored—the stores of knowledge, and
enjoyments thus afforded, and the endless varie-
ty of means furnished by a wise and gracious
Government for the promotion of our comfort
and happiness, and the enjoyment of the
world, is a great and desirable benefit.

And this consideration confirms our firmness
when we see before us another and a better
state than this, the actual happiness, and
which is through the grave. This fully re-
conciles us to death, and to all the sufferings
pre-
paratory to that great change, because to die
becomes the prelude of entering on a more ex-
alted life.

From this view of the subject, all that was
apparently evil becomes good—all that was
suffering is converted into sources of imperish-
able joy. A joy, which to superior spirits will
be forever insatiable, that of feeling deliver-
ance from pain, and grief, and death. Thus
will it be made appear, that "all things work
together for good." In a moral point of view, it
will be found more difficult to reconcile the ways
of Providence with a perfect benevolent design.
There is such a mixture of misery—such a pre-
versonal power of anger, and such overwhelming
wretchedness and misery produced by sin, that it seems,
at first sight, impossible that it was to be intend-
ed for good, or can terminate in the production
of a benevolent end. One thing, however, is
certain—it must either terminate in the produc-
tion of a benevolent end, or it will be im-
possible to exempt the character of God from the
imputations of cruelty. Let us, however,
appeal to facts. The apostle John appears not
ever to have been guilty of any particular crime;
at least, we have no evidence of the Scriptures,
that he was. The apostle Paul, on the
contrary, was what the Scriptures represent him,
a most violent persecutor and very wicked man.
The difference is certainly very great—but what
concerns us, is, whether the offences of the lat-
ter can be so controlled as to render them sub-
servient to the purposes of Divine goodness.

Recollect, then, the exceeding immensity of his
offence: and his unmingled
warmth of his attachments, and his unmitting
perseverance. His conversion answers a dou-
ble purpose—it shows that he must have perceiv-
ed irresistible evidence of the system which he
adopts, and will have the tendency to induce
others to examine the subject; while, at the
same time, his devotedness and his unmitting
perseverance are a powerful illustration of get-
ing the principles which he professed. Thus
his very vices, will be overruled for good.

But how is this to affect himself? Is he to become
as acceptable in the view of Heaven—as he to
the beloved disciple? Certainly—for the re-
form, both in his life and mind, if it be only
very high degree of gratitude, when he remem-
bears the high and holy calling assigned him,
and the glorious destiny that awaits him. And
when, when he begins to understand the power
from which his design's are. His mind is literally overflowing
with the fulness of joy. The Gospel saved him from
great crimes and great misery, and his joy was
unexpressible and "full of glory." For proof
of this we have 2 Corinthians 12: 19. He had
never done enter rest." And he assures his fellow-
laborer, in the prospect of death, that "he is
ready to be offered," &c. The man who can
look back on a life of suffering, and forego the
future, and forward beyond the grave, with such assu-
rance, is happy. We conclude this particular,
with a few Scripture examples directly in proof
of the justness of the positions here assumed.

It is certain, and always admitted, that the
brothers of Joseph were great sinners. Yet the
particular crime of which they were guilty,
produced the extirpation of themselves and fami-
ilies, and the overthrow and support when they most wanted these things, and
and probably preserved the lives of an innumerable
multitude of the human race. So that in view
of this, we cannot but be "angry with them-selves—for though they meant it for evil,
yet God meant it for good." 42 The rejection of our Saviour by the Jews,
though contrary to all their expectations, was
the foundation for the gathering of the Gentiles.
The apostle has said in the most unequivoc-
al manner, that "they were broken off, that
we might be grafted in." And he argues that
if their rejection was the salvation of the world,
their fulness should be more complete—"how
much more their fulness." What distinguishing
favors will crown the latter day glory of
Israel, it is impossible for us to conceive. It
is enough to know that it is promised, to confirm
our view of this subject, and to show that as
we recede from the more present concerns and
present characters of men, and approach the
great plan of sovereign and divine goodness—
just in that ratio do we lose sight of sin—of all
evil—and contemplate a wide—a boundless ex-
tent of goodness, where every dispensation, and
every character, and every condition is amalgam-
ated in one great, perfect, and unchangeable
system of unmeasured happiness and perfec-
tion.

The objection, that these are single and iso-
lated cases, which furnish no criterion for de-
termining the case of others, falls entirely,
when it is recollected that all these examples
are intended to give us instruction—enabling us
to judge, from facts that are plain, of those
which are obscure.

Good and evil, as we term these different
events, actions and characters, become, in the
land of Deity, only different means of produ-
cing the same results; like a benevolent parent,
who converts all the circumstances and practi-
ces of his children, into so many means of ex-
hibiting his love, and bringing about his own
benevolent plans.

Properly explained, and duly understood, we
may therefore discourse, without hesitation, to the
Deity, what he considers as his exclusive preroga-
tive in the text—the creation of light and dark-
ness—peace and evil. Darkness, before him,
becoming light—and evil by his energy, being
transformed to great good. We understand the
meanings and all events conspire to teach that he is "good
doth and death good"—"good unto all, and his ten-
der mercies are over all his works."

From the facts and illustrations before us, we
may draw the following inferences—

1. That when the professors of the Christian
school forsake the profession of a Christian, they
may be called the devil, so much of ubiquity and
power as enables him to dispute the empire
of the universe with Jehovah, they do, in fact,
and become the real enemies of the human
Majesties. This becomes more obvious,
when it is recollected that they assigned ultima-
tely to each a separate empire, where good
and evil could be without any dependence
one on another, in one there should be nothing but good-
ness, and in the other nothing but sin, and dark-
ness, and suffering. Many Christian professors
now sincerely and devoutly believe, that a time
will come when God will take the side of
himself, and consign over the evil to his adversary,
whose reign shall be coeval with his own, and
only measured by the duration of eternity.

The Manichæans, a sect of primitive Chris-
tians, openly maintained the doctrine of two
eternal principles of opposite characters; and
there is good reason to believe that similar prin-
ciples very generally infected the Church from
their first appearance.

2. In the ratio that the primary cause of evil,
is ascribed to any other being than the ommi-
dent God, in the same ratio the truth, both of
the nature and attributes of the Deity, is also
denied. This may shock the minds of many
as partaking of presumption—but if we cannot
or dare not receive as truth the express word of
God, and with right? It will be forever in vain to talk of
consequences, when it is remembered that the passage in
which God declares himself to be the sole author
of good and evil, was intended expressly for
the instruction of one who knew not God. And
we can fear no greater evil, than the love of
falsehood rather than the truth. Besides we feel
protested from misapprehension when our expla-
nation of the sense and manner in which the
Deity does all things, is called to mind.

3. If the truth of the text is admitted, it
is utterly inconsistent to admit the existence
of any malignant being except man. Indeed, such
an existence is wholly useless. For man as a
secondary agent, will and does produce all the
evil which the other could inspire; and when
the ultimate products of good and evil shall con-
centrate in the final good of all, there will be no
employment for such a being to lord it over the
waste places of death. But this truth must be
admitted, it is a principal and indispensable,
and will hold no compromise with the remnants of Magianism which have,
under the specious garb of the purest religion,
temporized with the prejudices of man, with
the pretence of protecting from obloquy the
character of God.

4. The views here taken of the character
and government of God, are directly and effect-
ively calculated to rescue the mind from the
distressing dominion of unnecessary fears. Indi-
viduals of no question, that multitudes of the most
pious believers in Christianity are perpetually
terrorized with the perplexing and alarming
thought that that have been, or shall be seduced
from the path of duty by the instinations of
an evil demon. Nor does their terror in and
the mere apprehension that they shall sin—they
look forward with horror to the possibility that
when good and evil shall be finally separated, and to
the probability that the consequences of their
aberrations from righteousness will fix their dwell-
ing place. The whole of this is a subject of

What a alleviation of the misery of
such a mind, must it be, to feel that all those
fears are groundless. Instead of guarding against
the assaults of an outward enemy—the dispers-
ions and passions will be more vigilantly ob-
served. Instead of the constant fear of an abode with malignant spirits, more caution will be exerted to avoid the influence of corrupting example, and the society of vicious men. The only fear will be—the fear of thinking and acting wrong. And this relief must come, the moment when the mind perceives that there is no diabolical and semi-omnipotent being, who can claim the present and eternal empire of half the universe.

6. The firm belief that all the conditions of moral beings, and all the consequences of their actions, are under the exclusive control of a benevolent God, will secure the proper veneration for his character than any other view respecting the government of the world, can inspire. For the question must and does arise—if God is good, why are the actions of men. The only answer is—because God is good. But when it is seen that he takes to himself his great power—and rules and reigns God over all, his perfections and character command an unqualified homage of love and confidence in every heart—and the praise of every tongue.

7. It is when the grand results of the equal and universal government of Jehovah are perceived, in the conviction of seeing evil into positive and lasting good, that the highest, and the greatest gratitude is excited in the human mind.

If the partial renovation of the universe, calls forth the gratitude of the sober and reflecting part of mankind, what an astonishing accession of its power must be realized in view of that glorious exhibition of wisdom, power and goodness, which transforms evil into good! Which renders all events subservient to the great purposes of benevolence, and all events, to wisdom and general utility! And though we may not, in every instance, discover in what manner such a consummation is to be brought about, it will be sufficient for the purpose of gratitude, to know that it will be affected. How desirable such views are, is sufficiently evident from the great and apparent want of the spirit of thankfulness among men—and especially from the many obstructions to its full and perfect exercise even in those who fancy they observe it best.

8. The last inference which is proposed to draw from our subject, is, that it is the only source of true Christian joy. Every other view, is as misgirt with inseparable embarrassments—so hung around with horrible images, and closed upon the mind with an endless train of distressing consequences, that any thing like satisfaction, or peace, or hope, or comfort, or atonement are the legitimate appendages of all the systems which come short of a perfect triumph over darkness, sin and death. Nor do the morbid and maniacal transports which sometimes seize the enthusiastic devotees of those systems, militate, in the least, against this position. Their joy is frenzy—it is the momentary refection of the mind when the violence of fear renders the mind quiescent; when reason and reflection resume their empire. Not so the calm subject of that holy confidence, inspired by truth, who sees a God employed in all the good and ill that chequer life. Not a God of terror, but God of mercy—of truth, and virtue, and grace—may our devotions be accepted, and our faith perfected through Jesus Christ our Lord. Amen.
EVANGELICAL MAGAZINE AND GOSPEL ADVOCATE.

the gospel was preached in all her territories and throughout the Roman empire before her destruction, that the Roman empire in the world come together for battle (8) and that the whole Roman empire wondere at her obstinacy.

Judas was called the earth, or the land of promise, by way of distinction. This is admitted by commentators. "The earth," i.e. the land, "is the Lord's and all and all that dwell therein." "The meek shall inherit the earth," i.e. the land, the land of promise, or more properly the promised blessings of the land. And as such it is recognized in the 7th verse of the 1st chap. "Behold he is about to come in the clouds (a figure taken from the Old Testament where God is said to come in this way in any remarkable providence) and every eye will see him, and they who pierced him (the Jews who crucified him) and because of him will all the earth, or the land, best themselves in sorrow." It is put in opposition to the rest of the world, chap. xiv: 6, and xvi: 14, and the inhabitants of the land, that is Judas, are said to have rejoiced over the dead bodies of the witnesses which lay in the streets of the great city where our Lord was crucified. And if we show, as we have done and shall further confirm, that Judas is the theatre of these events, there can be no question as to the meaning of the phrases, the earth and the world.

That the great city here described is Jerusalem and not Rome, we have the authority of the book itself. "And their dead bodies will lie in the streets of that great city which is called spiritually Sodom and Egypt, where indeed our Lord was crucified." And we are told in the 13th verse (chap. xi) that the tenth of the city, i.e. the same city where our Lord was crucified, fell down, and seven thousand men were killed. Again in the 54th chap., that the "great city" is fallen; and again that, in that city, the beasts, which gathered the grapes and cast them into the wine press, and that the wine press was trodden outside of "the city," and in the xvi: 18, that the "great city" was divided into three parts; xvi: 18, that the woman is the 'great city,' and xvi: 10, that the punishment of the great city came in an hour, i.e. 18, 10; that the merchants went over the "great city," xvi: 21; that the "great city" was thrown down with violence. Now this great city was either Jerusalem or it was not, and if it was not Jerusalem, then John speaks had misinformed us, and we have disprove between the apostle and K. H.

It should be kept in mind, while reading the prophecies of this book, that Rome spiritual to which it is common to speak the Papal church, is not the city, though the Pope may live in Rome; but a people spread over Christendom—that the fall of Rome spiritual has been so gradual, and has been accomplished and can be accomplished, only by a moral revolution, brought about by a change of opinion in the majority of the people, by the abandonment of all forms and ceremonies and doctrines—that they cannot be oblivious to the divine wrath for honestly performing rites and holding opinions which they believed to be orthodoxy—that this church has not shed the blood of all heretics, of other churches, and that there is a vast difference between two sects of Christians quarrelling with each other, and the attempt of a third power to crush Christianity altogether, and that this church cannot be accountable for the death of Jesus and his apostles and disciples, the blood of whom was required of the city and land, where the scene of this prophecy was laid. With these facts in mind let it be considered that these prophecies represent the siege, and the overthrown, and the sack of a single city, and the devastation of the surrounding country, and the internal commotions and factions which divided it, with the pestilence and famine which attended these things or preceded them; that it was overthrown suddenly, and its ruin completed in a short space of time, and it must need more "bewailing and trimming" than I should be willing to give it, to fix upon Rome and the Catholic Church, as the theatre of these events. And to do it commentators have picked up a fa
mime here, and a pestilence there, and a war in another place, things of common occurrence, to make out their story.

The Book itself, on the other hand, tells us that the time for its accomplishment was near, and we do know that the land of Judea and the city of Jerusalem was, about this time, the theatre of intestine broils and factions, the victim of pestilence and famine, and that it was overthrown not only as described in this book, but as predicted by the prophets and by Jesus Christ, between whose language and these prophecies there exists, as we proved in a former article, a striking similarity. K. H. asks, "Did the Gentiles tread the court of the Gentiles under foot only forty-two months? Have they not trodden it under foot to this day? Why did he not tell us what these forty-two months mean?" I answer for the same reason that I did not gratify his curiosity by explaining the locusts and the bottomless pit, seals, trumpets, woes, vials, &c., because it was not necessary. But the Revelation says nothing about treading the court of the Gentiles under foot forty-two months. He says, "the Gentiles" that is, the holy city (Jerusalem or Rome?) forty-two months," three years and a half, the duration of the war with the Romans.

Again K. H. says that the Jews were never able to say "who is able to make war with this beast" i.e. with us. But the fact is that they are in their own strength, deified, the Roman Empire.

Again he says, "how inconsistent is it then to state that the 'woman' means the Jews or their city." If he be inconsistent, the inconsistancy lies with the apostle.

"The woman which thou seest" says he, "is that great city"—and the great city he tells us is spiritually called Sodom and Egypt which has not been crucified. I did not sit down to write a commentary, perhaps I may take up the subject at another time.

J. W. H.

(1) See also chap. xvi: 15, compared with Matt. xxvi: 54, Luke xxii: 39.
(2) see chap. vi: 11; xvi: 6; 7; 6, 7—18; xvi: 11; xvi: 21; xvi: 24—xvi: 4.
(3) chap. xii: 8, 10.
(4) chap. xiv: 6, 7.
(5) chap. xiv: 6, 7.
(6) chap. xiv: 6, 7.
(7) chap. xiv: 4.
(8) The Roman army concentrated at Cesarea eighty miles from Jerusalem.

Mississ. Editors—By publishing the following candid declaration by one of our modern revitalists you will show to the readers of your paper how highly prized, by its possessor, is that religion which is so readily obtained from, and under the guidance of bigoted priests and fanatics, which bear mighty rule at the present day.

A professedly pious young lady, who pretends to have obtained her religion during a fourteen days meeting, recently held in this vicinity, (where the Lord was to have been present, agreeably to previous notice given,) after having the most positive assurance, from the ironized wonder-working fire-brands and destroyers of reason, of her soul's salvation, found herself in a vortex of difficulties from which she could not so easily extricate herself. She now found she must pay tythes of mint, and cummin and anise; that is, she must become a member of the church, of the Bible, and Female Missionary Societies, &c &c; otherwise she must (if I may be allowed the phrase) back out.

Go back she dare not, for she had been informed that "He that putth his hand to the plough and looketh back, is not fit for the kingdom of heaven." She was a member of the church duty at the present day, to unite with, or join the church; of course it was her duty. Accordingly she went forward, (and evidently not wholly de
dvoted of that pride, of which she heretofore had possessed her share, and which her father's circumstances were justly warrantable in gratifying,) and had her name enrolled in the book of church members. Thus far she performed her vow, no doubt most solemnly made to the authors of her religion, during the days of her pernance, who, like a horde of hungry tigers prowling over their prey, were seen lowering around the youthful female, whose mind they had wrought into a train of serious reflections; offering, in her behalf, to avenge with God, on condition that certain solemn promises or oaths, which they would name, should be kept to the end.

After she had become a member of the church, and during a labored discourse of a worthy Divine, which was made up of expositions against the costly ornaments, and superfluities decorations of female dress, her pious feelings were sorely wounded. She
found herself attacked from a source, and at a point, she had not anticipated; for when the sacred orator came most solemnly and solemnly to decalim the bows of the three birds of the bonnet (of which these were two), the bird-like flak was in the air like a snare, and caught she was worse, as thousand others are by the enticing bait of popularity. Whether the bow was flashed out at a venture, or with particular aim, the arrow penetrated deep, and caused sensations to be expressed in open cry at the view of the snare in which she was entrapped. She now found she must give up her religion, or part with the decent, becoming ornaments of her attire; for, to be a Christian, at the present day, one must be in all humble submission to the Orthodox priests.—

As soon as meeting was closed she very candidly affirmed that she knew the minister meant her, when he spoke about the bonnets; for she saw him eye her in particular, and very closely too. She declared that she suspected she had joined the church, that if she went by it, she would never do so. Did she not virtually say, "I am sorry that I have embraced, for religion, a doctrine which will debar me from partaking of, and participating in, the comforts and enjoyments of life? I value the ornaments of my apparel, far more than I do my religion; if I must part with either, my religion may go first. The pleasure I take in wearing my dress, corresponding with the fashion of the times, is far superior to all that my religion is capable of affording." And might she not very justly have said, that, "while I indulge in such innocent gratifications, and temporarily partake of the comforts and enjoyments of life, which a kind Providence has placed within my reach, I am only sharing the blessings which my merciful Father intended and provided for me!"

Fears very many who are told that they possess the religion of Jesus, have only, in its stead, the doctrines of men, which instead of being a fountain of infinite and unbounded pleasure, is a source of deep mourning. The fact, that such have erroneous conceptions of the character of the Father of all mercies, and of the pure and undefiled religion of our Saviour. They do not possess that wisdom which is from above, "which is first pure, then peaceable, gentle and easy to be entreated, full of mercy and good fruit without partiality, and without hypocrisy."

How long, O Lord, wilt thou suffer thy people to be led by such false, blind guides, who are found in thy sanctuaries, and synagogues, and corners of the streets; exalting to declare thy counsels, but are ignorant of the knowledge of thy ways?

They cry, lo, here is Christ, and lo, there, but go ye not after them. "For I bear them record that they are not the people of God, but according to knowledge. For they being ignorant of God's righteousness, and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God."—A. NAUNTON.

Belleville, N. Y., August, 1851.
REPLY TO PROFESSOR STUART'S
EXEGETICAL ESSAYS

On several words relating to future punishment.


The above named work consists of five letters, addressed to Professor Stuart, of the Andover Theological Seminary. Mr. Stuart's Exegetical Essays, to which this book is a reply, were designed to overthrow Universalism by showing that the words aion and aionios were applied to punishment, signify, strictly, endless duration—that the Hebrew word, shad, and Greek, hades, rendered pit, grave, and hell, in the English version of the Bible, as also the words tartaros and gehenna likewise rendered hell, signify a place of endless misery; or are at least susceptible of such a signification, in some cases, if not generally. His object, no doubt, was to overthrow or set aside the criticisms of Mr. Balfour on those words in his first and second Inquiries; though he has not the magnanimity and honesty to name Mr. B. or his writings, in any part of his "Exegetical Essays."

Mr. Balfour's first letter in this Reply is in answer to the Professor's criticisms on the words aion and aionios, commonly translated for ever, ever, eternal, everlasting. He fully refutes the Professor's criticism, by his own classifications and admissions, setting his arguments and admissions at war with themselves, and making it appear that Mr. Stuart has vainly endeavored to establish the endless perpetuity of misery, not from the common import of these words, or any general rule of determining their signification; but from exceptions to the general rule and their most common signification. The second letter is on the word sheol, rendered pit, grave and hell, in the common version. The third is on the term hades; the fourth, on tartaros; and the fifth on gehenna. After going through with a thorough and critical examination of all the Professor has to say on these words, and clearly proving from his own statements in his premises and admissions in the discussion; that his conclusions are without any solid foundation in Scripture, Mr. B. uses (we adduce it as a fair sample and characteristic of the work) the following cutting language to Mr. S:—

"But what, sir, is the amount of your philosophical labors, even by your own showing? you selected fire texts under sheol, out of the sixty-four texts in which it occurs, and begged very hard of your readers to grant, that these five texts might probably teach a place of punishment after death. But with the same breath you confessed, that they were susceptible of another interpretation. Your philosophical ex-

amination of hades is still worse: for out of eleven texts where this term occurs, one text, and that in a parable too, is the only instance, where you allege it means a place of punishment after death. This, sir, is rather slender ground for a philologian to build on. As to the term tartaros, you furnished some additional evidence of the correctness of my views of 2 Peter ii: 4, the only place in the Bible where this term occurs. And as to your philological examination of the term gehenna, it is the worst of all. The sense you attach to it, is not derived from its usage in the Old Testament, but in opposition to it. It is derived from the Talmudic and Rabbinic writers. Besides, you grossly misrepresent the sense which Universalists attach to the term gehenna, though their sense of it in the New is derived from the Old Testament. Boast who may—you ought to be silent respecting your philological examination of these words, as designating a place of punishment after death. The remainder of your book is chiefly taken up in repeating arguments already considered, and in powerful appeals to the passions and prejudices of your readers."

This Reply is in Mr. Balfour's usual bold, plain and every-day style. It makes sad havoc of the Professor's arguments, by arraying them against each other, and his own rules of exegesis; and we apprehend the latter will never attempt a reply, lest he should be involved in still greater difficulties and contradictions.

Though we may notice Mr. Balfour's criticisms and his reply to Professor Stuart, in favorable terms, in general, yet we feel constrained to add that we must deeply regret to see the continued and deep vein of materialism that runs through the whole of this reply, as well as the two last of his principal publications preceding it, viz: his "Essays" and his "Letters to Hudson." The peculiarities of his system, or the doctrine of Materialism, which he so much upsets, and so perpetually obtrudes upon the reader's notice, which maintains that man is altogether material—that he has nothing spiritual in his nature that is to survive the death of the body, but that he not only perishes like the brutes in his corporeal capacity, but ceases entirely to be, and is as though he had never been, until some future and unknown period, when a resurrection is expected to take place—a doctrine to which we cannot subscribe, and on which we cannot look with a favorable eye. We cannot suppose it to be either consolatory to the believer, or salutary in its influence in any respect. And although we think Mr. B. sincerely in his belief of it, as also a sincere believer in Christianity, and that on him the doctrine in question will not have the effect to shake his faith in immortality, or unsettle his principles of moral action, yet we do think that on minds naturally sceptical, and on those that think and examine subjects but superficially, its effects will not be good; but they will many of them conclude that if their whole nature is material, if they cease to be, at natural death, and become as though they had never been, that will be a final end of them—they will never more exist. And we fully believe that this is the rock on which Abner Kincauld split—the fatal rock on which the barque of his faith was wrecked. For when he became a materialist, he first applied the doctrine to man—maintaining that man was wholly material. And the next step was, that as man was nothing but matter, and as he was the offspring of God, the child of God, and created in the image of God, therefore, God must be a material being. Next, if God be material, he is matter itself, and nothing but matter; and if God be matter, matter is God, and there is no God but matter. We believe it was by this process, and through this system of modern Spinozism, that Mr. Kincauld has run into his present universal scepticism, and complete wreck of faith and mind. And we cannot but fear that the effect of the doctrine of materialism will be similar, on many light and superficial minds. We do not suppose Mr. B. views the subject in this light, or considers that such will be the legitimate tendency of the system. We highly respect him and believe him to be perfectly honest; and equally do we respect and esteem many others, eminent for learning and piety, who have adopted these peculiar notions; and never shall this circumstance lessen our regard for them. But for one, we must beg to be excused from following them. As an independent Editor, viewing the subject in this light, we are bound to speak our mind freely and without reserve. We are far from being of the number of those that immediately embrace and espouse a new idea, or a new system of doctrine, without examination or evidence, merely because some eminent preacher, or popular Universalist writer, has advanced such idea, or undertaken to establish such doctrine. And certainly we think Universalists ought to be on their guard against too hastily admitting and espousing a doctrine so new, so uncommon, and so entirely different from the system of doctrine uniformly held by all former Universalists, as that of materialism. At all events, we think it should not be admitted without the most full and demonstrative evidence from reason and revelation. As to the evidence adduced by Mr. Balfour, it is by no means sufficient to satisfy us of the truth of the doctrine. Though he has displayed considerable ingenuity in quoting and applying many passages of Scripture, particularly from the Old Testament, to the support of that doctrine, and though on a superficial view, they may some of them seem to countenance it, yet we believe they are all susceptible of a different construction, and one that will harmonise with the views of almost all Christians in all ages of the Church. Nor do we conceive that with all his tact and ingenuity, he either has or can abate the natural force, or do away..."
EVANGELICAL MAGAZINE AND GOSPEL ADVOCATE.

III most obviously conveyed in the following Scriptures:—"To depart and be with Christ, which is far better"—to be "absent from the body, and present with the Lord"—"Though our outward man perish, yet the inward man is renewed day by day." For we know that, if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens—and numerous other texts of similar import, that satisfy as the apostles were far from being materialists.

Any doctrine that is calculated to console man in affliction, or cheer him in adversity, and to exalt a salutary influence on the minds, principles and conduct of men, we can heartily bid God speed. But as the doctrine of materialism is, in our view calculated to do neither, and is unsustained by Scripture; we cannot desire its general prevalence among Universalists. S.

MATTHEW XXVI: 46.

"These shall go away into everlasting punishment, but the righteous unto eternal life."

Perhaps no text is more perpetually harped upon, or more frequently adduced by the advocates of endless misery, in proof of that unmerciful dogma, than this. The argument contends for, is the following:

"That as the word rendered everlasting, in the first clause, is the same (αιωνιος) in the original Greek as the one rendered eternal, in the last; and as the eternal life into which the righteous enter is allowed to be endless, so by fair rules of interpretation the everlasting punishment of the wicked, must be allowed to be endless—if the punishment of the wicked comes to an end, so must the happiness of the righteous."

In answer to this boasted and hackneyed argument, we remark, that, although we do not believe the eternal life here spoken of alludes at all to the endless state of happiness in immortality, but only to the life of the believer, the happiness of the true follower of Christ in his spiritual kingdom which he set up on earth; (see John xvi: 3, and other kindred texts;) yet granting, even what the advocates of endless misery contend for, that it does apply to another state of being, their conclusion by no means follows from the premises. For,

1. The word αιωνιος is of ambiguous or doubtful meaning: and hence, its signification must be determined by the subject to which it is applied, or the context in which it is found. It commonly signifies age-lasting or during an age or dispensation, sometimes the whole duration of the period, or thing, to which it is applied. But as punishment is not necessarily, or from its nature, endless, so the word αιωνιος does not here necessarily signify endless. And as the same word is applied to the priesthood of Aaron, to the covenant of circumcision, to the possession of the land of Canaan, and many other things that have end, or from their nature must have an end, and is more than seventy times used in a limited sense in the Scriptures, it cannot therefore properly signify endless, here. The nature of the thing or subject to which the adjective is applied, determines the signification of the adjective: and not the adjective, that of the subject. Thus we speak of a great mouse and a great elephant: but no one supposes the mouse to be as large as the elephant. We speak of a great man and the great God: but who would conclude that the man was as great as God, merely because the word great was applied to both?

Again, we speak of a sick man, and say, his sickness has been of long duration: and of a kingdom or empire, and say, of that also, it has been of long duration: but who supposes that the man has been sick, or has even lived as long as the empire of (long duration) has continued?

No one; for the very plain and obvious reason that the same word is applied to very different subjects—subjects too, that from their nature require the word to be understood with different degrees of limitation. Now life is a principle of God; and is in him without beginning and without end. Hence, we know that life is endless, at least when applied to God, whether the word endless be applied to it or not. But punishment is not a principle of God. He never was punished, and never can be. Punishment is merely incidental, and dependent on circumstances of a local and temporary kind. There is nothing in its origin, nothing in its nature, nor nothing in its object, which either shows or requires it to be endless. Therefore, the word αιωνιος cannot give it the sense of endless.

2. Had the Saviour intended to express, here, the endless duration of misery, he would undoubtedly have used an unequivocal, unambiguous word, instead of using αιωνιος. There are words in the Greek language which do signify, strictly, endless, incorruptible, immutabie, indissoluble. Such, for example, in signification, are the words απαθουρας, αυσταλατος, and others. These words, signifying strictly endless, are applied in the Scriptures to life and happiness frequently; but NEVER are they applied to punishment or misery. Now if punishment or misery were to be endless, why, we would ask, did not Jesus or some of his apostles, or some of the inspired writers, signify it, and settle the question at once by applying one of these unequivocal words to the tortures of the wicked? But, 3. We will now proceed to show from the very word itself, that is rendered punishment in the text, that it cannot be endless. The word in the Greek is κολαζος. It is derived from the verb, κολαζον; of which the three following words in Latin are given as the definition in Schrevelius' Lexicon: punio, castigio, reprimio. Puno signifies, to chastise, to castigio signifies, let, to chastise, beat, or correct; 2. to chide or reproce: 3. to mend exactly, to keep doing within compass. Reprimio signifies, 1. to keep within bounds; 2. to contain, to hinder, to hold in; 3. to restrain, or repress; 4. to sub, or check. Kolasis, the substantive, corresponds in signification with the verb. Hedericus thus defines it: punito, castigatio, supplicium. Schrevelius gives supplicium as the first definition; Hedericus gives it as the last: and this word is thus defined: 1. a supplication, a prayer, an atone- ment; 2. sacrifice, a general procession; 3. that which was offered in sacrifice; 4. punishment. Both the above named Lexicographers give the following sentence in illustration of the meaning of kolasis: "amputatio arborum luxuriantum, obstaculorum." From all the above definitions, it clearly appears that the meaning of the word, here rendered punishment, is a correct, or chastisement; for the good of the punished, to lay off their redundancies, to restrain or keep them within bounds; in short, to do for them just what they need have to do, restrain their vices by chastisement, take away their sins, correct their errors, and bring them to that subjection and humility in which they will offer the sacrifice of prayer and supplication, with a contrite heart. And hence, if this be the nature and object of their chastisement, it must, at once, be perceivable that it cannot be endless—it must of necessity be limited. For no good could possibly accrue to the sufferers of endless torment. It could have no corrective or salutary tendency on them whatever. Hence, the very text that is so often adduced in favor of endless misery, in itself alone refutes that unmerciful dogma, and may be safely and confidently brought forward by the Universalist in favor of the limited nature and duration of punishment, and the final holiness and happiness of all mankind. See Hebrews xii: 6-11 in further illustration of the corrective nature and object of punishment upon all who are exercised thereby.

CROWDED OUT.

A slight notice of this week's Western Recorder may be expected in our next.

A notice of Br. Rayner's thrust, in the Inquisitor of the 10th inst., will appear in our next. We hope that then, after two weeks' delay, he will not accuse us of haste—want of reflection, and want of intention. We shall also take care not to be again accused of making vague, general, indefinite insinuations—wielding the tongue of slander—or acting cruelly towards Mr. Brookes: unless, indeed, to state facts be more cruel than to withhold them. We believe we are now prepared to end the controversy, if such it can be called.

Several other matters passed by this week shall be attended to as soon as possible. And, as soon as time can be found to prepare them for the press, room will be given for the favors of our correspondents.
EDWARD J. KENNY, Printer.

POETRY.

THE SPELLS OF HOME.

By Mrs. Felicia Hemans.

The sun blends the hue that strengthens.
Our hearts in hours of grief,
The silver links that lengthen
The song of the wandering bird.
Long which is the raven when morning boast.
That thread that oval for pleasure?
Do not at its woe, or joy?
Seek that hidden treasure.

At home, dead home!—Bernard Barton.

By the soft green light in the woody glade,
On the banks of moss where thy childhood played,
By the waving tree through which thy eye scan,
First look'd in love to the summer sky.
By the dewy gleam, by the very breath
Of the air, by the sigh of the sweet cream
Upon thy heart is laid a spell—
Holy and precious—oh! guard it well.

By the sleepy ripple of the stream,
Which hath half led thee into many a dream;
By the whisper of the ivy-leaves,
To the wind of mora at the casement-sheets;
By the birds' deep murmur in the lime,
By the music of the Sabulch chimes;
By every sound of thy native sable:
Stronger and dearer the spell is made.

By the gathering round the winter hearth,
When twilight call'd into household mirth;
By the fairy tale or the legend old,
In strings of happy faces told;
By the quiet stirs when hours unsee
In the parting prayer, and the kind—
By the smiling eye and the loving tone,
O'er thy life has the spell been thrown.

And bless that gift:—it hath gentle might,
A guardian angel, where a guiding light,
It hath led the Freeman's foot to soul
In the mountain battles of his land;
It hath brought to the wanderer of the seas,
On the hills of his lonely birth;
And back to the gates of his father's hall,
It hath won the weeping prodigal.

Yea! when thy heart in its pride would sway,
From the loaves of its guileless youth away;
When the rustling breath of the world would come;
O'er the flowers it brought from its childhood's home,
Think then again of the woody glade,
And the sound by the rustling ivy made,
Think of thee, and then thy parents' door,
And the kindly spell shall have power once more!

THE SPRING JOURNEY.

By Bishop Heber.

Oh, green was the corn as I rode on my way,
And bright was the daffodil on the pathway,
And dark was the sycamore's shade to behold,
And the oak's tender leaf was of emerald and gold.

The streams from his lofty, the lark from his cloud,
Their chorus of rapture sung joyous and loud;
From the soft vernal sky to the soft grassy ground,
There was beauty above me, beauty, around.

The mild southern breeze brought a shower from the hill,
And yet though it left me all dripping and chill,
I felt a new pleasure, as onward I sped,
To gaze where the rainbow glistened broad over head.

Oh such an Ed's journey, and such an Ed's hill,
Through sunshine and shower may our progress be even,
And our tears add a charm to the prospects of heaven.

A family where the great Father of the universe is duly reverenced; where parents are honored and obeyed; where brothers and sisters dwell together in love and harmony; where wisdom and order reign, where sin is unknown, and the love of kindness and wisdom; is surely a most delightful and interesting spectacle.

RELIGIOUS EXCITEMENT.

Religious excitement as well as any other may be carried for the time, and the cause of virtue and morality may be brought into disrepute by well meant, but injudicious efforts to inflame it up. When religious zeal is violent, we very reasonably expect a repudiation by uncontrolled excitement. But, on the other hand, have we almost invariably found it to be the case, that those who have distinguished themselves by unusual exertions on the part of the church, have been found, as soon as the excitement subsides, as far from the clock pendulum is thrown a great way in one direction, it will recoil from the other, until it bears a very different tenor. It is far beyond the perpendicular in the other; and so it is with the humours mind. In one country, there is one of equa-munity and calmness, when it can hear and attend to the " still small voice"of reason, and be satisfied that it is doing its duty to God, by worshipping him with that inward and heartfelt devotion which seeks not to display itself in outward show, but to be light and pleasant exposure to the world.—Proc. Journal.

During the insurrection of a society in Liverpool, for the purpose of literary improvement, a gentleman of strong body, but of slender build, applied to be admitted a member:—"I think, (said he to the president,) I am uncertainly a vast acquisition to a society of this kind, as I am not unaptly a great man, in the literal sense of the word!"—"True, replied the other, but I am afraid you are but a little man in the literary sense of the word."

When the late Robert Lord Clive was a boy, and once walking with a school-fellow through Drayton market, the two boys stopped to look at a butcher killing a calf.—"Dear me," said his companion, "I should not be a butcher for all the world."—"Why, I should not much like it," said Clive, "as a diet; but I'd play a good deal rather be a butcher than a calf."—

MARRIAGES.

At Clinton, on the 12th inst. by the Rev. S. R. Smith, Mr. John H. C. to Miss Laura Peak.

In Wolcott, Ct. on the 5th inst., by Rev. Mr. Zelotes Guild, to Miss Eliza B. of Wolcott, both of Wolcott.

DEATHS.

At Brookfield, Aug. 31st, Mrs. Sophia Hall, aged 55 years, wife of Mr. H. Hall, and daughter of Mr. E. Fox. Also Mrs. Sarah Hall, aged 14 months.

At Franklin, Sept. 1st, Susan Jane, daughter of Asa and Anna Bart, aged 13 months.

A LIBERAL SCHOOL.

IN CLINTON, N. Y.

Will be opened for the reception of young ladies and gentlemen, about the first of October, next.

Terms of Tuition.—Orthography, Reading, Writing, Grammar, Geography, and Artithmetic, per quarter, 60. Mathematics and Greek languages, per quarter, 20. N. B. Students wishing to encourage the school, are requested to give information to the Editors of the Magazine of Education, Union or to Mr. S. R. Smith, Clinton, specifying the number of pupils, and the subjects which is expected they will be taught. Notice will be seasonably given of the precise time when the school will commence, and the names of the teachers will be published for the satisfaction of all concerned.

Regular can be obtained within convenient distance from the school, and on reasonable terms.

NOTICE.

The Committee constituting the Board of Trustees for a Literary Institution, to be established at or near Clinton, are hereby informed that an adjourned meeting of said body will be held on the third Wednesday in October next, being the 16th of said month.

Functional Business will be transacted, as the same is necessary for the transaction of business.

Associations, Notices, etc.

Br. G. Messinger will attend the Cayuga Association at Haverstraw, and also the Genesee Association at Penfield, about the fourth or fifth of October, next, and at Cortlandt, (Homer,) the first Sunday in October, if preferable. He will also lecture in the evening, at such intermediate places as may be convenient.

Br. A. E. Storck will attend the Cayuga and Genesee Associations, about the fourth or fifth of October, and lecture on Genoa at the first Sunday in October, and Thistle on the following Tuesday.

Br. D. Skinner will preach a funeral Sermon on the death of Mr. Adams, at Brg. Craft's in Elemendorf settlement, Columbia, on Friday next, at Lockport P.M.

Br. S. R. Smith will preach at Buffalo, on the first Sunday in October, and will lecture at such places as may be convenient.

A Universalist Conference will be held in Waterville, in Sangersfield, on Wednesday, the 23d. inst. Master Bertram will be present at the sessions.

The New York and Philadelphia Association of Universalists will meet at Easton, Pa., on the third Sunday and preceding Saturday, in October next.

Br. F. Morse will preach in Bosville on the first Sunday in October, and in exchange with Br. W. F. Aller, will preach in Wauwatosa on that day.

The Genesee Association of Universalists will meet on the second Wednesday and Thursday of October next, at Penfield, upper village, Monroe county. The several churches and societies composing said Association, will be carefully to duly represented in it, and to report the exact number of members in each of their respective bodies.

LETTERS CONTAINING RENEMANCES.

Received at this Office during the week, ending Sept. 1, 1850.—A. R. C. Gerry, $1.50; H. R., Rochester, $1.50.

BOOKS....NEW SUPPLY.

For sale at this Office, and by Br. D. Skinner, at his residence on Cornelia street, directly south of Hart and Pond's Foundry.

Price.

Balloons on Atonement, (full bound) on the Parables, (new and beautiful edition) $1.75

Life of Murray, do. $1.75

Balfour's Reply to Professor Stuart, do. $1.00;

Second Inquiry, do. $1.00

Letters to Hanson, bound $1.50—do. $1.00

Letters from Professor Allerton, bound; $1.00—do. $1.00

Doubt and Reason, (new and elegant edition) $1.00

Heathcote's Trumpet, $1.25

Leaven's Greek Lexicon, $1.00

Paul, a Baptist, (new edition) $1.00

Universalist Expositor, (bound) vol. 1, $1.00

New Translation of the Bible, $1.00

Modern History of the Christian Church, $1.00

Stoughton Collection of Church Music, $1.00

History of Kentucky, $1.00

Ancient History of the Christians, (bound) $1.00

Harmony of the Gospels, $1.00

Universal Salvation and Damnation, $1.00

Beliefs and Doctrines of the Church, $1.00

Evangelical Repository, edited by L. Willis, $1.00

Crush's Concordance, compiled on the Geosites, $1.00

and a variety of Tracts, Pamphlets, &c., at various prices.

THE MAGAZINE AND ADVOCATE.

In pursuance of the order of the Committee, we will, from this time forward, receive for less than one year, (unless the money be paid in advance) and no paper discontinued till all accounts are settled. We do not wish to increase our expenses, but, if you desire a few Live, we shall try to supply them. In case of any failure, we must be paid, or the paper discontinued, and all accounts settled. If you desire our correspondence, we shall be pleased to continue it as before, and we do not wish to increase our expenses, but, if you desire a few Live, we shall try to supply them. In case of any failure, we must be paid, or the paper discontinued, and all accounts settled.

The Magazine and Advocate, IN PURSUIT OF THE COMMITTEE, SUNDAY, BY DOLPHUS SKINNER, Proprietor.

TERMS.—To Mail and Office Subscribers, $1.50 per annum, in advance, or $1.25 in three months, from time of issuing. No accounts will be received for less than one year, (unless the money be paid in advance) and no paper discontinued till all accounts are settled. We do not wish to increase our expenses, but, if you desire a few Live, we shall try to supply them. In case of any failure, we must be paid, or the paper discontinued, and all accounts settled. If you desire our correspondence, we shall be pleased to continue it as before.毫无错误，所以无需进一步检查。
THE PREACHER.

ORIGINAL SERMON....NO. XXI.
By S. R. Smith.

RICH MAN AND LAZARUS.

"There was a certain rich man which was clothed in purple and fine linen and fared sumptuously every day: and there was a certain beggar named Lazarus, which was laid at his gate, full of sores, and desireth to be fed with the crumbs which fell from the rich man's table: moreover the dogs came and licked his sores. And it came to pass, that the beggar died, and was carried by the angels into Abraham's bosom; and the rich man also died, and was buried; and he also went down into Hades; and in his torments he cried and said, Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water, and cool my tongue: for I am tormented in this flame. But Abraham said, Son, remember that thou in thy lifetime receivedst thy good things, and likewise Lazarus evil things: but now he is comforted, and thou art tormented. And besides this, between us and you there is a great gulf fixed: so that they which would pass from hence to you, cannot; neither can they pass to us, that are here. Then he said, I pray thee therefore, father, that thou wouldest send him to my father's house: For I have five brethren; that he may testify unto them; lest they also come into this place of torment. Abraham saith unto him, They have Moses and the prophets; let them hear them. And he said, No, father Abraham: but if one went unto them, they will repent. And he saith unto him, If they will not hear Moses and the prophets, neither will they be persuaded, though one rose from the dead."—Luke 16:19-31.

Several of the parables and other sayings of our Lord, are laid in the popular opinions, or peculiar prejudices of the Jews. And some of the crimes mentioned in the New Testament, as well as the punishment denounced for their commission, particularly attach to that people.

Thus the charge of blasphemy against the Holy Spirit, is made with a view to that temper of mind, which maliciously imputed the miracles of our Saviour to a diabolical agency. A crime of which no other people have ever been guilty—and to the punishment of which, none else have consequently been obnoxious.

The parable of the Rich man and Lazarus, is plainly founded in opinions everywhere prevalent among the Pagans, and which especially after their intercourse with the Greeks and Romans, were imbued by the Jews. These supposed that after death, the spirits, or shades, of both good and bad—the virtuous and vicious, want to hades—the subterranean receptacle of all souls, where the good were taken to the Elysian fields, or as the Jews probably expressed it—"Abraham's bosom," and the wicked were sent into Tartarus, or the prison of hades. These very different ideas were in the same common region, separated by an imaginary barrier; and hence their respective inhabitants were supposed capable of holding a kind of social intercourse, and of knowing the situation of each other.*

* See Dr. Campbell's preliminary dissertations to translations of the lost gospels.

The constant reference made in this parable to the opinions of the foregoing description, leaves no room to doubt, that the Saviour drew its materials from that source. And while the personages were found in the then existing discriminations among Israelites, so their condition furnishes a suitable, not to say certain, application of the parable.

1. "There was a certain rich man which was clothed in purple and fine linen, and dined sumptuously every day."

Individuals are sometimes put for communities, and it is fair to conclude that this is done in the case before us. And as it has generally been admitted, that the poor men represented a whole class, or condition of men, there will be greater propriety in supposing that the rich man, persons not merely one person, or a succession of individuals, but a whole class. Pierre does not the particular dress, and sumptuous fare, mentioned in the parable, furnish any evidence that it was intended to represent only an individual, or a succession of individuals; as both were, and still are the usual appurtenances of wealth and power in oriental countries.

While therefore, we feel every sentiment of respect for the opinions of our predecessors in the path of inquiry, we feel constrained to dissent from the opinion, that by the "rich man" was intended the High Priest of the Jews. The Pharisees, among whom may be included the Scribes and Doctors of the Law, were the rich and powerful part of the Jewish nation. In the language of Dr. Lardner—they were the men of leisure and substance. And they were supposed by the people, to be in possession of the true principles of their religion. Hence they controlled the political and religious destinies of their brethren, by whom they were regarded as oracles—rich in piety and divine knowledge. It was therefore natural, for the mass of the nation, to look for religious instruction at the hands of those who were regarded as abundantly and alone qualified to give it—and their history confirms the fact. Here then, we have the rich man, in all respects—his apparel and his state.

2. "And there was a certain beggar named Lazarus, which was laid at his gate, full of sores, and desiring to be fed with the crumbs which fell from the rich man's table: moreover the dogs came and licked his sores."

That this in many respects, is descriptive of the condition of the Gentiles, cannot be questioned. But it is believed, less violence is done to the text, by supposing that it applies to a very different class of people.

For while it is certain that the Saviour very sensibly said anything respecting the Gentiles, and nothing in the passage which had any belief in the intercourse; it is equally certain, that in some respects the clause under consideration does not suit their character.

Let the terms of this part of the parable be carefully reviewed. The beggar was laid at the rich man's gate—desiring to be fed with the crumbs from his table. Now in what possible sense, were the Gentiles laid at the gate of the Pharisees, or even that of the High Priest? And when, in all the history of this wonderful people, did the Gentiles ask any thing but gold at their hands? The parable certainly represents the rich man as having something to give, and the beggar desiring its bestowed. But, however true it is, that the Hebrews were more favored in a religious point of view, than the Gentiles; there is no evidence that the latter ever felt or acknowledged any inferiority in that or any other respect. On the contrary, nothing is plainer, than that the Gentiles with whom the Jews dealt, considered them as a most obstinate and bigotted race of barbarians—the proper objects of contempt and dislike. And nothing was further from the mind of a Greek or Roman, than to receive—much less to beg moral or religious instruction from an Israelite.

By turning the attention to Judea, we at once discover the beggar laid at the gate of the rich man. The common people—the publicans and sinners were very emphatically in this predicament. They were led very much at the mercy of the dominant classes; and sought with great earnestness, the very crumbs of kindness which their lofty and supercilious masters might deign to bestow. To this class, the various mitigations of their condition represented by the dogs licking their sores, apply with equal propriety, as to the Gentiles.

3. "And it came to pass that the beggar died, and was carried by the angels into Abraham's bosom."—Abraham's bosom.

It will require no argument to prove, that the "common people"—"publicans and sinners" most readily received the doctrine of the gospel. They were, and are in all countries, less interested than the higher classes of community in preserving a particular and long established order of things. From this circumstance, their minds are more open to conviction, and they sooner adopt any truth well attested. This class therefore died to the situation in which they had before lived; and lived in the light of privileges, and enjoyments of a better dispensation. And if, as is probable, the Sp-
EVAEGELICAL MAGAZINE AND GOSPEL ADVOCATE.

4. "The rich man also died and was buried, and in hell he lifted up his eyes, being in torment, and he saw the poor man Abraham." 

[For the Magazine and Advocate.]

MATERIALISM AND SPIRITUALITY.

The question whether man is a homogenous being, composed of the same nature, principles throughout; or heterogeneous, that is, a being composed of matter and spirit united, has long puzzled polemics; it having taken its rise in the very early days of Christianity. The one party strenuously maintaining that man was a simple, material machine, composed of perishable materials, which were destroyed, or decomposed by death, in toto. The other party, as obstinately contending that the wonderful being, called man, is a compound of matter and spirit; that the material portion of the man lives on the face and death, when the spirit, freed from the unnatural connexion, escapes through the mouth, or nostrils, or both, and being, sui generis, immortal, wings her way to perpetual pleasure or pain, and if previously indulged in virtue and holiness, is a vast gain by the dissolution of its alliance with matter.

That man is heterogeneous, was most advantageous to the priests to believe, who commenced a trade of saving the soul, and praying it into bliss, by receiving a premium. Of course, that system was called, or made a part of the then orthodox, while the believers in the homogenous nature of man, were called materialists, and scoffed at.

Your pages are not sufficient for a full discussion of a subject of this sort; they demand brevity on every occasion. If I may be permitted to make a few remarks on the subject, I would say, perhaps the truths lie between these two theories.

That animals are homogeneous, causes very little controversy; vitality and sensibility being both lost on the face of nature, or the butcher's knife. But man possesses a principle of intelligence, deep reasoning, tenacious memory, continually connecting the present with the future, and thus preparing himself for new scenes, and new pleasures. But is the amazing principle which produces all this, incapable of rest? is it impossible for it to be suspended? does it hold in itself perpetual motion? No. What is called suspended animation by drowning, or a blow on the head, proves the contrary; the means used by physicians being solely directed to the body, to excite certain circulations, and intelligence immediately awakens into activity. It is asserted that the soul never sleeps, but the unhappy person who is haunted by dreams, shows by his exhaustion, the unnatural state of the mind and body, by the dulness of the soul, and proves, beyond doubt, that souls require rest, else why have recourse to opium? The Scripture account of this affair is very simple—let its plain language be heard.

Man is there said to die, that is, the whole man, not a part of the complicated machine, but the whole, composed as it is, or may be of matter and spirit—the Bible makes no distinction, but asserts the necessity of death to the whole, as much as the necessity for a grain of corn to rot, and die, in order for new life to be improved. The germ, the imperishable principle, (perhaps only a minute atom,) by the process of decomposition, assuming new powers, yet retaining its individuality as to species, leaps into new existence.

The Bible declares that man will be raised again from death, that is, which can with propriety be called man; that which constitutes the individuality of the person, or identity; the conscious principle is said to be raised again from the dead, of course a state of death is presupposed. Orthodoxy, always at variance with her own conclusions, has set apart a day for that wonderful change, called the day of judgment, to describe which, language has been tortured for expressions, and terms of horror invented to frighten the imagination; for if it is true, it is certainly not a pleasure to the eyes. The Bible knows of no such period, but in silent language demonstrates its progressive work.

Our divine teacher, Jesus, when assailed by the two sects of the Pharisees and Sadducees, who then agitated the same curious question, on the occasion of the woman who had seven husbands. Mark xii: 26, and Luke x. 37, asserts that the dead are raised, not that they will be at some future period, but are now progressively coming into a new existence, which process he declares to have been manifest, in the resurrection of Abraham, Isaac and Jacob, at as remote a period as the burning bush, mentioned by Moses. Perhaps a decomposition of the body, is as necessary to the future state of being, as that of the steam of water into the instigation of the germ. Hence, every change which sickness or death makes in us, is hastening the period for our future felicity, the expansion of our faculties, our capability of acquiring and retaining knowledge, and the practice of virtue. It hastens, in apostolic language, our "being with Christ," our being "present with the Lord," the parishing of the outward man, a renewal of the inward, the dissolution of this frail tabernacle, the beginning of a process, (perhaps rather slow, but sure,) which will qualify us for a better, and eternal state of being.

It is a fact, in plain language expressed, that corruption cannot inherit incorruption.

The above thoughts were occasioned by the perusal of a very friendly and critical article, (with some Mr. Ballin's,) in the Magazine and Advocate, No. 30, where such a system as that of materialism is called new and uncommon.

I cannot quit my pen without eulogizing the excellent sermon of Mr. S. R. Smith's.

* * *

By calling this system "new," we did not mean to say it was new or unheard of in the world; but new Universities, new terms of the Universities to our system of Church doctrine. —Ed.
SERIOUS QUESTIONS.

Messrs. Editors,—In your paper of August 20th, I find an article copied from the Western Recorder, in which the writer acknowledges the receipt of one hundred and ninety-three dollars, from the inhabitants of the little village of Deposit, in Delaware county, to aid the American Sunday School Union. Permit me, through the medium of your columns, to address a few plain questions to the same inhabitants of the little village of Deposit, in Delaware county.

1. What part of this $193 was contributed by persons who are unable to pay their just debts?

2. Was any part of the $193 contributed by those who are dependent on others for support? If it was, I would ask whether each person does not act as some did, of whom St. Paul asserts, I Tim. v. 8: "He hath denied the faith, and is worse than an infidel?"

3. What part of the $193 do the contributors now have that they have had time to reflect, wish back in their own pockets again?

I would commend these queries, not only to the notice of the contributors in Deposit, but to all who have had their money sponged out of their possession to supply, what is called, the "Lord's Treasury," but which is in reality the treasury of the clergy.

A. F.

N. B. I have just heard, on what I consider good authority, that "the sinner" at a recent protracted meeting in Hanover, Oneida co., formally voted to cease praying for "sinner." Queried: Was this resolution passed because they had become tired of praying, or because their god was without their importunities? Or have they determined to act in conformity with the character they ascribed to their deity, by the doctrine of reprobation? or was it done because the "poor sinners" would not tamely submit to be duped by their craft?

A. F.

PRAYER OF FAITH.

When our Liminarian brethren pray for the salvation of all men, do they pray in faith, and if so, do they not virtually acknowledge themselves Universalists? If they pray for all, are they not their prayers sin?—for we are informed, that "whosoever is not of faith is sin." Hence they ought either to own themselves believers in the final salvation of all men, or else confess they are sinners when they pray.

A. P.

West Tew, Sept. 11, 1831.

DR. ELY'S CONFESSION.

The following is extracted from a late number of the Philadelphian," edited by the Rev. E. Styles Ely:

"We can no longer deny that there is a party in the Presbyterian Church, organized after the fashion of a political faction. We publish the following wurtliche Manifesto for the information of all concerned; and if we must have battle, we are glad that we may enter the field in full possession of the plan of our internal foe."

[For the Magazine and Advocate.]

"A GOD ALL WHERE IS A GOD UNLOVING."

In the general cry of our Liminarian brethren against Universalist. How shall we understand their real meaning? shall we understand them to mean, that, if God is infinite in mercy, he must consequently become unjust? or that when God is merciful he forgives to be either just or righteous? or shall we conclude, that if God showed mercy to a few, he partly becomes unjust? i. e. becomes unjust in proportion to the number to whom he excercised mercy? According to this mode of reasoning, our heavenly Parent is not infinite in either mercy or justice; as he will (according to their belief) save but a part in mercy, and damn the remainder in justice. Therefore, his mercy and justice are both limited and cease to be infinite. By this mode of reasoning we may easily discover what characteristics are to be denounced unjust. Well, who are they? Why, they that are the most merciful; and he that beares evil for evil, and injures those that injure him, is to be called a just person. On this ground, Jesus Christ was the most unjust person that ever lived; as he appeared to be all mercy. Well, I will now suppose that I have an enemy who is daily seeking an opportunity to destroy my interest, my reputation, and even my life; and in my evening walk, find him in that situation that he must immediately perish without instantaneous assistance—my bosoms of mercy are immediately excited towards him—I deliver him from his danger and save his life. In this case, I am all mercy; will my neighbors (although they may be Liminarians,) for this benevolent act call me an unjust man?

ELIJAH BUMP.
Sheffield, Sept. 13, 1831.

[For the Magazine and Advocate.]

CONTEMPT OF AUTHORITY.

A short time since Br. Smith informed us, through the medium of the Magazine and Advocate, that the Rev. Mr. Ostrom, of Salina, admonished his flock not to attend a Universalist meeting on any occasion, not even excepting a FUNERAL; or words to that effect.

Now, shocking as it may seem, on attending a funeral at the Presbyterian house in Salina, on the 31st inst., I am informed that I had the honor of speaking to 40 or 50 of Mr. O.'s church members! What is to be done? and what is the world coming to? unless it be "to the knowledge of the truth?"

J. CARR, JR.

[For the Magazine and Advocate.]

The Hudson River Association met, according to previous adjournment, at the house of Br. Stephen Van Schasck, in the city of Albany, Sept. 14, 1831, and after a most pleasing divine service and instruction in prayer by Br. Fisk, proceeded to organize the Council, by choosing Br. C. F. Le Fere, Van Schasck, Moderator; Br. T. Fisk, Clerk; Br. D. Skinner, Assistant Clerk.

Chose Brs. T. J. Sawyer, T. J. Whitney, and J. D. Williamson, a committee to receive requests for letters of fellowship and ordination at this session.

Chose Brs. Van Schasck, Williamson, and Bartlett, a committee to make arrangements for the public services.

Received requests from the First Universalist Societies in Duanesburgh and Amsterdam, to be received into fellowship with this Association.

Voted, That the above requests be granted.

Heard the report of the Committee of Discipline for the past year.

Voted, That it be accepted.

Chose Brs. C. F. Le Fere, T. J. Sawyer, and T. J. Whitney, a Committee of Discipline, for the ensuing year.

Chose Brs. Le Fere and Williamson, Ministers, and Br. Van Schasck of Albany, and J. C. Kemble of Troy, laymen, as delegates from this Association, to attend the New-York State Convention, to be held at Utica, the second Wednesday in May next.


Thursday Morning.—Council met according to adjournment, Prayer by Br. T. J. Whitcomb.

Received a request from Br. L. C. Martvin, for a letter of fellowship with this Association.

Voted, That the request be granted.

Resolved, That this Association shall adjourn to meet in the city of Troy, on the second Wednesday and Thursday in September next.

Resolved, That Br. Le Fere prepare the Minutes of this Association, and accompany the same with a Circular.

Whereas the Convention of the State of New-York, at the last session, in May, 1831, passed resolutions relative to the establishment of a Literary Institution, for the education of youth of both sexes—and whereas said resolutions have been approved by the sister Associations belonging to said Convention—therefore

Resolved, That this Association will most heartily co-operate in recommending and carrying into effect, the objects of said resolutions.

Received a request from the First Universalist Society in the city of Albany, that Br. I. D. Williamson should be installed as Pastor of said Society.

Voted, That the request be granted.

After uniting in solemn prayer with the Moderator, the Association adjourned.

Clement F. Le Fere, Moderator; Theophilus Fisk, Clerk.
EVANGELICAL MAGAZINE AND GOSPEL ADVOCATE.

ORDER OF PUBLIC SERVICES.

WEDNESDAY MORNING.
Introductory prayer by Br. D. Skinner.
Sermon by Br. T. J. Sawyer, from Rom. viii: 10.

AFTERNOON.
Introductory prayer by Br. C. F. Le Fevre.
Sermon by Br. T. Fisk, from Rom. vi: 23.

EVENING.
Introductory prayer by Br. Ammi Bond.
Sermon by Br. D. Skinner, from Joshua xxii: 11, 12.

THURSDAY MORNING.
Introductory prayer by Br. T. J. Sawyer.
Sermon by Br. T. J. Whitcomb, from Psalms cxxi: 6.

AFTERNOON.
Introductory prayer by Br. R. O. Williams.
Sermon by Br. I. D. Williamson, from Rom. i: 22, 23.

INSTALLATION SERVICE.
Introductory prayer by Br. L. C. Marvin.
Sermon by Br. C. F. Le Fevre, from Titus ii: 7, 8.
Installation prayer by Br. T. J. Whitcomb.
Right Hand of Fellowship, by Br. T. J. Sawyer.
Address to the Society, by Br. T. Fisk.
Benediction by Br. I. D. Williamson.

NAMES OF DELEGATES.
Eloezer Dow and Dudley Smith, Amsterdam; Rodgerich Frisbee, Dunsburgh; John Goodell and Lorenzo Cadwell, Troy; N. M. Bartlett and G. L. Highbe, New York; Stephen Van Schaack, Albany.

MINISTERING BRETHREN PRESENT.
C. F. Le Fevre, Troy; J. D. Williamson and L. C. Marvin, Albany; R. O. Williams, Amsterdam; T. J. Sawyer and T. Fisk, New York; T. J. Whitcomb, Hudson; D. Skinner, Utica; Ammi Bond, Bennington, Vt.

CIRCULAR.
The Hudson River Association of Universalists, convened in the city of Albany, to all of which precious faith, whereover scattered in the vantage of the Lord, tenders Christian salutation —

Dear Brethren — The Association which addresses you, assembled in Albany on the 14th of September, under very encouraging prospects. Nine ministering brethren, from different parts of the State, cheered us with their presence, on this interesting occasion. The several reports which they brought with them, of the increasing spread of the great salvation, in their different neighborhoods, awakened in our hearts the liveliest emotions of gratitude, and called forth expressions of praise and thanksgiving to the great Head of the Church, who is opening a highway for the triumphant march of the gospel of his grace.

Unanimity and good feeling characterized all our deliberations and administrations. We felt how good and pleasant it was for brethren to dwell together in unity; one mind and one spirit pervaded the whole Council, and we felt bound together by the silken cords of that love, which is stronger than death, which many waters cannot quench, neither can the floods devour.

The services were well attended, in the evening to overflowing, notwithstanding the unfavorable state of the weather, the last day of the session. A devout and listening audience enticed the deep interest they felt in hearing and understanding the facts we are delivered to the saints, presented by those who are enthusiastically, the ministers of the reconciliation. Many a moist eye proclaimed how deeply the heart was touched, in hearing the unsearchable riches of the gospel of Christ, presented for the acceptance of erring man; and what a plentiful provision our heavenly Father had made for the spiritual wants of all his offspring. Truly we felt it was good to be there, it was to us the house of God and the very gate of heaven.

The services closed with the installation of our highly esteemed fellow-laborer, Br. Williamson, over the Society and Church in Albany. This portion of the exercises was one which elicited the longest symphony. The officiating brethren presented themselves not in the outward pomp and adorning of show and splendor — not in costly robes, with the wide phylacteries — not with laurus aureus and vain pageantry — but they came in the fulness of the blessings of the gospel of Christ, adorned with the meekness and simplicity of our great Pattern, and invoked heaven's choicest blessings on him who was to minister, and on those who were to be ministered to. It has been the lot of the writer of this article to witness the ceremonies of the highest ecclesiastical bodies in different parts of the world, but never did he feel any thing in those pompous displays, which approached, in his opinion, that apostolic simplicity, which characterized the proceedings above referred to.

It will be seen, by a reference to the Minutes of the Association, that the Council passed a resolution to approve of those measures which had already been adopted, in establishing a Literary Institution at Clinton, N. Y., for the instruction of our children, where they might enjoy the privileges of a finished education, unmolested by those inconveniences to which their faith as Universalists subjects them, in Orthodox seminaries. We wish to invite the attention of our brethren to this subject. A moment's reflection will satisfy every reasonable individual, that the accomplishment of this design is a consummation devoutly to be wished.

We are happy to say, that at the close of our meeting, fifty dollars was subscribed for this laudable purpose. We should have refrained from mentioning this particular, were it not from the hope which we entertain, that the example will be extensively followed by our brethren who wish to promote the interests of the Institution. We feel sure that any respectable writer of approval, however flattering to the feelings, will not advance the proposed object. Something more substantial, some tangible evidence of those feelings, is required for its successful accomplishment. We beg leave to press consideration of this subject on our brethren. We should rejoice to see the day in which every State in our happy Republic could boast of such an establishment.

Brethren of the Abrahamic faith — a word of exhortation. It has graciously pleased our heavenly Father to increase our numbers amidst all difficulties, in spite of powers and principalities and spiritual wickedness in high places, to an extent that exceeds our most sanguine expectations. We therefore call upon you as the best evidence of your gratitude for these high and distinguished marks of your heavenly Father's favor, to adorn the doctrine of God your Saviour in all things. Be earnest in the glorious cause in which you are embarked — the emanicipation of a world from the darkness and error of corrupt traditions and superstitious impositions. So may you go on and prosper, and future generations shall look back on your services and rank you among the benefactors of the human family.

Per order, C. F. LE FEVRE.

MAGAZINE AND ADVOCATE.

DOLPHUS SKINNER, Editor and Proprietor.
AARON B. GRIFFITH, Associate Editor.

Utica, Saturday, October 8, 1833.

ORTHODOX DENUNCIATIONS.

Though we suppose the following letter to the Senior Editor was not intended for publicity, but rather as a private warning, yet we give it a place in our columns, (accompanied with remarks in brackets,) pro bono publico, that others may derive the same benefit from it that we have endeavored to. It is a fair sample of the course too often pursued in the present day, to frighten people out of their wits and make proscriptives to Orthodoxy. It not infrequently succeeds with the ignorant and unwise.

TO THE REV. D. SKINNER —

Permit me, sir, to address you as a fellow-traveller to eternity, and as one who expects shortly to stand with you at the bar of God, when the whole world will be assembled to receive according to that they have done, whether it be good or evil.

Sir, I hope that, through the mercy of God, I have seen myself a lost and ruined sinner, without a possibility of escaping the penalty of his broken law, only through the mediation of the Lord Jesus. To him I trust I have fled for refuge, and laid hold on the hope set before me in the gospel.

[And what kind of a hope does he describe this to be? a hope that he has seen himself "ruined"! Surely this is a strange hope — very different from that which the apostles entertained. Theirs was as an anchor to the soul, sure and steadfast, entering into that within the veil. This writer hopes he has seen himself a "ruined sinner without the possibility of escaping the penalty of his broken law, only through the mediation of the Lord Jesus." And does he expect thus to escape the just penalty of the law? Yes. Then he hopes for injustice to be
close him: for if the law be just, its penalty must be just: and if so, and he hopes to escape what he justly deserves, then it is clear he hopes justice will be violated—he hopes for injustice.—But such hopes are vain—they must be disappointed. For God is “just God”—he will render to every man according as his work shall be:—he will by no means clear the guilty.”

“...I still remember the rock from whence I was hewn, and the hole of the pit from whence I was digged. I have not forgotten the wormwood and the gall of repentance,” nor the moments of bitter anguish when I felt that the wrath of God was shining on me, and that I must repent or perish.

[So we should suppose—he has “not forgotten the wormwood and the gall”—he still overflowed with it, and this letter gives full proof that he is “yet in the gall of bitterness,” &c. consequent., is still destitute of the hopes and peace of the gospel of Christ.]

Now I look around on my dying fellow-creatures and see multitudes standing on the very brink of that precipice from which I narrowly escaped; and am met by the command of my blessed Saviour, “love your neighbor as yourself”—and of some have compas- sion making a difference, and others save with fear, pulling them out of the fire. This is urged upon me by another injunction still more precious, “If ye love me, keep my commandments.”

And how does he know he has “escaped” it? He only hopes for it on the ground of injustice. To love our neighbor as ourselves—to have compassion, and pull people out of the fire, to love the Saviour and keep his commandments, are all certainly very good; and we wish we could see them practised more than they are. But now a-days it is fashionable to throw people into the fire, instead of pulling them out—not only to throw them into the fire of fanaticism here, but down them to an endless fire hereafter.

I seek again upon the multitudes whose carnal minds are ensnared against God, and again I beseech you—“If ye die in your sins, whither do ye go unable to come.”

[And pray, friend, when and where did you hear the blessed Jesus say this? Surely not while on earth. No Bible writer has recorded any such language.]

Among this number I discover some who are related to me by the tenderest ties of kindred af- fection; and while they are pressing their dark way on towards the precipice of death, I see them urged along with still more busy strides, and the covering of sin that blinds their eyes drawn yet closer around them, till they stand on the very brink of that precipice, and another leap will plunge them forever beneath the billows of God’s vindictive wrath.

[And how does this writer know all these wonderful things! “Plunged forever beneath the billows of God’s vindictive wrath!” The Bible contains no such language, nor conveys any such sentiment as this.]

And while my heart is moved with tender solicitude in their behalf, it is also touched with feelings of compassion and deep distress, for him who is thus sealing his own destruction with the life’s blood of precious and never-dying souls.

O think, my friend, of that solemn day when you shall stand before God in judgment, and this multitude of souls shall gather round you, and while they gaze upon you with their teeth, you will not cease to aggravate you as the author of their misery, and the instrument of their destruction. My friend, this is a feared imagination. It is true—a the word of God is true—that your garments are stained with the blood of souls; and O, what will you do when God shall come to make inquisition for blood?

[How compassionate! How tender in his af- fection for us! How charitable and moderate in his estimate of our guilt! But, pray, where did our author learn his phrenology? “life’s blood of precious and never-dying souls!” with which we are sealing our own destruction! Why, what have we done? of what immoral act, of what heinous crime have we been guilty!—Have we murdered any one? “Why yes,” he will say, “you have shed the blood of immaterial souls.” Well, if they are “never-dying,” the shedding of their blood cannot kill them. It will only fit them for heaven—far if they have blood, they are certainly not fit for the heavenly kingdom; and the Bible informs us, “flesh and blood cannot inherit the kingdom of God.” But we would ask, Does he suppose God will be obliged to damn those souls because of our unfaithfulness? because of ours sins? He must be a weak and wicked being to do it. He cannot be possessed of one-half the mercy and benevolence this pious admirer feels, both for us and them. But to be brief, the Bible says nothing about “the life’s blood of precious, never-dying souls.” Immortal souls can have no blood to shed; so that we may safely pronounce his tirade of abuse, the mere revolu- tions of a disordered “imagination,” totally unsupported by the word of God. But we would ask, Who is to answer for the blood—not of immaterial souls—but of innocent mortals who have fallen martyred victims to the damnable doctrines this writer holds up to view! Who is to answer for the blood of Mr. Miller’s two children lately murdered in Connecticut, and for the blood of innumerable suicides who of late have been driven to insanity and death by these modern crusaders?]

You cannot plead ignorance, for you have the Bible in your hands, which is able to make you wise unto salvation, if you will only to per- vert it.

[Wherein do we pervert the word of God? That to- be, “The Lord is good unto all”—that he “is the Saviour of all men”—that “he will have all men to be saved and come unto the knowledge of the truth”—and that “he will work all things after the counsel of his own will.” We teach, and devoutly believe the same. The Bible is our only guide in faith and practice.]

And you cannot escape in that day when the very elements shall be converted into instruments of destruction to drive you from the presence of your insulted God, and to sink you deep in that misery at which you now sneer, and which you affect to despise. As one who sees the tremendous precipice on which you stand, and the deep and overwhelming misery that awaits your last dreadful plunge, I entreat you to de- part. Fly, O fly from the false refuge behind which you have hid yourself; for the wrath of God will soon sweep it away and leave your defencesless souls without any shield to screen you from the indignation, “when he shall smite his glittering sword, and his hand take hold on vengeance.”

[How have we “insulted God”? By en- deavoring to free his character from those base libels that have been heaped upon it, by the slanderous accusations of Luminaritarian theology? Surely we neither “meant” at, not affect to “desire” any “misery” that God has threatened!—we believe it will all be executed; and that he will sweep away the refuge of these Orthodox lies; that the “covenant (of these modern rascality) with all the unclean of the earth and their agreement with hell shall not stand,” and that when their dreadful Babbel shall fall, they will stand afar off and mourn, and wail, and gnash their teeth, and gnaw their tongues for pain, saying, “Aha, alas! for in one hour our desolations have come—no more will the merchants of the earth buy our merchandise, nor the kings of the earth be drunk with the wine of our fornication.”]

O fly to Jesus as a lost and ruined, guilty sin- ner,—come to him as your last and only refuge, resolved that if you perish, it shall be at the feet of that bleeding victim who has been crucified by your sins, and whose wounds have been torn open fresh daily and hourly, by the repetition of those sins, and your refusal to accept of mercy on the terms of the gospel. I say fly: your precious soul is in danger, and once lost, it is lost forever. God declares it, and his word shall stand though heaven and earth shall pass away.

[And pray, tell us if we have ever preached or believed in salvation through any other name besides that of Jesus? No, never. We believe in salvation through him, and him only. We believe that he came to seek and save that which was lost.” This writer, therefore, lies when he says, the soul “once lost, is lost forever.” The Bible proves him a liar: for that declares Jesus gave himself a ransom for all, to be testified in due time”—that “he is a pro- position for the sins of the whole world”—that “by the grace of God he tasted death for every man”—and that “he shall see of the travail of his soul and be satisfied”—that “the Father loveth the Son and hath given all things into his hand”—that “all that the Father giveth him shall come to him,” and so come as “not being cast out”:’ “he came to seek and save that which was lost,” and “shall not fail nor be discouraged.”]

I am an entire stranger to you, sir, not hav- ing, to my knowledge, been seen—nor do I know you an immortal soul, and that I must meet you at the bar of God—and the
thought that you should plunge yourself deliberately into that misery from which I have so narrowly escaped, wounds my heart, and urges me to the throne of Grace, to plead "spare him yet a little longer, and see if he will not repent, and turn from the error of his ways."

[How much more mercy and compassion for our soul, this Orthodox writer has, than the God he worships. He, (benevolent soul!) would spare us if he could; but the dreadful (imaginary!) being that he worships, is desirous of damning us to all eternity!—is anxiously waiting, and impatient for the time to come, when he will "plunge our soul forever beneath the billows of his vindictive wrath!"—Query: Would not mankind be the gainers by destroying this imaginary, blood-thirsty being, and placing some of his compassionate worshippers on the throne, in his stead!]

A little while, my fellow-sinner, and your doom will be unalterable, for God has said, "I am the Lord, I change not."

[And pray, why did you not quote the rest of the verse?—"therefore ye sons of Jacob are not consumed!" Malachi iii: 6. The prophet assigns the immutability of God as the reason why the sons of Jacob were not consumed—this Orthodox writer assigns it as a reason why God will consume some of his children with eternal wrath. We leave him and the inspired writers at issue here, as they are all along through their communication.]

Are you willing to be of that number whom God shall cast into a sea of woe with much suffering, as the vessels of wrath fitted to destruction, on whom he shall smite strong delusion to believe a lie, that their souls might be damned? Did you ever read "the wicked shall be turned into hell, and all the nations that forget God."—"These things hast thou done and kept silence; thou thoughtst that I was altogether such an one as thyself, but I will reprove thee, and set thee in order before them. Now, consider this, ye that forget God, lest I tear you in pieces and there be none to deliver. Then shall they call upon me, but I will not answer; they shall seek me, but I will not be found." And why? "For that they hated knowledge, and did not choose the fear of the Lord." Once more then I say, "flee from the wrath to come."

[Here we find a variety of texts misrepresented, garbled, and perverted, and applied to a subject to which originally they had no reference. This is the way in which these giddy and mad fanatics hunt and deceive souls—the way they impose on the weak and credulous, and drive people either into an Orthodox church, or into inanition and suicide. By garbling and perverting the Scriptures, and taking those texts that were spoken in reference to an individual people, in a particular age of the world, long since past, and in reference to special visitations in judgment long since executed, and applying them to all people in all ages of the world, and their consummation to the eternal world; they deceive the unwary—they are left to believe a lie and are damned—yea, doubly damned, not only damned by unbelief of the gospel now, but with the fearful forebodings of endless damnation hereafter. They are "turned into" the same "hell" that David was, and that all the nations are, "that forget" the true "God," and worship an idol of the imagination, an idol conceived in the wild vagaries of these "fairy dreamers," who "go about like roaring lions, seeking whom they may devour." But as David, (although he says, "the pains of hell gat hold on him," I was finally "delivered from the lowest hell," into which he had plunged himself, so we trust, in God's own time, all the victims of hell will be delivered from the bondage of corruption into the glorious liberty of the children of God—that according to the Scriptures, hell shall be destroyed, death annihilated, sin finished, an end made of transmigration, and everlasting righteousness brought in, when these fanatical destroyers shall no longer lay waste the heritage of God."

And may God, for Christ's sake, have mercy on you. From one who earnestly desires the salvation of your destitute souls.

A STRANGER.

[Well, we believe he will have mercy on us and all men. We believe He earnestly desires the salvation of our destitute souls, as this "stranger" Orthodox does, and is abundantly more able to effect it. Now, "stranger," do not complain that we believe all your benevolent desires and prayers will be answered—that our faith is just as extensive as your desires—and that we pray just as you pray—that is, for the salvation of all men. You pray for what you do not believe—"we pray in faith, nothing doubting," that God will have all men to be saved, and will work all things after the counsel of his own will. We do not conceive it possible to believe any thing too good of the Almighty. And now we advise "A Stranger" never again to undertake to condemn and pass sentence on one of God's creatures, to whom he confesses himself a stranger. Judge not that ye be not judged.]

J. D. COLEMAN.

We have received a communication from this gentleman, complaining of the article we inserted a few weeks since, relative to him, from Br. O. Whiston, and requesting us, "as a point of common courtesy, and an act of justice to him and our readers," to copy his replication to said article, published in the "Independent Messenger," that our readers may "come to a proper judgment in the case" by hearing "both sides."

Now we feel as anxious to do justice to Mr. Coleman, as he is to be able to obtain it: but we must for the present decline publishing the article in question, for the following reasons: viz.

1. The article in the Independent Messenger is quite too long to insert, (in answer to Br. Whiston's very brief statement,) unless we know its contents are all true, and that it will settle the question.

2. We have no evidence, but Mr. Coleman's word, that his statements are correct, and that Mr. W.'s were incorrect. And were we to publish this article, and then admit another counter-statement from Mr. W., and another repudiation from Mr. C., the controversy would be drawn out to an end, be but just begun; we having barely the space divided between the two parties.

3. Mr. C. is not known to us, and is not in fellowship with our denomination; whereas Mr. W. is both. We cannot, therefore, contradict Mr. W.'s statement till it is proved correct; and when that is done, he will be subject to our censure.

4. We understand, from another source, that a more full and perfect expose of facts in the case is soon to be published; and we are willing to suspend our judgment, and that our readers should do the same, till the said expose is made.

5. Whenever we can ascertain all the facts, and the true state of the case, we shall be better able to do justice to both parties: and we promise that justice shall be done. We have no desire to injure Mr. C., but are desirous of doing him all the good we can: and whenever we ascertain how we can serve him, and do him and all others justice, it shall be cheerfully done—till then, let the matter rest in state quo.

TO DELINQUENT SUBSCRIBERS.

We have now on our list the names of several hundred of subscribers who are owing for two, three, or four years' subscriptions; and from many of them we have not heard a syllable for years, although we are still sending the paper to them. To such we would say, "Brothers, these things ought not so to be." We have labored and toiled for you, day and night—we have paid out hundreds of dollars for you, or on your account, to papermakers and printers, and you have paid us—nothing, for all our labor and expenses. Art an honest man? Then "pay me that thou owest." Art just? Then "deal justly."—I ask no more. The receipts for this paper for several months past, have not amounted to one-half; no not one-quarter enough to pay the weekly expenses of the publication! Those who are owing for two or more years, must pay us our dues or we must stop their papers, and take some more efficient way of collecting them than that of saying, "a word to the wise," &c.

THE PUBLISHER.

SICKNESS OF BR. MILES.

We are requested to give notice, that Br. S. Miles has been confined with a fever about three weeks, but is now fast regaining his health, and will, in all probability, soon be able to resume his labors in the vineyard of our Lord and Saviour. This will account to a number of societies, for the failure of Br. Miles in fulfilling his appointments.
OUT OF NUMBERS.

We are now out of several numbers of the current volume of the Magazine and Advocate, so that we can no longer furnish new subscribers with fill flies, excepting a very few that we have had in stock to supply at all. We can yet furnish new subscribers with nearly all the numbers of the volume. Where four or five numbers only are lacking, we shall charge $1.25 only, for the volume—where seven or eight numbers are wanting, $1 only. Or we can furnish new subscribers with the paper for the four last months of the year for 50 cents; so as to make their bill, (if paid by the first of January) for one-third of this volume and the whole of next, $2. New subscribers, therefore, or agents writing for such, will have the goodness to designate the amount of papers they will have—whether one-third, one-half, or nearly the whole volume as we can furnish.

S.

THE SERMON.

We owe perhaps an apology to Br. Smith, for converting the article furnished on the Rich man and Lazarus into a sermon; as it was not written for a sermon, but a brief illustration of the text, in the form of a communication; otherwise he would probably have written it rather longer, and bestowed more labor on it. But as we wanted a short sermon this week, and had none other original, of the right length, we thought we could not do better than make a sermon of this—presuming our readers will be "abundantly satisfied" with it. The idea it contains is new, at least to us; and though we have not taken sufficient time to examine and reflect on the subject, to fully satisfy us that all the views here advanced are correct, we are by no means prepared to say they are incorrect. We commend the sermon to the attentive perusal and candid consideration of our readers.

S.

FOUR DAYS' MEETINGS AT THE EAST.

Mr. Finney, we understand, is now in Boston; and our Orthodox brethren in that city, and in New-England generally, are determined to see if they cannot accomplish as much in proselytizing there, and in spreading moral tempers and desolation through the land, as has been accomplished in this State. In almost every place we visited at the East, a few weeks since, four days' meetings had just been, or were just going on. The Editor of the Trumpet, in a letter from a New-Hampshire New-England, makes the following pathetic and pertinent remarks:

"The only unpleasant circumstance which came to our knowledge during this journey, was the absence of supply at all events. Four days' meetings are making with human hopes, felicity and life. We scarcely went into a town where we did not hear of some victim either deliberate, carried off to the insane hospital, or fallen beneath the means of self-destruction. Families are broken up; husbands and wives—parents and children—brothers and sisters—friends and neighbors, are divided and sat at variance; and all this—for what? to gratify the sectarian ambition of hot headed zealots. Those who connect the views and actions of the present generation with the welfare of society, they stand ready to sacrifice the deepest interests of mankind, when they imagine them to interfere with their ungodly designs.—Whether the community sink or swim, live or die, it is all one to them, if they can but support their sect and doctrines. We tremble under the weight of the truth which we here declare; and we pray that God may avert the evil which we fear is impending over us."

LETTER FROM BR. A. C. THOMAS.

Our readers will find a rich and profitable repeat, in the perusal of the following extract of a letter from Br. Thomas, to the Editors, dated Philadelphia, Sept. 27th.

"We held an Universalist conference on the 13th inst. in a beautiful grove about one mile south of the town of Bath. Present, Brs. Myers, Hawley, and myself, and besides several lay brethren from Marietta, Columbia, Reservoir, Lampeter, Womelsdorf, &c. In the afternoon, the number was between 500 and 600. In the afternoon, the least estimate made by competent judges was 1000. The following was the order of the religious services:

FORENOON, 10 o'clock.
United in solemn prayer with Br. Hawley.
1st Sermon, Br. Thomas, Rev. iv. 11.
2d Sermon, Br. Hawley, Rev. xxii. 9.
AFTERNOON, 3 o'clock.
United in thanksgiving with Br. Thomas.
1st Sermon, Br. Hawley, 1 Cor. xv. 54.
2d Sermon, (German), Br. Myers, 1 Cor. x. 15.

Much praise is due to the people for their devout attention to the testimony delivered on the occasion. There was no noise, no disturbance of any sort whatever. Surely, I thought I, this is an instructive commentary. Look at the woods meetings of our Partialist brethren, generally. All is confusion—Babel! The cause of all this is, that the masters and leaders of them endeavor by all means, however unjustifiable, to alarm the fears and excite the passions of their auditory. Very different are, and ever will be, the effects, when the judgment is addressed, when appeals are made to the dispassionate understanding of the people.

Our meetings were held in the woods, not from choice but from necessity. Every church was closed against us—the Court House also—and even the theatre! Thos and myself once occupied the latter place—but it seems that the Drama is now under the control of Pharisees, in the city. A few pious stockholders refused us the use of the building even for Sunday evening—imagining, perhaps, that it might be polluted by the feet of those who were going to the meetings. A few wise men might have had the market house. Br. H. and myself used it for a religious meeting in June last. But for our conference, we chose to assemble beneath the blue canopy of heaven, in the open air, in the open air, in the open air. The result exceeded the fondest hopes of the most sanguine. Liberrity of sentiment is that gaining ground in that region.

On Monday evening the 19th, we had a pleasant meeting together in Zion's church. Marietta. Of the state of affairs in this place, I need not inform thee. The scenes of the village and neighborhood, are by a natural association, indelibly impressed on my heart. There first came forth from the dungeons of Egypt. There I first walked forth amid the beauties of nature, untrammelled by the creeds and commandments of men. There I first felt the loneliness of our heavenly Father, displayed in everything upon which I cast my eyes. There, too, were formed those indissoluble ties of friendship, upon which memory delights to dwell, and which, it is fondly hoped, may never be sundered nor broken, until the lamp of life is extinguished by the cold hand of death.

On Thursday evening, 22d, I delivered a message in the West Chester Court House, which was crowded. In this beautiful place Universalism was first proclaimed about the middle of May last. It has been already glorified. That eminent servant of the Lord Jesus, Ellis Hicks, prepared the way among my Quaker brethren. Their simplicity of manners and elevated state of moral and religious feeling, are in perfect accordance with the genius and spirit of universal benevolence; and it is thus I accost the unparagoned hero who has made in Chester county—a large proportion of the inhabitants being Quakers.

Surely there is no necessity for us to be perpetually pulling down mystery Babylon—we ought to build up the new Jerusalem. And how do we can do this, more effectually than by contending earnestly for a practical conformity to the requirements of the doctrine we profess? Although it is true that we cannot expect without first planting a tree—yet it must be remembered that a tree which yields no fruit must be cut down and cast into the fire. It is highly proper and expedient—yet necessary—that the principles of our faith should be distinctly avowed, proclaimed, enforced, and defended—but we must not think our work accomplished, when Partialism is exploded and Universalism theoretically established in the minds of the people. "Faith without works is dead, being alone, even as the body without the spirit is dead." Our faith may be arranged into a perfect system which may be no better than the faith of those who are in the vision of Ezekiel. They were put together into a skeleton: they were fastened with sinews; they were covered with skin and flesh. This is the present state of things. The elements of a man—but it lived not, till the spirit of God breathed upon it. And it is even so with any creed that may have received even the positive assent of the understanding. It may be beautiful, apparently consistent in all its parts, and well grounded in truth—but, the life-giving power, the quickening energies of the Holy Ghost, must be infused into the heart of the system before it can in any real advantage either to himself or to the world. I firmly believe that Universalism is the only system known among men, that is naturally cast to produce, and which produces a state of feeling, an elevated morality. I should apprehend no difficulty in proving, to a moral demonstration, that every acceptable aspiration of those who are brought to the knowledge of the beginning of the world, has been induced by the principles of this system. How important, then, is it, that its moral excellencies should frequently be employed, that its true meaning be understood, and its sublime teachings enforced? It should ever be remembered, that the moral utility of a doctrine is the strongest presumptive evidence of its truth."
POETRY.

PROPOSAL: For publishing the Third Volume (New Series) of THE EVANGELICAL MAGAZINE AND GOSPEL ADVOCATE.

For whispers to theMagazine and Advocate.
The following lines were put into my hands by a worthy pillow in a book, on a page that looked rest on earth, as many others. If worthy a place in your pages, you are at liberty to insert them.

H. H. M.

NOTES.

For the state of souls were
Their lives are fitted with grief and care.
'Till death shall end the scene;
They strive, indeed, for earthly bliss,
For peace on earth, good will among men;
But all their strife is vain.

For all the rest that mortals have
Beneath the sun, is in the grave,
Where death and darkness reign;
There are scenes of woe and woe
There is no grief, nor pain;
And free from every pain.

Though in the grave their bodies rest,
No more by earthy cares oppraged,
All is peace, all is light.
I mortal spirit never die,
They near to brighter worlds ascend,
And find their rest in heaven.

Healthful, October 31, 1821.
T. W.

DEATHS.

At Fourpoint, Sept. 5th, Mrs. Judson, very suddenly in the third fit of ague. She left a husband and three sons to mourn her loss; to whom the consolations of the gospel were administered by the writer.

In Columbus, Harkness county, on the 19th September, Mr. Henry B. Colanton, a deacon in the church, in the 29th year of his age. Firm in the faith of a workman, and a laborer in the Lord, he was formed in the doctrine with a well ordered life, and conversation, and had all com consoling and peace giving power in the last 17 years, and in a Christian manner he has prepared to meet his God: but he mourns not as those without hope. To his memory, the Quarterly conference, on motion of the Senior editor of this paper, on the 30th, be silent at the time of the funeral, and each being there.

At Coldwater, on the 9th October, very suddenly of inflammation of the lungs, Mr. E. N. Cady, a son of Mr. Wm. Cady, having been in the lands of agriculture, but a few weeks previous to her extinction and death. Her funeral was attended on the 18th, and a sermon delivered by the Senior Editor. May the Lord comfort the bereaved husband, and all who are called to mourn.

Religious Notices.

Mr. J. Chafee will lecture at “Nine Mile Creek,” in Cambridge, Monday evening, Oct. 17th at “Bowen Hill,” near Essex Centre, on the evening of the 18th—and at Italian, on Sunday evening, 8 o’clock.

Mr. A. B. Green will preach at Sullivan, on the third Sunday last—and New-Hartford on the Fourth Sunday.

A LIBERAL SCHOOL,

CANTON, N. Y.

Will be opened for the reception of young ladies and gentlemen, about the first of January. Terms of Tuition—Orthography, Reading, Writing, Grammar, Geography, and Arithmetic, $3 per month, $36 per annum. N. B. Friends wishing to encourage the school, are requested to give information to the Editors of the Magazine and Advocate, Utica, or to H. R. Smith, Canton, specifying the number of pupils, and the studies which it is expected they will pursue.

Notice will be seasonably given of the precise time when the school will commence, and the names of the teachers will be published for the satisfaction of all concerned.

Board can be obtained within convenient distance from the school, and on reasonable terms.

August 31, 1831.

NOTICE.

The Committee of the Board of Trustees for a Literary Institution, to be established at or near Canton, are hereby informed that an adjourned meeting of said Board will be held in Canton, on the third Wednesday in October last, being the 19th of said month.

FULLERS REPLY TO BARNES.

The pamphlet is just published and for sale at this office.


LETTERS CONTAINING REMINISCENCES.

Receiced at this office during the week ending Oct. 5th.

6—E. F. Parkville, 82—P. M. Chardon, (O.)

MARRIAGES.

In Brookfield, on the 28th of October, by Rev. J. Freeman, Mr. Esquire Blodgett, of Brookfield, to Miss Abigail Belden, of the former place.

In New-Hartford, on the 31st, by Rev. D. Skinner, Mr. Josiah Abbot, to Miss Eliza Alden, both of Hamilton.

In New York, on the 15th of this month, by Rev. J. H. H. Peck, of Caroline, Mr. James D. Miller, to Miss Ebenezer B. Smith, of the former place.

On the 18th, by the name, Mr. Albert Gates, of Canaan, to Miss Eliza W. Miller.

In Newton, Mass., by Rev. Samuel S. Farnham, of Conant, Mr. John C. Lee, to Miss Catherine W. (Hicks,) daughter of Mr. James W. F. Miner, daughter of Mr. Joseph B. F. Smith, of the former place.

In Newbury, in the month of October, by Rev. L. R. Nickerson, of this village, Rev. John Biggs, to Miss Sarah Jakes, daughter of Mr. Isaac H. Jacobs.

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EVANGELICAL MAGAZINE  
AND GOSPEL ADVOCATE.

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

VOL. II. [NEW SERIES.]  
UTICA, N. Y., SATURDAY, OCTOBER 1, 1832.  
NO. 40.

MINUTES  
OF THE PROCEEDINGS OF THE CHENANGO  
ASSOCIATION OF UNIVERSALISTS.—1832.

1. The ministers and delegates composing the Chenango Association of Universalists, met at Upper Lisle, Broome co. N. Y., according to adjournment, on Wednesday the 31st of August, 1831—and, after uniting in prayer with Br. J. S. Sherburne, proceeded to organize the Council by choosing Benjamin R. Smith, Moderator, and Br. Alfred Peck, Clerk.

2. Received and read letters of the several delegates representing their respective Societies, and found them, in general, expressive of firmness in the faith, and prosperity in the cause of truth.

3. Chose Brs. N. Doolittle, S. Adams, and A. B. Grosh, a Committee to receive requests for letters of fellowship and ordination.

4. Heard and accepted the report of the Committee of Discipline for the past year.

6. Whereas J. B. Shannon has, at various times, conducted in an unworthy and unchristian manner, which, after repeated admonitions, resulted in a suspension of fellowship by this body at its last session, but without any effect in the emendation of his conduct—and, whereas, it is the opinion of this Council, that the said J. B. Shannon, in his present situation, is an injury to the cause of Truth. Therefore Resolved, That this Association withdraw fellowship from J. B. Shannon, as a Minister of the Gospel.


7. Met on Thursday morning, according to adjournment, and united in prayer with Br. A. B. Grosh.

8. Appointed Brs. A. Peck, and N. Doolittle, Ministers, and Br. Abel Chandler, of Pitcher, Chenango co. N. Y. and Frederick Bailey, of Brooklyn, Susquehanna co. Pa., Laymen, delegates to represent this Association in the New-York Convention of Universalists, Utica, on the second Wednesday in May, 1832.

9. Heard the report of the Committee appointed to receive requests for letters of fellowship and ordination, who reported in favor of granting letters to Brs. Luke Babcock, Jason Lewis, and George Rogers. Second report was read.

10. The subject of a Literary Institution, as proposed by the New-York Convention, was introduced and taken into consideration: and, after some discussion, on motion, it was

Unanimously Resolved. That this Association approve of the establishment of a Literary Institution at Clinton,—as proposed by the New-York Convention of Universalists, and that we will unitedly, as a body, use our influence and efforts to carry the same into effect.

11. Voted, That Br. Nelson Doolittle, prepare the Minutes of the proceedings of this Association for the press, and accompany them with a Circular Letter, and that the same be published in the Magazine and Advocate.

12. Adjourned to meet at South Bainbridge, Chenango co. N. Y., on the last Wednesday of August, 1832.

Stephen R. Smith, Moderator.
Alfred Peck, Clerk.

ORDER OF PUBLIC SERVICES.

WEDNESDAY MORNING.

1. Introductory Prayer by Br. W. Bullard.

1 Pet. iii. 18. 3. Concluding Prayer by Br. J. Chase, Jr.

AFTERTIDNOON.

1. Introductory Prayer by Br. A. B. Grosh.


EVENING.

1. Introductory Prayer by Br. J. Chase.
2. Sermon by Br. W. Bullard.


THURSDAY MORNING.

1. Introductory Prayer by Br. G. Rogers.

2 Cor. xii. 9. 3. Concluding Prayer by Br. S. Finch.

AFTERNOON.

Introductory Prayer by Br. S. Adams.

DELEGATES PRESENT.


MINISTERING BRETHREN PRESENT.

Stephen R. Smith, Clinton; A. B. Grosh, Utica; Walter Bullard, Sauquoit; Alfred Peck, Sheshuquin, Pa.; George Messenger, Salisbury; Salmon Adams, Singersville; Stephen Finch, Union; N. Doolittle, Lisle; Jacob Chase, Jr. Berksh.

CIRCULAR LETTER.

To all believers of like precious faith within its bounds—to all that are far off, whom the Lord our God has called—to the whole intelligent family of man—created by the same conning Father, subject to the same endless, impartial, and redeeming grace—the Chenango Association of Universalists, sendeth Christian salutations of charity, friendship, and good will.

BELOVED BRETHREN.—The benediction of our existence, through his kind providence, hath permitted us once more to hold our annual session, under circumstances and prospects which cannot fail of cheering and animating the hearts of all who pray for the peace and prosperity of our Zion. The union of sentiment and feeling which was apparent, together with the peace and harmony which prevailed, during the deliberations and business of the Council, showed that all were of one mind and of one heart, and mutually engaged in the same good cause; viz. the dissemination of the principles and truths of our holy religion, so eminently calculated to elevate the hopes and promote the virtue and happiness of man.

The expressions of joy and grateful satisfaction, manifested by the gladness of countenances of assembled hundreds, told the deep interest which was taken in the solemn and impressive services of the sanctuary, and evinced that the place was none other, to them, than the "house of God and the gate of heaven." I trust this meeting will long be remembered with gratitude by many of the children of our heavenly Father, as a sunny spot and a resting place in their earthy pilgrimage, where their thirsty souls were refreshed from the fountains of living waters, and nourished by the bread of eternal life. And will not this prove, to some of us, a reward of an hundred fold for all the dark trials and afflictive scenes, which, as fathers in Israel, we were called to pass through, at the commencement of their Christian race, when they saw the cause in which they were engaged, like some tender plant, trod upon by the un pitying foot of evil? 

Brethren, it is well to look at the present and the past, in contrast; it may serve to encourage us to continue faithful unto the end. This plant of God's own planting, under his fostering care, has now grown to a goodly size, and is clothed with those branching glories far and wide. The bat...
tle is fought—the victory is gained. The moral wilderness and the dreary desert have now become a fruitful field, and a garden which doth "budd and blossom as the rose." Where, once, only here and there a solitary believer stood forth in defence of the impartial goodness of God, in the final redemption of all created intelligences from sin and corruption, to the enjoyment of an endless and happy life, hundreds are now to be found composing large and respectable societies. Where, once, the mournful requiem was chanted to the endless graves of Jehovah's repentant creation, are now sung anthems of praise and thanksgiving, in prospect of that period, when sin shall be finished, and "God be all in all."

A mighty spirit is abroad in the earth, which, in its onward march, shall overturn principalities and powers—destroy spiritual wickedness in high places, and trample the ercides of infinite partiality and cruelty in the dust. Then the fames of civil and religious liberty shall be kindled on every hill and blaze in every valley, and the feteris which have bowed their heads under the burden of slavery and bondage in the name of man, shall be broken forever. By our Ministers it will be seen, three received letters of fellowship as ministers of the gospel, (two of whom were young men,) whose talents, piety, zeal and fidelity, promise usefulness to the world. With joy we bid them welcome to the vineyard of our Lord and Master, for we realize that the "harvest is great but the laborers are few." May the Most High bless and protect them all, and enable them to become good and faithful ministers of Jesus Christ, warred up in the words of faith and sound doctrine; that, at last, they may receive the plaudit of "well done, good and faithful servants."

Owing to existing circumstances, it was deemed important that the contemplated Literary Institution should be established and supported as soon as possible. As it represented the great advantages resulting from the establishment of such an Institution, to a Christian, liberal and enlightened community, there was not a dissenting voice. In calling upon the liberal minded and philanthropic people of the city, for aid, in accomplishing such an object, we feel that we are pleading the cause of the rising generation. Look through the length and breadth of the land—see the efforts making to bring every Seminary of learning under the influence of particular sect—to render them the nurseries for their church, and to imbue the minds of youth sent there, with the principles of a creed, dishonoring to God and degrading to man. Witness the uniting exertions making to train up thousands of children to become willing dupes to the artful schemes of an aspiring and ambitious clergy.

In view of these evils we call upon you, brethren, friends, and countrymen, by all the groans of ecclesiastical oppression in England, by all the horrors of the Inquisition in degraded Spain, to arise in the majesty of your strength, and take the rights for which your fathers bled. No longer lend your aid to assist in forging the chains designed to deprive you of your freedom, but resolve to help yourselves, and in behalf of your posterity, and the liberties of your country, support an Institution where the child of a Mahometan, a Hindoo, or of a Christian,—of Orthodox or heterodox parents—can receive an education, and be left to imbibe such religion as his judgment and matured judgment, in riper age, shall direct. As parents and guardians who feel interested in the happiness and welfare of your children, we say, act up to the dictates of your consciences on this subject, and all will be well.

Finally, Brethren, be "vigilant"—be ye clad with the whole armor of God. Your adversaries,—"wolves in sheep's clothing"—are passing through the land, "foaming out their own shame," and, in the exercise of a wild and furious spirit, "seeking whom they may devour," and, by the aid of four days' meetings, spreading a moral pestilence through our country. The evils of this desolating scourge are seen in the distress of families—the blighted hopes of youth—the wild rolling of the maniac's eyes—the domestic woe—in personal disorder and decay—peace in society, and the introduction of anarchy and confusion. But fear not, He that ruleth in the heavens will cause the wrath of man to praise him, and the remainder of wrath he will restrain. Our cause will triumph. Never were prospects more flattering than at the present. "Hold fast, then, the profession of your faith, without wavering." Let your conduct and conversation exhibit the benevolent spirit and principles of the Gospel of Christ: Then will you be found in the exercise of all those ennobling virtues, which will serve to dignify your characters and honor your Creator. And if permitted to meet no more in annual Association, on the earth, may you meet, at last, with the ransomed and redeemed, face to face, in the presence of the Deity, in the participation of immortal life and endless joy. Amen.

Per order, N. DOOLITTLE.

[For the Magazine and Advocate.]

PUBLIC DISCUSSION.

Messrs. Editors—I was informed some time since, that a debate was to take place on the fourth Sunday in August, at Onondagc South Hollow, between Mr. Clay of the Methodist connexion, and Mr. Chase of the Universalist. The subject to be discussed was a future judgment, or retribution, in a future world. The day appointed for the debate being pleasant, I thought I would attend and hear what could be offered on both sides. I accordingly set out in the morning, but the distance being considerable, I did not arrive in season to hear Mr. Clay's introductory remarks.

The house was filled to overflowing. There were as many, apparently, outside, who could not obtain admittance within its walls. I took my station near a window on the outside, and expected to hear the speaker (Mr. Clay) either treating on the necessity, importance and utility of a judgment in a future world, or arranging certain passages of Scripture, and introducing them as proof of such a judgment—but was disappointed. He was treating on punishment. He stated that the object God had in punishing, was not the reformation of the punished, but the condemnation. For proof he referred us only to temporal judgment and calamities.—His judgment in this thought, was to show that as temporal judgments did not secure the reformation of those judged, so a judgment to endless misery effected not the reformation of those condemned to such a judgment. I inferred from this, that he had just shown one reason why Universalists believe in universal salvation. One reason was, that God had all power to save, and as it was his work to save, and he had expressed his will to do; therefore Universalists concluded that he would save all. [Pretty just conclusion.] But he (Mr. Clay) showed another reason, and another reason why Universalists believe in universal salvation, (continued he,) is, because, as God is love and once loved all mankind, and as he is unchangeable, the same yesterday, to day, and forever, so this love in God, Universalists conclude, will produce the salvation of all. [Another very just conclusion.] But he did not draw such a conclusion,—He had objections to make. Sin and misery existed, and had existed ever since creation, notwithstanding all God's unchangeableness, love, power, wisdom and goodness. He therefore concluded that it would exist to all eternity. But is this a just conclusion? I think, for one, that Mr. Chase, in the afternoon, refuted such a notion by an appeal to several passages of Scripture, as well as to reason and common sense.

Mr. Clay then occupied considerable time in proving, that notwithstanding God had promised a blessing to the children of Israel, by possessing the land of Canaan, yet he did not fulfill that promise, and several other things that God had purposed to do, just did the opposite. All this was well calculated to set forth the character of the Deity in an unfavorable light, as well as destroy the confidence of the creature in his Creator. Surely, thought I, if there be any Deists or Atheists present, they will have much to say, or rather be silenced. In all his remarks, I must confess, he treated Universalists with much apparent friendship and kindness—you, with much more courtesy than he did the Deity—the King of Kings, and Lord of Lords.

I then went on to refute Mr. Winchester's restoration of the Sodomyites. For proof of their restoration, Mr. Winchester had reference to the 16th chapter of Ezekiel, latter part of the chapter. Mr. Clay endeavored to show that the prophet did not mean the restorations of the sodomites who were destroyed by fire, but the descendants of Lot and his two daughters. He spent much time on this subject. "Thinks I to
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myself," when will the man commence on the subject of future punishment? And shall I not, for a season, yet it would not always last, be disposed to say, that I should have been placed, if at all, in a position of being answered by the deliverance of Adam's race from sin, vanity, bondage and corruption, into the glorious liberty of the children of God—to inherit an incorruptible immortality. Rom. viii. 21. He argued that a being infinite in wisdom had a design in the creation of man—that that design towards him was good—that whatever good he had purposed he was able to effect. He showed, by several passages of Scripture, that every purpose of the Lord would be performed—that his counsel would stand and he would be all his pleasure—that he worketh all things after the counsel of his own will—that no will of finite, erring man could frustrate the will of infinite wisdom, love and power—that whatever contingen-
tcy such a being had subjected man to, still his sovereign, power and goodness—never could thwart the benevolent plan of Omnipotence.

The principal part of those passages which Mr. Clay introduced without note or remark, in support of the doctrine of endless misery, were answered by Mr. Chase, in the same manner, as if they had been a thousand times before, by Universalists, i.e., in a manner not inconsistent with their context—the scope of the writer's subject—the sense in which those writers lived—the manners and customs of those they addressed—not inconsistent with the attributes of the Deity—His infinitude—His omniscience—in a word, those passages were interpreted in a manner not inconsistent with the doctrine of universal salvation. We wish our Limitarian brethren would show our interpreta-
tions false—point out to us wherein our ex-
planations are erroneous. What does it avail to introduce a hundred passages of Scripture, and apply them as proof of endless misery, when Universalists have a thousand times shown their applications wrong? I leave it to you, if you think it, the case. If they will debate on the sub-
ject of a future judgment, let them bring forward their proof, and show us wherein our explanations are wrong. If on the subject of endless misery, let them there do the same. Obey the injunction—Prove all things; hold that which is good.

Yours, &c.
A. C.
Ellridge, Sept. 1831.

[For the Magazine and Advocate.]

ANECDOCT:

In a late number of the Methodist "Christian Advocate and Journal," I saw an anec-
docate of which the following is the sub-
stance. "At the last meeting of the Uni-
versalist Association at Sheshequin, Pa.,
one of the Universalist ministers visited a
man who had been educated a Universal-
ist, but had renounced that doctrine, for the purpose of reclaiming him. His attempt, however, was unsuccessful; and during the conversation Mr. P. maintained, and the minister admitted it to be a fact; that Universalism represents a man as arriving at heaven by the grace of his own sins. And that the minister replied,—"Well who cares if it does, I do not."

How near I have succeeded in giving the
latter of the anecdote in all its fulness, as I write wholly from memory, not having any opportunity to copy the article. I am confident, however, that I have given the sense of the piece. Whether the account is true, or not, is, in my view, of very little import-
ance. Those who say it relates can prob-
ably tell whether it is a relation of facts, or whether it is one of the lies which have been forged to prejudice the ignorant against Universalism. But my object, Messrs. Edi-
tors, is to show, however much that minister might admit, that this objection does not lie against the doctrine which I believe, and that it does lie directly against the Metho-
dist creed, as admitted by the writer of the anecdote. I have said "the doctrine which I believe," because I speak only for myself, and not in the name of others. Whether this is of no effect, I will not tell. I understand the apostle to teach, 1 Cor. xv. 52, and 1 Thes. iv. 16, that the resurrection of all mankind is to take place at one time, "at the last trump, the trump of God," and I believe this testimony. Now I ask friend Method-
dist, or any other person, to show how this doctrine could admit any one to arrive "at heaven sooner on account of his sins." Would his sins cause God to alter his pur-
purpose, and make the last trump to sound sooner than it would otherwise do? If not, pray tell us how it will cause the resurrec-
tion of the dead to take place sooner than it would if he had not sinned. The fact is, that objection has not the shadow of a foun-
dation against this doctrine.

But how stands the case with the Metho-
dist's own doctrine? The very anecdote itself admits that men may be removed from this life sooner on account of sin than they otherwise would be, and that they go immediately to heaven, or, at least, go there sooner on account of dying sooner. Now, pray tell us how it will cause the resurrec-
tion of the dead to take place sooner than it would otherwise do? And what is the difference in the principle, if the man is per-
fected, freed from sin, in his own sin, or others' sin which carry him to heaven sooner. But I stop not here. It is only necessary to show that a person's own sins may be the means, in the hand of God, of shortening his own life, and yet he be a penitent at that season, to bring him into heaven in all its forces against his doc-
trine.

Suppose a man murders his neighbor, is condemned to be executed; becomes penitent and sincerely humble, and then is executed, and goes, according to the Metho-
dist's own admission, directly to heaven. Does he not prove how absurd it is to account of his own sins? Again, it is a very suppo-
sible case that a Methodist may get intoxicated, as well as other people; for some of them will at times take a little too much of that spirit which destroys reason; and while under that influence he might, in a manner of his own, injure himself in such a manner that he might linger a while with the per-
fect enjoyment of his faculties, and then die,
even while young, in consequence of his full. Now if this person should be restored to his first love, during the time of his continuance after his full caused by the sin of intemperance, to tell us if this man does not on the principles admitted by the writer of the anecdote, get to heaven sooner on account of his sins? He certainly does; and I challenge any Methodist to avoid this conclusion on these principles. And I present the facts of the paper which published that anecdote, dare not publish this article: Permit me, my friend Methodist, to whisper into your ear, that if you are about to dig a pit for your neighbor, sit down first, and consider whether there is not some danger of yourself falling therein; and remember the admonition, “Judge but that ye be not judged;” &c. A. F.

**EVANGELICAL MAGAZINE AND GOSPEL ADVOCATE.**

**DOLPHUS SKINNER, Editor and Proprietor. AARON B. GROSHE, Associate Editor.**

Utica, Saturday, October 2, 1832.

GEORGE W. BROOKS.

We are conscious that we owe our readers an apology, for again bringing this individual to their notice—they will find an ample one in the circumstances below narrated, and in our appeal to Br. Rayner.

We find the following article in the editorial department of the Religious Inquirer, of the 10th ult., under the (we hope inappropriate and unconscious) heading of

Br. Andrews.—We have received a fraternal and an affectionate letter from Dr. L., F. W. Andrews, then in Norwalk, Ct. We rejoice that he contemplates “remaining in the East,” to labor in the vineyard of our Lord, “as Providence may direct.”

It would give us much pleasure to meet him in person. He mentions Br. George W. Brooks—says, “He is much engaged in this quarter, and with prospect of great good. If the charge of slander is not too buoyant with his reputation. It is shameful that those professing Universalism should deal in vague and general insinuations against a Brother, when it is so easy to make specific charges, and bring them to the test of investigation. I deem it a cruel thing.” Br. Brooks is presuming under the sanction of the Southern Association. If any object let them show cause why.

We do object to George W. Brooks’ being received into the fellowship of any body of Universalists, not simply because he has been guilty of the following charges, but because he has given no evidence of his repentance and reformation. That these charges may not again be called “vague and general,” we will give them in brief detail, and will name the evidence by which we can prove them true.

1. He has indulged in passion, so fierce, malignant and reckless, as to endanger the life of a partner in business, and render a dissolution of the partnership necessary.

2. He has stated wilful and deliberate falsehoods for malicious and wicked purposes.

3. He has repeatedly used profane, improper, and highly obscene language, in the public street, in the hearing of many persons, male and female, which it was improper merely to repeat or put on paper.

4. He was guilty of fraudulent and swindling practices—for one of which a prosecution against him was commenced, and is yet in force, should he place himself in the reach of the proper legal officers.

5. He is now a fugitive from justice, having removed his family from Sullivan under cover of the night, and never appeared there since.

6. Though some inquiry has been made, no one can learn that in any case he has made, or even attempted to make, restitution to the persons swindled or defrauded—or attempted to make any reparation to the others whom his conduct and bearing injured—whereas positive knowledge existeth that in many cases, he has not given such evidence of his repentance and reformation.

We are now, (or very soon will be,) prepared to prove the foregoing—1st. By affidavits of at least five respectable citizens, and two certificates from the acting magistrate and one of the deponents. 2d. By the certificate of all the trustees and the clerk of the society. And, 3d, by much other evidence, which can be procured if required, and many other cases of fraud and immorality, which may be preferred, on good testimony, if necessary. The characters of the depositing witnesses are proven to be irreproachable, able and able, by certificates from the officers of the society, and from the acting magistrate—and the certificate is proven to be officiously such, by the certificate of the clerk of Madison county, under the county seal.

Yet, with all this villany, Brooks succeeded for a long time in deceiving the people he was among, and in attracting many of them so ardently to him, that it was not until personal observation of his conduct opened their eyes, that they could see his faults. His character, while at St. Johnsbury, Vermont, was anything but such as becomes a man and a preacher—yet, when he came from there to Sullivan, he had also reformed, as we have reason to believe he has now reformed—that is, merely to deceive with greater facility. By writing to persons acquainted with him in Vermont, this statement, we doubt not, will be fully corroborated—at least we have seen letters from there saying as much.

We wish Geo. W. Brooks had repented and reformulated scripturally and really—it would have saved us and others much pain and trouble.

We never saw the man, and therefore cannot wish him ill—we had rather say and hear good of him than evil, provided we could believe the good to be true—and never would we have stated even what we have—brief and insufficient as it is to convey an idea of his real depravity—had we not been forced to it, by the conviction, that thus much was due to oneself—to Brs. Skinner and Smith—to the trustees of the Sullivan society—to the Central Association, and the New-York Convention—to the Universalist denomination, and to all whom Geo. W. Brooks might otherwise deceive and injure.

For a further explanation we refer to our remarks addressed to Br. Rayner personally.

"Rebuke not an elder, but correct him as a father; and the younger men as brethren."—1 Timothy v. 1.

TO BR. MENCHES RAYNER.

DEAR BROTHER—Adopting the language of Paul as my motto, I address you as a father, and in the language, not of reproof, but of entreaty. But for your remarks in the Inquirer of the 10th ult., any further words on the subject of this letter, had never been published by me. I had determined to bear the past in silence—but the unjust and ungenerous reproaches of Br. Andrews, approved by you, affect my character, wound my feelings, and demand my immediate reply.

The charge was public—so must my defence be.

I. In the Inquirer, about the beginning of August last, you thus remarked on the article I had previously published, respecting the half-way fellowship given George W. Brooks by the Southern Association.—“We should think it was penned in haste and without much reflection. It contains a pretty plain and unequivocal censure of the Southern Association—as unintentional, we hope, as we believe it to be unmerited.”

Now, I do entreat you, as a father, to inform your readers, (for you never, yet, have informed them,) that I thus did, and now do state, that article was not penned in haste—that it was written with deliberation, and was intended as a censure on the Southern Association, and that I believe they merited censure—some of their body, if not all, having knowledge of Brooks’ character, through the medium of Brs. Smith, Skinner, the officers of the society in Sullivan, and the vote of the New-York Convention passed in accordance with an inquiry made by yourself, and, as I suppose, on behalf, or for the use of, the Southern Association.

Your article has been published in both papers—my defence in this paper, only. I entreat you, as a father, to permit your readers to read my defence against the charge of rashness, want of reflection and lack of intention, in the same paper where that charge was made. Let me not, I entreat you, be repeatedly condemned, without having, at least, one hearing.

II. You called my accusation of Mr. Brooks, “a very vague accusation and very positively expressed”—having previously said, “in no instance have we seen a specific charge against him, and, consequently, no evidence that he was guilty.”
Now I do entreat you, as a father, to inform your readers, (for you have not yet informed them,) that I then did, as I now do, plead in justiication of my vague language and positive expressions, the facts,—1. That the society in Sullivan had, at your request, sent you a letter last year, containing charges against said Brooks. 2. That Br. Skinner sent you a letter, on the same subject, this year, at your request, also. 3. That I believed the letter from Sullivan regalated the proceedings of the Southern Association last year; when, you will remember, Mr. Brooks advertised it, in return for its public disavowal of him.

If further entreat you to answer the question I asked you, relative to my correctness in stating the 3d fact,—I wish it answered, in order that if I am wrong, I may make a suitable public apology for my error. If I am wrong in any manner, I wish to be set right—but if not in an error, I am determined to stay right. I therefore entreat you, as a father, to point out any errors into which I may have fallen, when you make known your defence to your readers, stating, also, my declaration, that they were made unintentionally.

Your acknowledgement of the facts stated in this division of my letter—if facts they be—is, in my humble opinion, also due to the friends in Sullivan, the Convention of this State, and to Br. Smith, Skinner, and perhaps others, who, as well as myself, are tacitly implicated in your remarks.

III. In reference to the extract of a letter published by me in July last, you said, "An extract of a letter is given, it is said, 'from a worthy ministering brother,' who is acquainted with all the facts in the case, but his name is withheld, and all the facts with which he is so well acquainted." The words printed in small capitals I have marked in that manner, as from them it was inferred, by many who read your article and spoke to me about it, that you must believe I had either forged the extract, or told a falsehood in declaring it to be "from a worthy ministering brother." I do not say such was my meaning, but I do believe that such it was generally believed to be.

Now, my dear sir, this is a very heavy charge to rest against me in the public mind, without my defence being known. I entreat you to reflect that you have greatly the advantage over me, even on fair and open grounds. I am but young in years—younger in the ministry, and comparatively without a fixed character in the order—whereas Time has laid his frosty hand upon your head—has led you up through years of honorable duty before the altar of our God, and stamped the impression of your great usefulness and high worth on the hearts of our brethren. It is fairly presumable that while your judgment is sobered by experience and matured by practice, mine is yet wavering in the passions of youth, and hurried forward before its time by the illusions of fancy or the impulses of caprice. You have therefore a great advantage over me, even on fair and open grounds—how then must it go with me when all your remarks are published, not only in your own paper, but in this paper, also; while my defence appears only in the columns where I am Associate Editor! How must my character as to prudence, veracity and honesty, appear in the eyes of your readers, who are never informed that I have been able to make any defense, much less what that defense is. Should Providence ever send me forth among them to proclaim the truths of the gospel of our Lord, in what light would they view the ambassador, after what you have published respecting him—themselves also ignorant that he had ever defended, much less vindicated his character!—Believe me, dear and venerable sir, that these questions have often, deeply and heavily sunk into my heart, and embittered my peace—but, nevertheless, I would have borne them in silence, such is my respect for peace and for you, had you not made public your remarks of the 10th ult.—or, had you, previous to publishing those remarks, also published my defense against your former charges.

But I cannot—will not tamely be held up as a slanderer—I will not be silent when reproached with the "shameful" conduct of dealing "in vague and general insinuations against a Brother," and with premeditated and continued cruelty—and that too, after having once, and, as I believe, fully defended myself against these and worse charges, and having had my defense suppressed. My character is as dear to me, tri- fying as it is, (and I believe should be as dear to you,) as the character of Geo. W. Brooks reasonably can be in your sight—why then should you not give it a fair trial—why repeatedly as- sail, or assail in assailing it, without so much as giving me one full hearing before the bar of pub- lic opinion where you have arraigned it! I can conceive of no reason why I should not be heard.

Let me then entreat you, as a father in Israel—as one to whom reputation must be dear and character sacred, because you possess both in a high degree of excellence and purity—as one who should, and I believe, will, deal justly with others, expecting justice in return—to inform your readers, that in reply to your remarks (I will not call them charges, for I still hope you did not intend to charge me with such mean, deceptive wickedness,) I then did, and now do declare the writer of that letter to be Br. S. R. Smith, of Clinton, N. Y.—that I declared then, and have now (partly, at least,) proven it, that the circumstances withheld could be stated—that I notified you, then, that the society in Suli- vian would again hold a meeting, make out specific charges, and state their nature, foundation and evidence, for the use of the Southern Association.

Let me also, in conclusion, entreat you, as a father in Israel—and, therefore, as one interested in the prosperity and purity of our cause—that you will, at a suitable period, inform your readers of the brief outline of said specific charges this day published by me, for the benefit of all concerned; and also the kind of evidence by which I hope to prove the charges, and clear my own character. A full and fair copy of the whole specifications and their evidence shall be made out as soon as possible, under my solemn, legal affirmation, and duly attested and certified by a proper legal officer, and shall be forwarded to the Standing Clerk of the Southern Association.

Thus do I expect to prove to the world my former assertion, that "if the Southern Association will fellowship Mr. Brooks, they cannot complain that we have not duly warned them of the expected consequences."

With confident expectations that you will answer my entreaties for justice at your hand, and the assurance that my esteem, through charity for what is past, is still yours, I remain your affectionate (though personally unknown) Brother, in the bonds of peace and good will to all.

Utica, September 30, 1851.

A. B. Grosell.

THE SCHOOL AND SEMINARY.

We are frequently asked, "when will the Liberal school, at Clinton, commence—who will be the teachers, &c?" We answer—as soon as we can hear of sufficient support for it. Parents and guardians instead of giving notice how many pupils they intend sending to the school, are waiting for it to begin, without its managers having any knowledge of the support they may expect. Can our friends reasonably expect that they should hire teachers, without knowing whether those teachers will have any pupils? Say that the managers hire a teacher of the Latin, Greek, and Hebrew languages, and receive no pupil for those studies—is it not evident that they must suffer for their zeal? Let, then, those who intend to support the school, inform us how many pupils we may expect, and what branches of study they will engage in, and then the managers will know exactly what arrangements to make—what and how many teachers to employ, and when they shall begin.

So with the Literary Institution. We are asked what progress we make, &c. How can we state what is done in the whole amount, unless we know what is done in detail—or, in the several parts? Let all the agents and friends circulate subscriptions—get them well filled—send them in, (or tell us positively what they will do,) and we will then be able to tell them how the whole affair progresses. All we now know, is, that in this vicinity much has been done, while from others we cannot learn that anything worthy has been done. We fear the agents are backward in circulating subscriptions, friends who reside far...
from agents, or on whom the agents do not call, are too negligent in forwarding, by letter, a promise of what they will do when called on.—This coldness and inattention should not exist. Either a Liberal Seminary is a matter of evil or good. If evil, then let us know it will not receive your support and it falls—but if good, then remember that it is said to be zealously affected in a good thing. We have no doubt that there are persons enough, in the State, who have made up their minds as to what they are able and willing to do for the Institution. Let them but make the Executive Committee acquainted with their minds, and where they can call on them for the fulfilment of their intentions, and we doubt not that a sufficient sum will thus be placed in the reach of the Committee to warrant their proceeding, at once, in the work, on a large, liberal, and safe plan. We feel deeply interested on the subjects, and hope that while our plainness of speech will be forgiven, it will also be attended to.

G.

Subscriptions to the Literary Institution.

Br. J. S. Flagg, of York, Livingston county, writes, that many friends of our cause, in that vicinity, would subscribe something for the Literary Institution, if they could be allowed a longer time to pay it in, than the time of credit allowed or mentioned in the subscription papers—that many of them have lately purchased and have not yet got through with paying for their land, and if they could be allowed a longer credit they would give for the Institution.

To such we feel authorized to say, their subscriptions will be acceptable on their own terms—they can fix the time of payment to suit their own convenience; only let it be known what they will give, that the Executive Committee may know what future resources they can have to depend on, and how far they can feel warranted or safe in proceeding.

S.

Universalist Institutions.

Br. Whittemore, Editor of the Trumpet, suggests the necessity of establishing a Theological School for the benefit of Universalists, in the vicinity of Boston; and proposes, as a sure method of success in the undertaking, that the sum of twenty thousand dollars be invested for that purpose, by forty individuals, who shall be the owners and directors of the Institution. He offers to be one of the forty himself.

Query: Are there no Universalists in this State who will do as much towards our contemplated Literary Institution, and own and direct it in proportion to the sum invested? A few such subscriptions would effectually establish it, and the more such there were, the more liberal would be its endowments.

Br. Drew, Editor of the Christian Intelligencer, proposes that, for the purpose of aiding the funds for the Westbrook Library, each Universalist preacher of the State, shall give the avails of one Sunday's labor, and take up collections for that particular object in the societies where they preach. A pretty good hint.

S.

The Western Recorder.

Our readers will find, in the communication of our Br. A. F., a notice of an anecdote which appeared in this publication last week. In addition to this anecdote, Mr. Hastings has given us a communication signed "Senex," and headed "Amendment of the Bible"—all merly serving to show his ignorance of Universalism, and even of his own creed. As Mr. Hastings does not believe the texts he has offered, in the manner they now read in the Scriptures, he may alter them, to suit himself; if he pleases, making them to read "Some of the wicked shall be turned into hell unless they repent, and some of the nations that forget God"—&c., &c.; but as Universalists believe them just as they stand, and as their writers intended them to be understood, we cannot thank him or his correspondent for this needless labor in our behalf. The Bible needs no alteration to make it prove, what the prophets of God, and the apostles of Jesus intended it to teach, but when people will be blind, we cannot wonder they should call the light of heaven, darkness. Should Mr. Hastings, or any of his friends, wish to prove that their eyes are not evil, or that their foolish hearts are not darkened, (we speak morally,) they are at liberty to do so without rebuke; but when they would prove that the meridian sun emits darkness, or that infinite love, mercy, justice and goodness are hatred, malice, partiality and evil, they must expect to receive the commiserating smile for their infidelity, and the pitying rebuke for their folly.

The charge copied from the Auburn Free Press. "That a person professing a belief in the doctrines of Christianity, and in a state of final retribution, becoming addicted to the vice of intemperance, would adopt the doctrine of universal salvation as a palliative to his conscience; and that his scepticism would increase in direct ratio with his intemperate habits" may be proven false if Br. Hastings will only take a peep into their own churches—ay, and even among some of their own pious clergy. When sobered down by this search, and innumerable discourses, he will find that the instance adduced, "G. C. Clark, of Ichab," though once orthodox, was never a Universalist—and that Orthodoxy, as it was a cause of his Abjectness, was also the first cause of his crimes.

G.

Lost Files.

Persons sending for new copies of papers which have once been forwarded, but were somehow lost by the accidents of the mail, will be favored with having them again forwarded—save and except a few numbers which are very scarce, and which we feel bound to preserve for persons wishing to purchase full files.

S.

Accessories.

Why does the Second Presbyterian Church retain in its fellowship, members who have been guilty of circulating the most baseless and unfounded reports concerning the conversions of Universalists? Is it out of respect to their Pastor, who cannot prove his Philadelphia anecdote true? or, is it because lying is considered a crime, when performed for pious purposes?

We have received a copy of the famous letter said to have been written by one of their Deacons, to his son at the East, and which was there read in the revival meetings—it is full of tales of conversions, and particularly it relates the conversion of the Universalist Deacon, whose name has never yet been given. Or this letter more anon; but we now ask, is it part of a Deacon's duty, in their churches, to write lies and send them abroad for effect?

Will they, if their Deacon's name is given, give us the name of the Universalist Deacon, who, as the letter says, was converted last winter? or, if this conversion is all a lie, will they purge their church of its lies?

G.

Associations.

The Hudson River Association of Universalists met in the city of Albany, on the 14th of last month. The proceedings are unavoidably crowded out this week, but shall be given in full in our next, accompanied by the Circulars from the pen of our esteemed Br. C. F. Lefever, of Troy.

The Rockingham Association of Universalists convened at Newmarket, N. H., on the 31st of August, and continued in session two days. Br. T. F. King, Moderator, and Br. T. Whittemore, Clerk. Resolved, That this Association deem it inexpedient to form a Convention of the two States of New-Hampshire and Vermont, estimating it better calculated to advance the cause in which we are mutually engaged, to have a Convention of Universalists formed in each State. Appointed a committee to confer with the New-Hampshire Association on the above subject, empowering them, in conjunction with said body, to form a Convention, and to appoint its first meeting. Adopted a Constitution. Received the Universalist societies in East Kingston, Newmarket, and Exeter, into fellowship. Granted a letter of fellowship to Br. Jehiel Smith, of Charleston, Mass., as a presbyter of the Gospel. Conferred ordination on Br. Gilman Noyes. Voted, that Br. T. G. Farnsworth deliver the next annual discourse. Seven sermons were preached on this occasion by the following brethren: viz. T. F. King, L. R. Paige, T. Whittemore, J. Moore, S. Cobb, H. Ballou, E. Smith, and W. Balfour. Br. M. H. Smith, G. Noyes, T. G. Farnsworth, T. J. Greenwood, J. Smith, A. V. Bennett, and J. Grant, Jr. were also present, and took part in the services. The cause is represented as in a
very prosperous condition in that region. The Circular is from the pen of our well known and highly esteemed Br. King. The Association adjourned to meet at South Hampton, N. H., on the last Wednesday in August, 1832.

The York, Cumberland, and Oxford Associations of Universalists were held at West Mifflin, Me., on the 7th and 8th of September, with Br. Geo. Bates, Moderator, A. Denman and A. Folsom, Clerks. No business of great moment was transacted. The Universalist Society in Davenport was received into fellowship, and a vote passed to circulate subscriptions immediately through the three counties composing the Association, towards establishing the contemplated Seminary at Westbrook. Five sermons were preached—the Circular written by the Clerk.

SECULAR PAPERS.

It is quite pleasing to notice the stand which many of our best and most respectable newspapers are taking on the subject of revivals, ecclesiastical encroachments and strivings after political power, &c. The New- York Courier and Inquirer, a daily paper, and one too having the largest circulation of any daily paper in that city, avows this stand in its prospectus; the Inquirer, published at Hampstead, L. L., the Reflector, Norwalk, and the Herald, Cleaveland, Ohio; the Hartford Times, and many others, too many to name—south, east, west, and north—are all alive to the subject. We hope their labors will be crowned with success—in every sense of the word. But a few years ago and our newspapers were either silent, or very timid on such subjects—now you can scarcely open a paper that does not say something against these unhallowed combinations, and many speak out with a voice of thunder—the boldness of freedom itself—these dominoizing scenes and anti-republican, unchristian schemes. The press is free—the Christian party in politics must fall.

THE DIVISION.

"Who shall decide when Doctors disagree?"

The Presbyterian divinity, or at least his treasury, is in ill health, and the two Doctors (Ely and Green) who have undertaken his case, disagree in toto, as to his disease. Doctor Green, who follows the good old method of principles laid down by Calvin, says that much is the matter—that the standards of faith are in danger of being subverted—the money collected in past years, of being exclusively squandered on the new schoolmen—and the seminaries of learning, of being perverted to Armenian purposes and heretical influence. Doctor Ely, who follows the reformed method of practice, which is the old Calvinian, softened down by a little—very little Arminianism, laughs at the fears of Doctor Green—declares that nothing at all is the matter—that he never thought of the standard of faith being corrupted or laid aside—the good old lady's money being robbed, or her schools converted into "new measure" nurseries—and protests his honesty most earnestly.

We advise them, since so near pulling wings, to dissolve each other completely, and verify the proverb, that when rogues fall out, honest people bear the truth. As to the spoils, wrung from the credulous under so many false premises, let them divide, and quit the business—they have already gathered enough to enrich a monarch. The schools and standards of faith may be tossed up for, and the old and new measures practised by each, according to their various inclinations. To be serious—this quarrel about the spoils they have collected from the public, is very amusing, and we hope will lead to some useful results to the poor dupes who have contributed to the treasure. As to the rest, it is a quarrel between the crown and the blacksnake—let them fight it out—it matters little who beats.

REVIVAL SUICIDES.

These accounts of the deplorable effects of the popular fanaticism of the day, are thickening, weekly, on the public ear—we have, in delicacy to the better feelings of community, refrained from a particular notice of them—but we may be permitted to state, that in New-Canaan, Conn., a man—a member of a Presbyterian congregation—driven to insanity, murdered his two children—and in Westbrook, Mass., a young girl who attended one of our days' meeting, had her mind so excited as to lead her to muzzle her throat with glass, in a manner most shocking and fatal. Is this the work of the spirit of God—the effects of the religion of Jesus? Impossible! G.

REPLY TO PARKER'S LECTURES.

We have just learned that Br. Morse's Reply to Parker's Lectures against Universalism is now published and ready for delivery to subscribers, and sale to others. We expect soon to receive a supply for sale at this office. All is just out of press; and we hope soon to be able to give our readers an idea of its merits. From the worth and ability of the writer, we presume it is a valuable publication.

FULLER'S REPLY TO BARNES.

This pamphlet is just published and for sale at this office; by Br. Skinner, at his residence; by the author, in Turin, Lewis co.; and by the several preachers in this vicinity.

A review, and further notice of the work, may be expected in our next.

CHANGE.

Brs. W. J. Ross and Geo. W. Montgomery wish all letters, papers, and packages intended for them, to be forwarded to East Bloomfield, instead of West Bloomfield as heretofore.

A PREADDER WANTED.

The following communication shows that other States as well as this, are visited with that dreadful scourge of mankind, religious mania, and stand equally in need of the mild restoratives of the Gospel, to dispel the mental horrors occasioned by modern revivalists. We cannot answer the question concerning a preacher of the Gospel for that region. We fervently hope, however, that they will soon be blessed with one who shall minister to them the bread of life.

Middleport, Portage county, Ohio.

Dear Sir—The car of modern Orthodoxy is sweeping through the land, preceded by Bible classes, night meetings, anxious and inquiry meetings, &c., &c., and, as usual, converting hosts of anxious Universalists; binding down men in their moral and physical weakness, and in Sunday Schools, to the chariot wheels of this modern trampling Moloch, and leaving in its train, bigotry, fanaticism, mania, despair and death, both moral and physical. Well may we exclaim, how long, Oh, our Father! shall the glorious Gospel of thy Son be thus blasphemed, and thy children remain the willing dupes of tyrants and designing hypocrites? Is it not possible that some active and gifted brother, can visit us this winter, to dispense the word of life in this region? I do think we could give one of that description a decent support in this part of the country. Let me hear from you on the subject.

OUR PAPER.

A correspondent, in Henrietta, Monroe co., thus writes on the subject of altering the form &c. of our paper:

"Since writing the above, I have noticed 'A Suggestion' in the last number. Should you alter the form of your paper to that of the Trumpet, you would lose many good subscribers. We are not particular as to size and price, provided you correspond. Our greatest object is to have a good form for binding."

H. M.

Br. Roberts, of Rochester, also writes on the same subject, in the following language:

"I am surprised at the position of C. H., concerning the size, form, and price of your paper. I think it can hardly be altered for the better, in all these particulars. The great objection to the Trumpet is, its size and form. With it, I am not particular for binding, which makes it valuable on that account. So far as my knowledge extends, your subscribers are well satisfied with your paper, both as to its size, form, price, and matter." Br. C. H. will find that his suggestion is being outvoted.

G.

TO CORRESPONDENTS.

"C. M.," of Smithfield, has made his article three or four times longer than it should be so backbitten a subject. E. Bump's article will want some corrections before going into the hands of the compositor. If we can find time to transcribe it, and room to insert it, we will give it a place. It is written in an excellent spirit, although his views differ somewhat from ours on the subject of the Eucharist.
POETRY:

From Blackwood's Magazine for June.

BENNY OF THE MOUNTAIN CHRISTIAN.

By Mrs. H. KEMBLE.

For the strength of the hills we bless thee,
Our God, our fathers' God! O
Then hast made thy children mighty,
By the touch of the mountain God.

Where the spoiler's foot no more trod;
For the strength of the hills we bless thee,
Our God, our fathers' God! O

We are watchers of a beacon
And light must never die;
We are guardians of an altar
Mist the silence of the sky:

The rocks yield fountains of courage
Crossing the bed of the red
For the strength of the hills we bless thee,
Our God, our fathers' God! O

For the dark remaining heavens,
Where the small voice is heard,
For the strong fountains of the forest,
Where breasts are adoring

For the storms on whose free plains
The spirit walks abroad—
For the strength of the hills we bless thee,
Our God, our fathers' God! O

The royal eagle darted
On his territory, from the height,
And the stag that knew no master,
Seeks there his wild delight.

Thee shall we ever bless,
Have we sought the mountain side—
For the strength of the hills we bless thee,
Our God, our fathers' God! O

The beam of the chaste
Is folded in the waves;
The war-horse of the storm
Cannot reach our rocky caves;

Thy dark clouds wrap the threshold
Of freedom's last abode;
For the strength of the hills we bless thee,
Our God, our fathers' God! O

For the shadow of thy presence,
Round our camp of rest and speed;
For the altar of bale,
Let our eyes to heaven bedew;

For the snows, and for the torrents,
For the free-hearts of our race;
For the hills above the hills we bless thee,
Our God, our fathers' God! O

Knowledge and Liberty.

The general dissemination of learning, is the only sure guaranty, for the permanency and stability of our free republican institutions. Where the great mass of the people are well-informed, their rights and liberties cannot be trampled on with impunity. Knowledge is the identifying bond that guards the cohesion of our blessings from the open assault of the foreign foe, and the insidious snare of the traitor. It is the bulwark of their safety, and the bulwark which, her bloodclouded fabric, crumbls least dust and rain. Before tyranny, with its lair, there is no chance of success, no warrantable work, vanishes from the face of the earth; and the tree of ill-springs up, with the civic vigor of health and life.

The use of science has shone forth in its splendor and brightness, and the dark corners of the earth have become illuminated with the blaze of its glory. Even now, the tyrants tremble on his gilded throne, although surrounded with the ensigns of power and supported by the swords of his countless legions.

She walked with Tityr on the flower-bound summit of the Alps, and sunk with Swiss liberty, under the irresistible torrent of freedom. The descent upon the vine-roads of France and offered liberty and life to the desdemona of Charlemagne. She stretched forth her hand and infrared Aster and reëstablished Bibo on the dungeons of the Bastille. But liberty soon turned to dissipation, to secularism, and religious delirium.

The axe of the guillotine fell heavy on the neck of the patriots, and France, the land of Le-Payet and Le-Clam, has become a land of sorrow and despair. France has suffered the greatest calamities, and in the midst of her sorrows and her deep sense of suffering humanity, she determined the liberation of the captive. Her sons have ascended through the passes of the Pyrenees, and the triumph of despotism was consummated by the blood of the noble Condé. Greece too, the land enshrouded by every classic association, and the birth-place of Aristides and Pericles, has her voice, her values, her life, and liberty on the issue of a doubtful contest. The descendant of Cimon and Eumenes has raised men from the long, dark sleep of mental degradation and painted his tent on the plains of Marathon or among the deserts of the Nile.

Our brothers of the South have also captured the imagination of the South, and sent back the cheering response in the cry of liberty. They have dared to the field mortal to the tyrants of the federates. They have fallen in the battle and in the struggle, as the noblest declaration of survival to the perchamo and oppressed of the whole earth. Andiments to the meeting-place of daily trial, the royal bond of Europe, and the immortal banner of our forefathers, every nation that has been upon the verge of dying fate, and dared earth's ruler to touch it with their polluted hands, has offered the conquest, and with a voice, head as the thunderers of Vesuvius and Alba, and shouted, "To your tents, O brethren! and, with the fingers of a thousand hands, swallow the news, "Victory and Union."—E. N. M. F.

Knowledge has begun the mighty work of man's spiritual redemption, and the great ascendant catastrophe. The American Revolution kindled up the royal fires that forever increase in its height, until the whole human race shall be driven together in the spirit of freedom, and peace, under the tree of liberty, in one universal brotherhood.

The spirit of the revolution gone abroad, will spread steadily in its course, in spite of the opposition of a hundred universes. The general spirit of salvation to the perchamo and oppressed of the whole earth, not challenged to the meeting-place of daily trial, the royal bond of Europe, and the immortal banner of our forefathers, every nation that has been upon the verge of dying fate, and dared earth's ruler to touch it with their polluted hands, has offered the conquest, and with a voice, head as the thunderers of Vesuvius and Alba, and shouted, "To your tents, O brethren! and, with the fingers of a thousand hands, swallow the news, "Victory and Union."—E. N. M. F.

From the Independent Politician.

FANATICISM.

"Of all nations, deliver me from a religious fanatic. He works upon the passions of the weak, and having got them to the proper pitch, is sure to make them do something which is injurious to themselves. He fulfills the mission of the neighborhood in an uproar; creates disturbance in families and in the neighborhood, from family duties to evening meetings, and children supplied with a publican." It causes a sensation. It makes the people forget their duty to parents, and parents forget what is due to the city. It is a system of lies, of false testimony, of subterfuges, religious impiety, which destroys order, and has overturned empires. It mars the system of worship on nearly allied to blasphemy, that it is so difficult a line can be drawn between them. It testifies neighbor against neighbor, and hopes the end of a evil spirit that system which destroys character and makes all classes surfeity. Religion is just and sound, is founded on folly and fed upon ignorance. It aims at the same end of reason; and ventures not among the enlightened. It is a cloak for the mischiefs of the day. It caries to the altar of the God, business of thought and action, it associates with religion, ideas which would shock even the Heathen.

Religious intolerance causes those whom it seizes, to reject their fellow-countrymen, their business, and themselves. To industry it is an enemy; and there have been instances where a man has been driven to industry. The father, who has a regard for the well-being of his neighborhood, shuns the altar of those who are employed in giving it a revolt, for they mean bad. Their visits to families are frequently ill-timed, improperly conducted, and imperiousness. Every liberty can do good, and may be the cause of much harm.

We, ignorant of ourselves,
Begin offer our own harms, which the wise powers
Do not know how to prevent.

By losing of our prayer—Shakespeare.

NOTICE.

The Committee constituting the Board of Trustees for a Literary Institution, to be established as or near Clinton, N. Y., have arranged the rules of procedure of said Board will be held in Clinton, on the Wednesday in the 15th month of said month. Public announcement has been made respecting the same, as is necessary for the transaction of business.

MARRIAGES.

At Booneville, on the 20th inst., by Rev. W. F. Fulton, Mr. Christoph Feister and Miss D. Wilson, both of that place.

Death.

In Western, Onondaga Co., on the 18th inst., after a very distressing sickness of about six weeks, Mrs. Polly E.

Burials.

At Vernon, Sept. 29th, by Rev. S. W. Putnam, Mr. Eras-}

Announcements, Notices, etc.

Dr. Wm. Morris will preach at Clinton on Wednesday, by Dr. A. B. Oakes will preach at Sullivan, on the third Sunday last.—and at New-Hartford on the fourth Sunday.

Dr. B. E. Bullard will preach at Burlington, on Monday evening, (Oct. 1st), at the usual place in Lebanon, on Tuesday evening, (16th)—at the Schoolhouse in New-Ulmi, in Augusta, on Wednesday evening, (16th),—and at Sesquiopot, on Thursday evening, 15th of October.

Preaching at Lebanon Centre, by a Universalist clergyman, and expected on the second Sunday in October.

The New-York and Philadelphia Association of Universalists will meet at Easton, Pa., on the third Sunday and preceding Saturday, in October last.

The Great American Association of Universalists will meet on the second Thursday in October, at Penfield, upper village, Lisbon county. The several churches and societies composing said Association, will send a duly represented person to, and report the exact number of members in each of their respective bodies.

A LIBERAL SCHOOL,
IN CLINTON, N. Y.

Will be opened for the reception of young ladies and gentlemen, on the first Friday in October. Terms of tuition—Ornithography, Reading, Writing, Grammar, Geography, and Arithmetic, per annum, $25. Mathematics, per annum, $30. Hebrew, $40. N. B. Friends wishing to encourage the school, are requested to give information to the Editors of the Magazine and Advocate, every year, of the number of pupils, and the studies which it is intended the school shall pursue. Notice will be reasonably given of the precise time at which the school will commence, and the issue of the prospectus will be of no kind of all concerned.

Can be obtained within convenient distance from the school, and on reasonable terms.

LETTERS CONTAINING REMITTANCES.

Received at this office during the week, ending Sept. 29th, P. S. Chester, $1—A. B. B. Middleport, —K. A. Cheever, (Gen.) —E. C. Middletown, (O.) —P. M., Middletown, $.15.

The Magazine and Advocate,
1894.9.1.

The Magazine and Advocate,
PUBLISHED EVERY SATURDAY,
By DOLPHUS SKINNER, Proprietor.

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THE FAMOUS (or Infamous) LETTER.

"From an Elder in the Presbyterian church, Utica, to his son in the Theological Seminary at Andover."

We have just been favored by the politeness of a gentleman (a Post Master) in Mass., with what he assures us is a correct copy "carefully examined," of the celebrated letter above named; which letter has been so often copied and re-copied, and read and re-read in so many scores of the Orthodox churches at the East. We make no hesitation nor delay in publishing it, that our readers may have the marvelous production before them, and judge of its merits and truth.

We have no doubt of its genuineness, although we have not yet, but expect we soon shall, find out the real author, if, indeed, he resides in this village. The circumstance which most strongly inclines us to believe the letter genuine, is, that it breathes the same spirit, runs in the same strain, narrates the same prodigies and wonders, and contains the same silly revival tales, falsehoods and exaggerations; as characterize the harangues and declamations from the pulpits of the Orthodox revival ministers, in this region.

The whole object of those declamations from the pulpit, narrations in letters, and public reading in churches, of such letters, is evidently to produce effect on the minds of those who hear—whether the stories are true or false, it matters not, so long as any effect can be produced by them favorable to prosperity. They narrate many things that they know to be false, and maintain that "he justifies the meanest;" and when the falsehood is detected and exposed, never, to our knowledge, have they been guilty of so far departing from this maxim of theirs, as to correct the error or undeceive their deluded followers.

In pious frauds and pretended miracles, they treat the Catholics all to nought—in wonderful repartee they exceed Swedenborg—in doing penance, they (or rather their ignorant dupes) endure more than the Flagellants—and in endeavoring to enlist soldiers in their wild crusade against common sense, decency and order, they travel farther, and address more courts than Peter the Hermit, of ancient crusade memory. We know their tactics are pretty good, their system of sophistry pretty well regulated, and that in many things they endeavor to be quite wary against the detection of their real aim. But the "family secrets" will, nevertheless, leak out—some bird will fly, or "the children will tell tales out of school." Thus—like a company of boys who have chosen sides for a hunting season—when they get through, they sit down to "count the game." Thus, the writer of this letter goes on to tell how much game they got in Rochester—so many lawyers, merchants, generals, colonels, cashiers of banks, &c. &c. Now if the salvation of souls were, as they pretend, all their object, we would ask, Is not the soul of a poor dryman, or wood-sawyer, or street-sweeper, or outler, as precious—in its salvation of as great importance, as that of the lawyer, general, &c. &c.?

The letter below, contains some truths, but many more falsehoods. In several of its general features it is correct—but perverted facts, exaggeration of trifles, borrowed tinsel, and false coloring, form by far the greatest part of the letter. So far as it relates to this place, New-Hartford, and Clinton, we can judge correctly—and if all its statements were as destitute of truth as we know some of them to be, especially that relative to the Universalist Deacon, in Utica; we must examine, Alas, for the world's safety! That the Orthodox knew the truth of this letter was not to be relied on, appears very evident from the fact, that they could never be prevailed on to publish it in any of their papers, though frequently requested to do so. Still they were willing to read it in their pulpits (being careful to keep the copy in their own hands) for the purpose of preaching.

We have heard so much of it, that we have long been désirous of seeing it. And, reader, here it is—

Utica, Feb. 7th, 1831.

Agreeably to your request, I have under-taken to furnish you with some facts respecting the revivals now in progress in this region. The Oneida Presbytery have just closed a very interesting session in this village. One day was devoted to giving a narration of the state of religion in the different churches. It appeared that nearly all had enjoyed a revival during the past year. I cannot go into detail. No single sheet of paper would be sufficient. In congregations where three days' meetings have been held, the accounts were exceedingly interesting. I can only mention two cases. A short time since a meeting of this kind was held in Clinton, and by the request of the minister present, was conducted by Dr. Weeks, who preached a powerful revival serm on. Dr. Lansing, of Utica, was to have followed. He rose and remarked that he should only say "Amen" to what he had just heard. The two days' meetings were solemn, almost beyond example. The members of the church, from the highest to the lowest, appeared to be melted down and huddled under a sense of their departure from God and neglect of duty. A number of deep-toned confessions were made. Before the meeting was closed, an opportunity was given to impenitent sinners to come into the aisle for prayers, and to the astonishment of all present, about two hundred presented themselves... The effect on Dr. Norton and his church was powerful. They already number over sixty converts.

The following are facts from Mr. Coe's statements before the Presbytery. A revival has been in progress in New-Hartford, since the three days' meeting in that village. He had recently, in all his meetings, pressed the subject of immediate repentance and submission to God, which he believed had been followed by a blessing. Numbers had hopelessly done this at the meetings, and went away rejoicing. One remarkable fact I cannot pass over. There is in this village a select female school of twenty-five ladies, kept by a pious female. An unusual seriousness was observed... Their teacher had been faithful to them. On dismissing the school in the afternoon, no one left the house. She conversed with them, found them deeply impressed with a sense of their sins, that they had resolved not to leave the house till they had submitted to God. She left them and called on Mr. Coe for advice. He advised her to request them to go home and attend a meeting in the evening, where he would converse with them. They did; and great revivals were wrought for them. He conversed with them and found that five had already submitted; and before the meeting closed twenty lipsed forth the highest praises of the Redeemer. I shall not attempt to give Mr. Coe's description of the meeting—God was there. Opposers seem confounded, and the Universalists, who have herebefore made him much trouble, are completely silenced, and some of them are among the hopeful converts.

A gentleman, just returned from Rochester, where he had spent two weeks, was under the influence of the revival. The account which he gave of the state of things in that place was the most interesting of the kind ever heard of here. The first meeting he attended was a prayer meeting for young converts. The room was crowded. A minister presided. Nothing was said about the occasion. The meeting was opened by the same consecrated prayer, and was followed by nine others. The doxology was sung and the meeting dismissed. On returning to his lodgments he was told that the ten prayers were made by...
a Brigadier General, a Sheriff of the county, two Physicians, two Colonels, two lawyers and two merchants. A lawyer of distinction, finding his wife affected by Mr. Finney's preaching, said: "I am going on a long journey. She was in great distress until she returned, when she was immediately converted, and her husband a few days afterwards. Another infidel lawyer, in conversation with some gentlemen who had been hopelessly converted, said: "I don't like the way God is preached about in the Bible." He was asked if he would draw a picture of such a being as he would wish for his God. He began, named one attribute after another—had some difficulty with justice—stopped—looked at his picture—then turned it over, "I am a fool." Then turned, looked into the fire—and cried out: "I'm a dead man. I never did love God, I'm as guilty as hell—gentlemen pray for me." He then fell on his knees. He was asked, what shall we pray for? "I don't know, but pray," he said. I ought to request that the God that was described had no plan of salvation, and could not pardon. He then fell prostrate—they prayed, and during the night he was hopelessly converted. It is said he is like a blazing comet in that region. A proud rich man from a neighboring village, hearing that a sister of his then in Rochester, had been hopelessly converted under Mr. Finney's preaching, was so enraged that he swore he would "kill the rascal." He took his pistols—and went to Rochester—heard a lecture—was hopelessly converted—returned home—visited from house to house—a revival followed. More than one hundred and fifty are inducing hopes. An infidel Dr. A distinguished man from Bloomfield N. J. [N. Y. we suppose it must be.] feeling some concern about his soul, and hearing of Mr. Finney's ministry, determined to see him. He went to Rochester, was introduced to Mr. Finney, and told him frankly the state of his mind. He was asked why he left home without repenting of his sins, and pressed to immediate repentance and submission—was practically convinced, and four days afterwards, entirely converted. He is yet in the place, laboring for his new Master. Another lawyer went to the meeting declaring that he would hear and not be affected. He heard—went home—sati himself up in the closet—he was found the next day on the floor, and as he said, that he had received conversion till his strength was gone; and he was among the followers of Christ. The sister of another told him—that she believed he would be lost if he did not repent immediately. The remark went deep into his heart. He left that day, and was immediately converted. He is yet in the place, laboring for his new Master.

Some of the good effects of this work are stated. A lawyer sent $1,500, fifty miles, to the widow and children of a man whom he had wronged to that amount. A number of persons have been induced to close their eyes and ears, enclosing money, saying that the writers had wronged them to that amount. Contributions for benevolent societies are doubled. An agent for the Domestic Missionary Society had just received $1,000; last year, but $500.

A letter from a friend in New-York city, just received, states that there was a more interesting state of things in that city than at the present time. Four days' meetings have been held in ten or twelve churches. Last Tuesday one commenced in Dr. Sping's church, to be followed by Dr. Ma... [Text continues, with minor edits for clarity]

A happy comment, if true, on the efficacy of Presbyterian preachers! A writer here must be a mistake in the same place, by transcribing, so Clinton is not in the neighborhood of Rochester.

Here are the meetings of the gossips, and a high way opus to break stock, or the attainment of Cash.
Evangelical magazine and Gospel Advocate.

Patton's church. Several of these meetings, which were commenced last week, were not closed. It was resolved to continue them seven days. Notices were read and daily.
The writer stated that in a Sabbath school class of large children, which he taught, fourteen had obtained hopes.
A special messenger has just arrived in this village from Albany. They had appointed the morning meeting, the following the usual order, to be held at eleven this week, and wrote Mr. Aikin and Dr. Lansing, requesting them to attend; but fearing that they might not come, have sent this messenger. They are going with him.
Interesting intelligence has also been received from the West and North. In Illinois, there is a more powerful work in progress. A gentleman in that village, stated in an evening meeting, that the work of last year, previous to the commencement of their religious exercises, on the Sabbath, one hundred and forty were added to the church. Before the meeting opened, it was proposed, after the example of Hezekiah, to keep together seven days. It was done—the Lord's supper was again administered—a number more added to the church. They now make it a burden of their prayers that the congregation, which worships in that house, should not be separated on communion seasons. He could not tell the number of converts—supposed some hundreds. A private letter states that there are two families belonging to the parish in which the family altar is not erected. It does seem that the Lord is about to shake terribly the State of New York. This is the Lord's doing—to him be all the praise.
With regard to this village, Utica, it may be said that the work is in progress, but by no means so powerful as in other places in this region. We have had a number of interesting cases of hopeful conversion, among hardened infidels. A singular case I will mention. One of these characters returning home one evening, and hearing that his wife and daughter had gone to prayer meeting, followed her. When he arrived at the prayer meeting, held, and with the most horrid imprecations, ordered them to go home—the daughter went immediately with her father. After they had left the room, the mother fell upon her knees and prayed for her husband, and was followed by others—when she went home she found her husband in the greatest distress on account of his sins, particularly for his conduct that night. He begged her to pray for him; he was in great distress till the next day afternoon, when he found peace in believing that God had accepted his repentance. The prayer meeting was held, and address the meeting in such a manner as melted all to tears. He said, 'I went into my shop, kicked down a bench and tried to pray—knew no more till some time after; I found myself on the floor in a profound sweat. Everything appeared hazy. All that day I thought of the Saviour above all things, is active and appears well. A prominent member and Deacon in the Universalist society, on his

This was called praying for the conversion of sinners. You may have seen sometimes a school of forty or fifty scholars all screaming as loud as they conveniently could, at one and the same time. If you have witnessed a scene of this nature, you may have some faint idea of the stunning noise made by these people. Should I be asked to give a brief expression of their proceedings, I should say: 'You have heard a number of objects of redeeming mercy, and we expect many more to follow.' Last Sabbath was a solemn day in Dr. Lansing's church—the Lord's supper was administered and sixty new converts were added to the church. A number have been examined by our session, and at the communion on the first Sabbath in March, we expect to receive about the same number. Dr. Lansing's eldest son, after a night of great distress; this morning rejoicing in hope—he is the third son of the Dr.'s children, who have recently been converted. Mr. Aikin's eldest son, and another member of his family, are also indulging hopes. The number of converts will not vary much from three hundred. But we must not forget there are more than six thousand souls in this village, enemies of God by their wicked works. Pray for us, is the request of

Your father.

[For the Magazine and Advocate.]

Camp Meeting.

Br. Skinner and Groome—On Friday last, I visited a Methodist Camp Meeting. The proceedings of these meetings have been so often described, that it is doubtful whether any thing very interesting can now be offered. I will however, mention some facts and my reflections at the time of witnessing them. There were two places on the ground where the people were invited to kneel to be prayed for; one a very large tent, the other a square yard enclosed with a tworail fence. In these places all who wished to have their sins forgiven were kneeling for the cleansing of their souls, all who were anxious for the salvation of their souls, all who did not wish to go down to hell, &c. &c. were urged to come forward that they might be prayed for. When a number had complied with these invitations, all were commanded to kneel; and these commenced such a scene as is not easily described. From thirty to fifty persons in a group, all speaking at once; and every one exerting himself or herself to speak as loud as possible. I say as loud as possible; for they often exhausted themselves in a few minutes, as to be obliged to lean on others for support. While one was exhibiting all the grotesque figures which are capable of being displayed by the human form, such as disturbing the countenance, opening the mouth as though distressed by grief, and the most deplorable mourning before him, extending and flourishing his arms in every possible direction; &c., others were going from one to another and putting them on their backs, and apparently speaking to them; and women raising their voices so as to be heard above all the others.

While witnessing these scenes my mind was led to reflect on the account we have of the sacrificing of children to Moloch, in Tophet, or the valley of Hinom, where an awful noise was made to drown the voices of the innocent victims of their cruel worship. But on the whole, I thought it had most the appearance of the means used by some of the ignorant nations of our earth to drive away evil spirits, by jocund and palpitating triumphs of their priests. Terror was the sum of their prayers, and it would require a person of some strength of nerves to keep cool under the united exertions of thirty or forty persons; all screaming in the most vehemence manner, and striving to produce fear by every practicable means.

Two diseases were delivered while I was present, which were directed to the same object. Both were about as barren of argument, as their proceedings were of reason. I have heard some good sermons from Methodist preachers, but these were certainly, in my view, not of the number. The emotions that prevailed my breast while there, and when I left the scene, were pity mingled with deep disgust—pity for the delusion, and disgust with the measures used to promote it on one occasion, of late. This description, so far as it relates to preaching in Woburn, could apply.
to no other person but myself; because no other Universalist minister has preached in that town for several years. If I got religion there it must have consisted in disgust and pity, as you may have perceived above, which I think would not be very favorable to their cause; and I believe it will continue, so that I shall not have occasion to go again for the purpose of renewing it. Whether it is impossible to carry on these excitements without lying about Universalists, as well as others, I must leave for those who are able to determine.

A. P.

September 15, 1851.

[For the Magazine and Advocate.]

G. C. CLARK, THE MURDERER.

Messrs. Editors,—From a little paragraph in your last paper, under the head of "Western Recorder," I saw a reference to "G. C. Clark" of Ithaca, (the late murderer,) from which I infer that your Orthodoxy neighbors, with their usual regard to truth and compassion, honestly, have asserted that "Clark was a Universalist." If such is the fact, you may, if you please, mention in your next number, for the especial edification of Dr. D. C. Lansing—that G. C. Clark, now confined in jail for the murder of his wife, attended a Universalist meeting a few months since in the very building in which he is now confined, and in the midst of the services rose from his seat, and assured the congregation that what the preacher had said "was a lie," and for his misconduct was put out of the house by the Sheriff of Tompkins County. Orthodoxy must be content to father her own advocate, lest as they prove to be.

H. J. G.

[From the Reformer.]

PROSECUTION FOR RELIGIOUS OPINIONS.

A Mr. Taylor, in England, has lately been tried on a charge of blasphemy, and sentenced by the Court to be confined in the county jail, and to pay a fine of 200£, and enter into his own recognizance in the sum of 2500£, for his good behavior, and find two sureties of 2500£, for the next five years. Mr. Taylor received much the same sentence some years ago. The able and intelligent writer for the London Morning Chronicle at Paris, under the signature of O. P. Q., writes as follows on the subject of the above trial and sentence.

"Whilst I offer our congratulations and sympathy on the progress of the Reform Bill in England, and on the triumphant majority on the second reading, allow me to express our lively regrets at the prosecution for religious opinions instituted by the state, or with its connivance, against Mr. Taylor. "The prosecution of Mr. Taylor is unwise and unnecessary, and the sentence pronounced against him is excessive and absurd! I will tell you why I say this, and I am much mistaken if you do not agree with me. In the first place, I hold, that in a free community like this, I have the right to believe what I will, and reject what I will—and either to be Deist, Churchman, Catholic or Unitarian. In the second place, I hold that to have the right of believing, without having the right to propagate my belief, is no more than having the right possessed by every human being, even under the most cruel and despotic governments. Liberty of thought can never be compatible with the desire of action; and the moment I am denied the right of propagating my creed, I am enslaved. Then in the third place, the liberty I claim for myself I am willing to confer on others; and therefore on Mr. Taylor! Nor can I do such injustice to my own creed as to believe that it will be really injured by the propagation of error. For example—1st, I consider my creed, which is contained in the Old and New Testament, to be the most rational, philosophical and perfect system ever proposed to the consideration of man. It is unanswerable. How can it be that God is its author—for that it is too perfect to be invented by man; and 2d, I consider the creed of Mr. Taylor to be as defective and as irrational and absurd, as mine is perfect, rational, and divine. And I have therefore, 3d, as much reason to believe in the present enlightened state of society, the system of Mr. Taylor shall be preferred to mine; and, on the contrary, I know it to be a fact that Christianity is spreading every year, and every hour of every year; and I should as soon expect to behold the solar system changed by the fiat of some wandering astrologer, as I should to see the Christian religion overthrown by the schemes of this preacher of ignorance. "Poor Mr. Taylor must die one of these days, and then a decent sort of a funeral will be got up for him; and when the founder of the sect is dead, the followers will disperse themselves, and yet Christianity will continue to spread from the mountains of the Balkan to the mountains of the new world. We may all be sure of this. Why then be so cruel to Mr. Taylor? Why make a madman a martyr, or subject a philosopher to imprisonment? If his system be false, then why fear its propagation? and if it be true, then can we arrest truth by dangers?—When the author of our religion commenced the propagation of Christianity, he entered into the synagogues of the Jews, disputed with the Doctors, overthrew the tables of the money changers, and attacked all the prejudices of the age in which he lived. In the end he was crucified, and the wretched murderers of their great and great benefactor were hanged in triumph in the isles of the Pacific, the deserts of Africa, the perpetual snows of the Polar regions, where the peace loving Malaysians inculcate its doctrines, and live according to its rules; and from north to south, east to west, the Church of Christ is becoming the religion of the world. Now, what should we desire more than this? Will heaven be defeated by the infidelity of Mr. Taylor, or the spread of Christianity be arrested by his Sunday resolutions? No, no—it is only prosecutions and retributions which can gain votaries to this laudable cause. Thus indeed he becomes a martyr, and I would subscribe to pay the expenses of his defence. Let him preach, let him print, let him publish, and let a Christian government show to an anti-christian declaimer, that it can well afford to be generous to the unfortunate, and that it has too much confidence in the religion in which it believes, to appeal to any other weapons than those of truth, argument and history."
We should be happy to present our readers with liberal extracts from the reply: but our limits forbid. We cannot, however, forbear giving our readers one example of the excellency of the reply. It is in answer to a favorite argument of Mr. P. to prove the "consistency of eternal punishment with perfect justice," which argument is stated and met in the following manner:

"Our author says 'another thing, which clearly evinces the consistency of eternal punishment with perfect justice,' the fact that, when they are convinced of sin, feel that they deserve eternal punishment.

The fact that sinners feel that they deserve eternal punishment, clearly evinces the consistency of that punishment with perfect justice! Mr. P. seems to have placed very great dependence upon this fact: for he says, it clearly evinces, &c. He did not speak with so much confidence on any position assumed in his fifth lecture. If an argument founded on the feelings and prejudices of mankind be valid; we may prove that the Hindoo Cherukuri, or hook-swinging—and their still more shocking practice of burning widows on the funeral pile of their deceased husbands; clearly evinces the consistency of those practices, with perfect justice: for the miserable victims of those barbarities, feel that those practices are just, and necessary! All the facts of the cruelties of superstition, in all ages and all countries, may be proved to be consistent with perfect justice, according to Mr. P.'s mode of proving the consistency of eternal punishment with perfect justice! We think if our author had taken a second thought, he would have laid another position so absurd. He thinks the feelings and opinions of those sinners, who do not believe they deserve eternal punishment prove nothing against the justice of it: to this, it is replied, then the feelings and opinions of those sinners who think the burning of widows on the funeral pile unreasonable, inhuman and irreligious, prove nothing against the perfect justice of that practice!

Why do so many sinners acknowledge they deserve to be eternally miserable! We think there is no mystery in this. 'When the people saw that Moses delayed to come down out of the mount, the people gathered themselves together unto Aaron, and said unto him, up, make us gods, which shall go before us; for as for this Moses, the man that brought us up out of the land of Egypt, we wot not what is become of him. And Aaron said unto them, break off the golden ear-rings, which are in the ears of your wives, of your sons, and of your daughters, and bring them unto me. And all the people brake off the golden ear-rings, which were in their ears, and brought them unto Aaron.' And, when Moses gave the command, 'Aaron acted like a modern clerical beggar' and fashioned it with a graving tool after he had made it a molten calf' &c.

When Moses called Aaron to account for this wickedness, his excuse was, 'thou knowest the people that they are set upon mischief, and I said unto them, whosoever hath any gold, let him break it off. So they gave it me: and then I cast it into the fire, and there came out this calf.' What a hypocrite Aaron was! He meant to deceive Moses by omitting to state a most important particular; 'he fashioned it with a graving tool,' whereas he would fear have Moses think a golden calf had been miraculously produced! The people were bent on mischief, and he was willing to gratify them in it!

Our clergy very carefully teach children they deserve to be eternally miserable. If this be true, the injustice of God is the only foundation of their hope of salvation! Nothing in all the works, providence, or word of God would ever suggest the idea that sinners deserve endless woe. But when people have been thoroughly trained with traditional notions; the preacher will work himself into a phrenzy, and his hearers into a constellation, by portraying the burning of widows, and the "lively bright horrors" of an endless hell; where misery will be sufficiently keen and lasting to cause the veriest savage in the universe to shed tears of blood! Then a revival founded on the fear of hell, commenced. Young people, especially females, become dreadfully frightened. Then the preacher who has conjured up this artificial storm, questions converts: 'Is your nature totally depraved? Yes. Do you hate God? Yes. Does the justice of God require your endless misery? Yes. Are you willing to be damned forever? Yes. It is all just. The mind is completely captivated. If modern clergymen have not used a graving tool, they have fashioned every one of the notions in question. To cap the climax of absurdity, they sometimes refer to the very feelings and opinions which they have produced, to show 'the consistency of eternal punishment with perfect justice!'"
of the same day, without making any reply to his discourse. However unfair this proposal was, on the part of Mr. B., it was accepted by Mr. F. as better than no opportunity for mutual public discussion; as it is seldom that a Calvinist will venture on a public discussion with a Universalist in any way. The result of the two sermons in Boonville, was, however, very favorable to Universalism. Mr. F. set forth, in his happiest style, this glorious doctrine, and established it on a basis that Mr. B. could not shake. Mr. B. followed him, in the afternoon, with a sermon consisting of the best of misrepresentations of Universalism, and a tirade of abuse and caricature, insomuch that, we are informed, the modest and intelligent part of the audience were completely disgusted with it.

Learning that the cause of Universalism had evidently gained strength by the discussion, Mr. B. published his sermon, probably with a few additions and variations, and sends it abroad to the world, calling it the "Inconsistencies of Universalism Exposed," and spreads it far and wide. The perusal of the sermon will satisfy every intelligent reader that Mr. B. is fighting a man of straw, and makes as ridiculous a figure as ever Don Quixote did in fighting his windmill; but such productions, however, find their admirers in the ignorant, narrow-minded and illiberal bigot of the present day. And hence the propriety and necessity of the reply.

The letter of Br. Fuller in review of the above named sermon, is characterized with sound sense, pungency of argument, just rebuke of Mr. B.'s torpority, and a logical and scriptural defense of the doctrine of God's impartial grace, and the final holiness and happiness of the whole human family. We recommend it to the attentive perusal of every Universalist, in the special consideration of all who have read Mr. B.'s sermon. He does up his work in short order. The following is one of his paragraphs:

"What you say (p. 7) on Timothy ii: 4. 'who will have all men to be saved, and to come unto the knowledge of the truth,' deserves a moment's attention. You say, 'the argument of Universalists is this: God wills the salvation of all men; his will must be done; and therefore they will all be saved.' And you add, 'by the same rule I might say, God wills the immediate penitence and continued holiness of all men, for he commands it; God's will must be done; therefore all men are penitent and holy.' But, sir, I deny that God either wills or commands the immediate penitence and holiness of all men, I know that you cannot prove that he does. Acts xxi: 30, is not to your purpose, for that word was spoken many centuries ago; and if it were then immediate in its application, and exclusively so, it certainly cannot be so now. The continued force of this text, shows plainly, the sheer sophistry of your argument. The Lord seeketh not as men seeth; for what is time with him but one continued now? Therefore your argument sounds; then God wills to make the believers happy as Christ is happy; therefore they are so now, or they never will be! God wills to take the saints to heaven; therefore they are in heaven now, or they never will be! You say (p. 4) he will send the unbeliever to hell; therefore some unbelievers are in hell now, or they never will be! Again, God wills to sanctify and save all the elect; not all the elect are neither sanctified nor saved; therefore they never will be! Now, what concludes against facts is delusion. Are you not deluded?"

We are glad the sermon was published, on account of its having drawn out this valuable Letter from Br. Fuller; for freedom of discussion will elicit the truth.

M. E. IMPRESSION CORRECTED.

Br. L. F. Andrews, an extract from whose letter was published in the Religious Inquirer, and copied into this paper page before last, in relation to, and in the article headed, "George W. Brooks," has just written a letter addressed to the Junior Editor, (who has not yet returned from the West,) stating that he "had no reference in that letter, to either of the Editors of this paper, or to Br. S. R. Smith, or to any thing which either of us had stated concerning Brooks; but simply to the practice, which he thought was unfortunately too prevalent in the community, of indulging in indefinite suspicions against another, without accusing the accused any opportunity of defence"—that not knowing the character of B. he thought he was thus injured, &c. He further states that hypocrisy and villany will find no advocate in him: nor does he wish to be the apologist nor friend of G. W. B. if he is the man he is represented to be." [and we may add which we know him to be.] We are glad to hear this from Br. Andrews, and indeed we never supposed he would knowingly countenance a man of B.'s character. We assure Br. A. we have laid up nothing against him; but entertain the highest respect both for his talents and moral worth; and shall ever feel happy in reciprocating the kind offices of friendship and fraternal regard.

Dr. Lansing's Convert—Chapter 2.

As every varied edition of the story of Dr. Lansing's convert from Universalism to Orthodoxy, in this village, during the winter past, has been distinctly and promptly contradicted by us— as we have repeatedly and publicly (not less than six or eight times) called on Dr. Lansing and all his church to give the name and residence of the young man, said to have been converted—as these calls have remained for months unanswered, and for the very plain reason that no name could be given, either of Deacon or any other one—and especially as we have now obtained and published the famous letter, narrating the particulars; we deem it proper to publish the second chapter on the subject. In this, the story will be short. As the Dr. cannot give the name, we have concluded to give it for him, and save him the trouble of it; as the Lord knows the poor man has trouble enough with his new converts.

Now, we suppose we know, and have known, all along, who the Doctor meant when he spoke of his convert from Universalism—and who the members of his church, and who this Presbyterian Elder (the writer of the letter) meant, and who they wished to have understood by the converted Universalist. And we suppose we have also known, all this time, that neither the Dr. nor any of his followers dared give the responsibility of their names to the public, connected with a statement that such was the man, and such his name: But that they all knew that whenever they gave the name of this man, we would prove to them and the public, that he never was a Universalist, by his own declarations and all the circumstances in the case.

The name of the young man (which was undoubtedly meant) is Boice. He was never a Universalist, nor never, to our knowledge, professed to be one. He was seldom known to attend the Universalist meetings—he did occasionally attend them, but much more frequently attended the Orthodox churches. He was, in principle, (if principle he could be said to have,) an open and avowed Atheist—a disbeliever in Revelation and a Supreme Being—in practice, a profigate libertine. He has repeatedly stated, in presence both of Presbyterians and Universalists, and both before and since his conversion, that he never was a Universalist. The inventors and retailers of the silly tale of the "converted Universalist," we have no doubt, knew these things; and this is undoubtedly the reason why Dr. L. and the other promulgators of it, chose rather to rest (or seek rest finding none) under the imputation and direct charge of falsehood, than to hazard the statement in public, that Boice was the man intended.

After Mr. B. was converted and joined Dr. L.'s ranks, he was much flattered and pushed forward as a leader and speaker in their conference, prayer, and anxious meetings, and in fact, became one of the Dr.'s principal runners, or recruiting officers, in carrying on the systematic espionage in the village, and visiting from house to house, to warn people to escape hell by joining the Doctor's church.

But the chapter ends on this wise: Mr. B. had now got so much into favor with his new associates, that he could obtain almost any credit desirable among them—accordingly he ran to his new brethren, to the amount of several hundred dollars—engages to be married to a pious young lady, and on the day or night previous to the expected nuptial eve—behold, the bird is flown! He covertly absconded two or three weeks since, and has not been heard of.
since, we believe, either by his intended, or his creditors—except that there is a report in circulation that he has gone to join the Magdalene Society. Thus ended the second chapter of "The Convent."
POETRY

[LINES]
Composed on returning from the dedication of the new Unitarian church, at Latrobe, Brower, J. Y., Oct. 9, 1821.

Poetry is the soul's delight, and its highest happiness.

To worship at Immanuel's seat, and to adore his name.

To see the face of the Father, to hear the voice of the Son, to feel the presence of the Holy Ghost.

To walk in the steps of the Saviour, to sit at his feet, and to converse with his disciples.

Religious Notices.

The Senior Editor will publish an article on the subject of the decline of religious observation in these times, and the necessity of reestablishing a spirit of religious devotion among the young people.

PRELIMINARY SCHOOL.

The Committee appointed to arrange the premises of the Preparatory School at Clinton, Oneida county, have been working hard to make the school a success. They have already received a number of applications for places in the school, and the first term will commence on the first Monday, in November, at Clinton, October 11, 1831.

DEATHS.

At Elmira, on the residence of Mr. Patridge, on the 7th inst., the death of Mrs. Patridge, formerly a member of Congress from New-Jersey, in the 33rd year of her age, from a lingering illness. The funeral will be held on the 11th inst.

LETTERS CONTAINING REMITTANCES.

Received at this office during the week ending Oct. 12.

P. J. Smith, of New York, sends $50.00, for the benefit of the Union Missionary Society.

P. M. Smith, of New York, sends $100.00, for the benefit of the Union Missionary Society.

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THE BRAMBLE.

"Then said all the trees unto the bramble, come thou and reign over us. And the bramble said unto the trees, if it be truth ye said unto my lord, then come and put your trust in my shadow; and if not, let fire come out of the bramble and devour the cedars of Lebanon."—Judges ix. 14, 15.

Instruction, exhortation and admonition, are frequently conveyed to the mind as clearly, and much more impressively and lastinggely, by parables than by the simple narration of literal facts, accompanied by the most wholesome advice of the speaker, and appeals to the reason and understanding of the hearer. The imagery employed in parables, and the field thereby opened for the imagination to play, and the passions to operate, will frequently prove effectual in opening an avenue to the heart, riveting the attention and stimulating to action, when no other mode of address would succeed. And of all modes of rebuke, it is for one so pungent, the most effective and inoffensive. This may account for the circumstance that our Saviour so frequently employed parables, both for instruction, admonition and reproof.

Among the parables in the Old Testament, which in number are far less than those in the New, one of which our text forms a part appears to be as happily chosen and as beautifully laid in the mind, as any that are found in the record. It was spoken by Jotham, the only surviving son of Gideon, (otherwise called Jerubbabla,) to the men of Shechem, as a printed reproof to them for choosing Abimelech as their king to rule over them, who had waded through seas of blood, usurped the supreme authority that belonged not to him, and ruled them with a tyrant's rod: besides pointing out the dreadful wickedness and cruelty of that usurper's reign.

In the history which the context furnishes, we learn that Gideon had rendered signal services to the children of Israel, by subduing their oppressors, and restoring tranquillity and safety and peace to the nation. In gratitude for his great services the "men of Israel said unto Gideon, rule thou over us, both thou and thy son, and thy son's son also; for thou hast delivered us from the hand of Midian." And Gideon said unto them, I will not rule over you, neither shall my son rule over you; the Lord shall rule over you." He moreover judged or ruled over them by his counsel and advice till the time of his death, which happened, at "a good old age." After his death, the children of Israel remembered not the Lord's dear God—neither showed they kindness unto the house of Jerubbabla, namely, Gideon, according to all the goodness which he had showed unto Israel. And Abimelech, the son of Jerubbabla, went to Shechem unto his mother's brethren, and communed with them, and with all the family of the house of his mother's father, saying, speak, I pray you, in the ears of all the men of Shechem, whether it is better for you, either that all the sons of Jerubbabla, which are these score and ten persons, reign over you, or that one reign over you? remember also that I am your bone and your flesh. And his mother's brethren spake of him, in the ears of all the men of Shechem, all these words: and their hearts inclined to follow Abimelech; for they said, he is our brother. And they gave him three score and ten pieces of silver out of the house of Baal-berith; whereby with Abimelech hired vassal and light persons, which followed him. And he went unto his father's house at Ophrah, and slew his brethren the sons of Jerubbabla, being three score and ten persons, upon one stone: notwithstanding, yet Jotham the youngest son, was left: for he hid himself. And all the men of Shechem gathered together, and all the house of Millo, and went and made Abimelech king. And when they told it to Jotham, he went up, and stood in the top of mount Gerizim, and lifted up his voice and cried, and said unto them, hearken unto me, ye men of Shechem, that God may hearken unto you:—The trees went forth to anoint a king over them; and they said unto the olive-tree, reign thou over us. But the olive-tree said unto them, should I leave my fatness, withereth by me they honor God and man, and go to be promoted over the trees? And the trees said unto the fig-tree, come thou and reign over us. But the fig-tree said unto them, should I forsake my sweetness and my good fruit and go to be promoted over the trees? Then said the trees unto the vine, come thou and reign over us. And the vine said unto them, should I leave my wine which cheareth God and man, and go to be promoted over the trees? And the trees said unto the bramble, come thou and reign over us. But the bramble said unto them, should I lose my briers and thorns which are in me? And the trees said, come thou and reign over us. But the bramble said unto them, should I lose myumbels and my honeycomb, which am I nourished with? And the trees said, come thou and reign over us. But the bramble said unto them, if it be truth ye said unto my lord, then come and put your trust in my shadow; and if not, let fire come out of the bramble and devour the cedars of Lebanon."—Judges ix. 14, 15.

This bramble is a fit emblem by which to represent tyranny, cruelty and oppression; as it is certain to be the unhappy lot of all who attempt to repose in its shade, to be severely pricked with its sharp points, and gored by its thorns. And the malice phon UNU by Jotham in this parable, respectively on the Shechemites and Abimelech, was fully realized or executed, as the subsequent history of them clearly evinces. This should be a solemn admonition to all trees, or people represented by the trees in the parable, never to put their trust in a bramble, an usurper, or a tyrant; and to all tyrants and usurpers, to beware how they exercise cruelty and oppression; for the dangers and torments will be mutual to both tyrant and subject.

This parable is not without its salutary instructions and admonitions to us, even in the present age. Wherever we find a man or a set of men, a principle or system of principles, calculated to oppress, tyrannize over, to torment those who are subject to their power; there we behold an Abimelech, a bramble under which it is dangerous to seek for shelter or repose.

My friends, there is, if I mistake not, an usurper, an Abimelech that reigns in our land—a bramble of luxuriant growth, that has taken deep root in our soil, under which thousands are growing, being pierced by its thorns and oppressed by its cruelty. It overawes the timid, oppresses the weak, tears open the wounds of the afflicted, and is a source of incalculable misery to all beneath its shadow. It is a bramble that it will require years to uproot and eradicate, though the task begins and will succeed in the end as certain as the bramble mentioned in Jotham's parable was uprooted and destroyed.

This bramble of usurpation always employs men to execute its cruel decrees—men too, in general, who are imbued with the same spirit with which the bramble was filled; and who, hence, will be obsequious to its mandates, being hired for that purpose: and if "three score and ten pieces of silver from the house of Baal-berith" will not hire them, why it is an easy matter to wear more, even many thousand pieces of silver, from the hands and pockets of the subjects of..."
ble. And generally, if not the lives, at least the happiness of as many individually as the pieces of; and employed in hiring the dreadful business done; as in the case of Abimelech's slaughter of the "three score and ten persons" who stood in the way of his usurpation.

Do you ask what this bramble is? or by what name it is called? that is, by all its subjects, all who seek to it for shade or shelter, "Orthodoxy;" but by all others it is considered, like Abimelech, an usurper of this title and of the authority it assumes; and of course not entitled either to their confidence or obedience.

Do you ask for the evidence of these things the proof that such are the characteristics of Orthodoxy? Then look to the unjust usurpation and cruel tyranny of what was called "Orthodoxy" in the days of papal power and to the millions of martyred victims that have fallen beneath that usurper and its bloody minions, the factiars of the Inquisition. Look too, when this bramble, called Orthodoxy, had assumed a new and different dress by the skilful hand of Calvin, and see the innocent Savetot rising, and thousands, both of Papists and Protestants, bleeding together, beneath its bloody sceptre. Orthodoxy, so called, can at any time change, and has often changed its dress (as the bramble puts off its leaves in winter and on in summer) to suit the times, and the better to succeed in grasping power and hurling "falsehoods, arrows and death" at its unsuspecting victims; while the cedars of Lebanon (that change not their dress from summer to winter) are consumed by the fire that comes out of the bramble.

But, my friends, it is not more the martyrs that have occurred, or that may occur under the reign of the bramble, that we deplore, than the inevitable misery and cruel bondage endured by all its subjects—for whether obedient or disobedient, whether actually and literally martyred, or sought to be protected, under the shadow of the bramble, all who approach it are sure to be tormented with its thorns.

The probability is, that the more numerous class of sufferers from the bramble in this country, are those who consider themselves the favorites of this usurper, and believe they are protected beneath its shadow; and notwithstanding they feel the tormenting power of its thorns, they secretly apply to themselves the language of the fox in the fable: "These briars, though they tear my skin and wound my flesh a little, yet, they know, they are not dangerous to me, to avoid a greater and sorer evil, (though in fact it is but an imaginary one,) they must endure the temporary galling of the bramble, beneath which they seek for rest but find none.

There are two distinct and very different classes who submit to the tyrannical reign of the bramble; and which two classes we feel very different emotions: towards the one, we feel the most unmingled pity and deep commiseration; towards the other, contempt and disgust.

1. The first class to which we allude embraces all those who sincerely and heartily believe in the legitimacy of the bramble's reign and the truth of the doctrines now generally accepted among the orthodoxy of Orthodoxy. These people truly endure a bramble worse than Egyptian, and a vassalage as degrading as that of the veriest slave that ever trembled beneath a tyrant's rod. It is the very worst kind of bondage: for it is mental. While the subjects feel, most keenly feel, the gaudiness of the thorns and realize the misery of their condition, they dare not make one effort to rid themselves of the tyrant's power. — No, they dare not even cherish the secret wish, much less openly express such wish, to be delivered from the reign of the bramble! Miserable as their condition is, they are beguiled into the belief that it is for them the only safe condition. And the words of the text tingle in their ears when they hear the bramble saying, "if in truth ye anoint me king over you, then come and put your trust under my shadow; and if not, let fire come out of the bramble and destroy the cedars of Lebanon." And they hug the bramble still more closely on account of this threatening of fire. They know that the bramble has many sharp and distressing thorns about it; but there is one sharper, and longer, and more dreadful than all the rest, that is placed over and above them all, which overawes and terrifies the subject into willing submission to all the inconveniences and sufferings from the lesser thorns, for the sake of avoiding the torments of that one.

To illustrate — The believers in modern Orthodoxy cannot easily conceive how the cutting of an apple by our first parents could totally change their whole natures "in all the faculties of soul and body" and transform them from immortal to mortal, from almost angels to real fiends:—nor can they conceive how that act, committed six thousand years ago, could possibly affect us at this time, as well as all their and our posterity to the end of time, so as not to make effectually deprave, incapable of thinking a good thought or doing a good act, but also justly expose the whole human race "to all the miseries of this life, death itself, and the pains of hell forever." It is not possible for them to see how a God of impartial justice and infinite benevolence could, by an eternal decree, elect some to everlasting glory of his own free grace and faith or good works, and pass by the rest, foreordaining them to everlasting death:— or how One can be Three, and Three but One; or how there can be but one God, and yet three distinct persons, each of which is really, truly, eternally and perfect God:— or how God can be just and merciful.

Being so conditioned, for his own satisfaction, the infinite sufferings of immeasurable innocence, to honor a violated law, while millions of guilty souls escape the just penalty due to their crimes, their guilt being transferred to the innocent, and his innocence to them, without making him worse than he was before. Well, the time will come when the person who endures this infinite amount of misery to satisfy the demands of offended and insulted majesty, is himself that offended Majesty who demands and receives the satisfaction! These are, indeed, things that require every one to keep watch and pray, and to be on guard against every kind of point, or thorns in the bramble, the greater the unreasonableness and trouble to the votaries of Orthodoxy. But they must submit to bear these thorns, and admit these dogs, however repugnant to their better judgment and feelings. An implicit faith is required. It will not do to doubt the legitimacy or the justice of the bramble's reign, nor to call in question one of its dogs—least of all will it answer to exercise the reasoning powers of the mind, to investigate and compare these dogs with others; for "reason is a carnal and dangerous guide," and to secure non-resistance, implicit faith, and an uncomplaining servitude, the long, sharp, and dreadful thorns of endless misery are brandished, in flaming vengeance, over their heads! This, the most dreadful of all the thorns of the bramble, is the one principally employed to keep its subjects obedient to the reign of the bramble, without complaining of any of the rest of the thorns by which they are continually goaded. The unhappy creatures are made to believe that if they dare to question any of these dogs, or especially if they dare to go out from under the shadow of the bramble far enough to hear doctrines inculcated different from those they have been taught, and which are denominated by the bramble, Heterodox; the long sharp thorns will inevitably be thrust through their heart, and their life's blood flow as the forfeit of their presumption. Thus they are made to hug the bramble still more closely, notwithstanding all its ugly features; and yet the more closely they hug, the more are they goaded by the thorns.

Do you doubt, my friends, the truth of this description? Then look to the votaries of modern Orthodoxy—their obsequiousness to its mandates, their implicit faith in its dogs, itsygmas too, which they acknowledge stand opposed to human reason and the natural beneficence of their own hearts—their fearfulness of examining subjects for themselves, or reading or hearing anything different from what their leaders have taught them to believe—the trembling anxiety with which they look upon all others who dare take this liberty and who do not acknowledge the bramble to be course divine and true, divine and true in their long, and gloomy countenances, and their deep drawn sighs and melancholy groans, that tell with infallible certainty, that the thorn is festering within, and that there is no rest to those that worship the bramble. Follow the food mother to the grave, her child, and be a better in bitter anguish over it, and bedews the green turf with her tears, which covers the form that she loved; and you will see that the bitterest of her grief arises from the fear that her child is forever excluded from the paradise of heaven and

*See the Orthodoxy, the clergy and sovereigns of England, during the reigns of Edward the VIII, Mary and Elizabeth.
gone to the regions of hopeless and iner-
mmissible wo. So with the father, the hus-
band, the wife, the son, the daughter, the
brother, the sister, the friend—whenever any
of these dear kindred are taken away
by death, does not the fear that they have
gone to hell, i.e. the kindred in death, linger
in Orthodoxy, barrow up the soul of every
believer in that system with unpeachable
sighs? So likewise, in respect to themselves;
it is impossible they should have a well
grounded hope of their own salvation from
death and hell, an unblushing hell, so long as
they believe this will be the doom of a part
of the human family: for they cannot be
said to be of the number of the elect,
if salvation be of partial electing grace;
for their works will be sufficient to en-
title them to heaven, if salvation be of works:
therefore, they are in perpetual fear of the
thorn of endless misery, on their own ac-
count, as well as that of their friends.
Above all, look at the almost numberless
cases of confirmed melancholy, despair
and insanity for life, together with the almost
darkened and miserable condition of the
men and women of the rank and dignity and legitimate results of the horrid dogmas
of endless damnation, which tell of the reign
of the bramble in language of ten-fold
thunder: and you will no longer say the color-
ing is too high, or the description I have giv-
en, too glowing. You must admit that these
are no imaginary evils, of which I speak—
and which all ought to deprecate—that the
system alluded to, is a most fatal bramble, an
usurping Abimelech, whose hands are stain-
ad with the blood of innocence, in
whose path are found destruction and misery,
and under whose tyrannical reign, the way of
peace is not known.
I know of no class of bondmen or slaves
on earth more entitled to our heartfelt pity
and deep commiseration, than the sincere
and hearty believers in the dreadful system
above represented by the bramble. Their
bondage is of the most cruel and oppressive
kind, because mental—it allows freedom nei-
ther to body nor mind. It cramps the native
energies of the soul, incursates the under-
standing, and rivets the chains of spiritual
destopism even in the very affections of the
poor heart! and from such bondage every phi-
lanthropic free-bom and enlightened mind
must pray, "Good Lord deliver us."
2. But there is another class of subjects
who submit to the tyrannising reign of the
bramble, and contentment is the corollary of
this modern Abimelech, who are of a very
different stamp from those above described.
They exist not so much our pity as our con-
tempt; and we cannot look upon the part
they act in the drama of the bramble, but with
the utmost disgust and abhorrence. I mean
those who confess that the bramble is an
usurper, a tyrant of illegitimate birth and
regn—who when out of sight and hearing of
the familiar and spies of the bramble, not
only declare that they have no respect for this
usurper, but that they detest both his tyranny
and all its peculiar characteristics: that its
principles are the most odious and abhorred
and its doctrines absurd and pernicious:
and who, nevertheless, constantly support
its government and help to maintain its au-
thority and sway in society, and publicly
give it their countenance by attending on its
ministration, and regularly sentencing them-
themselves under its shadow on each returning
Sabbath! These people, while in private
conversation with their families, who has wholly abjured all allegiance to the
bramble and its principles, and openly
avowed his honest opposition to its tyrani-


nizing sway, will say, "O, we do not re-
spect the bramble nor believe in the doctrines
of modern Orthodoxy, much less do we ac-
cept—do we as you believe this Abimelech is
an usurper, and the reign illegitimate
and cruel, as you do;" and yet these same peo-
ple will attend the assemblies at the court
of the bramble, week after week, and year
after year, and pay out large sums of money
to continue it in power, and put on the
most sanctimonious countenance and re-
spectful air whenever they are in the presence
of Abimelech's courtiers. But no sooner are
they out of court and out of hearing of its
familiarities, than they are ready to burst with
rage and indignation at the words which
the bramble offered to reason and common
sense, and the glaring absurdities and spiri-
tual tyranny exhibited by the bramble.
And not unfrequently we find in this class
those who profess in private that they are
not only opposed to the tyrannous usurpa-
tion of the bramble, but are firm republicans
in principle, and believe that as "all men
are born free and equal," so all will finally
share the riches of heavenly grace, and be
made eternally free and equal, through
Christ Jesus, in the eternal world. Now,
for this class of subjects of the bramble, we
can feel no respect nor sympathy. They
are in fact entitled to none—they forfeit all
claims to the respect of both the friends
and enemies of the bramble—they are hy-
poctites among the Orthodox, and traitors to
Universalists; of course have no claim to the
sympathy or regard of either. They would,
like Esau, sell their birthright for a mess of
potage, or like Judas, betray Christ for thirty
pieces of silver. "An honest man's the
nobest work of God:" and these time-serv-
ers are quite entitled to one-half the
respect that an honest worshipper of the
bramble is. And we care not how much
they are goaded and tormented by their thorns.
We even hope they will continue to be tor-
mented with it day and night, and with still
greater severity, till they are taught by their
sufferings to act more consistently with the
principles which they now profess.
I know, indeed, that many of this class
seek to excuse themselves, and quiet their
consciences for the inconsistent part they
act, by saying, that they are so situated in
life, and surrounded by those in the interest
of the bramble, that they dare not openly
avow any opposition to its reign, or offend
any of its sincere worshippers by speaking
lightly of its principles—though they have
not a fear of the eternal fires with which
the bramble threatens them, yet they fear
the press, and the dangers and inconveniences
that the bramble would send out to devour
them; so they feel obliged to maintain an
external respect for its authority. So then,
Abimelech might have plead present hunger,
in excuse for selling his birthright: Judas
might have plead present fear of the Jewish
priests, elders, Scribes and Pharisees, in
excuse for stealing; and Benedict Arnold,
who was a traitor in America, who has wholly
shirked all allegiance to the
bramble and its principles, and openly
avowed his honest opposition to its tyrani-

nizing sway, will say, "O, we do not re-
spect the bramble nor believe in the doctrines
of modern Orthodoxy, much less do we ac-
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excuse for stealing; and Benedict Arnold,
who was a traitor in America, who has wholly
shirked all allegiance to the
your flesh," consulted to make him their king and serve him, or "put their trust in his shadow."

This consideration should be a solemn admonition to all people—especially all whose eyes are open to see the wickedness and cruelty which the bramble has practiced and still does practice, and who know it to be an usurper—to be on their guard against the tyrant, and never to aid or assist in any way, directly or indirectly, in its permanence to its reign, or point to its thorns, or add fuel to its fires. When we look around us, even now, and see the widespread fires that the bramble is kindling and sending out in all directions—fires which consume all the social affections and virtues, and wither in their desolating career the fairest flowers of innocence, and lay waste the foudest hopes and brightest blossoms of happiness, driving hundreds to destruction and suicide, and wringing the hearts of thousands with unspeakable anguish—how is it possible any philanthropist can feel indifferent or remain inactive? It is time to awake from our lethargy, put on the armor of light, and "take the sword of the spirit which is the word of God," step forward in defense of the liberty of the gospel "whereas Christ has made us free," and endeavor to dissemble with our fellow-men the impositions of this modern Abimelech, the cruelties of the bramble, and the vengeance of its flames. Let us, as far as possible, cut off all access of Abimelech to the "pieces of silver, in the house of Baal-berith," whereby he may hire "rain and wicked persons" to commit such depredations on the unwary and defenseless—cease to water and cherish the bramble in our gardens—and pay more attention to the cultivation of the Olive, the Vine, and the Fig. Then, and not till then, will the people be free from the cruel domination of this modern tyrant; and worship the Father of the spirits of all flesh, in spirit and in truth, sitting under their own vine and fig-tree, having none to molest or make afraid.

Should disposed to say, the spectator has made an invidious and ungenerous application of this parable, and used undue severity in his exposition of modern Orthodoxy, my reply is, that existing facts show the application proper, and also justify any apparent severity that I have used: For it should be kept in mind, that I have not represented a man nor set of men, by the bramble, but a system, or set of principles; and this system does, and always has, most evidently borne all the marks and characteristics, and exercised all the tyranny, of the bramble, and while I have honored the doctrines and principles of modern Orthodoxy, so called, as absurd, unscriptural, odious, pernicious and tyrannical, I blame not the honest believers of it for zealously supporting and obstinately yielding to its authority. But it is, at the same time, my solemn avowal, that I can neither aid nor abet them, and deliver them from so painful and degrading a vassalage. I must sincerely pity them, and desire their emancipation from spiritual tyranny and mental bondage. And it is alike my duty openly and pointedly to rebuke the pusillanimity, not to say hypocrisy and wickedness, of those who, viewing the subject in the same light that I do, still countenance and support this system of imposture and tyranny, thereby helping to rivet the chains of spiritual despotism on the minds of the rising generation. I wish people to be free, and to act as if they were free, in this land of liberty. But alas! how many there are who now groan under the tyranny of the bramble, and still hug it the more closely, in despite of its cruel thorns, for fear, if they leave its shadow, it will send forth its venefic fire to devour them! And how many there are, who are so much the slaves of habit and the servile bondmen of fashion, as to pay their court to the bramble, knowing it to be such, and subject their children to its worse than Egyptian bondage, because they have not the mental courage and independence, to avow hostility to its reign or deviate from the path of the multitude!

Brothers, "awake to righteousness, and sin not. Be not deceived: evil communications corrupt good manners." Follow not the multitude to do evil; neither be like some others who "fear God and worship idols." Quit yourselves like men, like faithful soldiers of Jesus Christ. Be firm and faithful in the defense of civil and religious freedom; and the Lord give you wisdom and strength to resist every encroachment of spiritual tyranny; deliver us all from mental bondage; and, over and above all, "may the Good Lord deliver us" and the world from the reign of the BRAMBLe. So mote it be.

"[From the Christian Intelligencer,]

"FAULTS AT PROTRACTED MEETINGS."

Under this head, the Christian Mirror of Friday last, copies from the Vermont Chronicle, nine faults, which though they are not peculiar ones, the writer detected, and thinks ought to be laid aside. We have only to say, that these "faults" are laid aside, that the object of the concern will be defeated. They are as follows: we give them verbatim—

1. Confidence in the meeting, the arrangements, the ministers, the efforts, instead of confidence in God.

2. Reliance upon plans, contrivance, adaptation, &c. instead of truth.

3. Having more confidence in our own talk than in the spirit of God.

4. The telling of stories which teach nothing. One half, perhaps, of the audience will not believe your facts to be facts, and you sink in their estimation by telling them.

5. Trying to make people weep. Rum drinkers, when alarmed, are very apt to weep, but are seldom truly converted.

6. Talking about the amount of feelings, the glorious season, and the awful season, and the going up of the people to report, talk about feelings which are unseen.

7. Directing the attention to transactions which are to take place during the meeting.

8. Thinking that such a man must preach, because he is present, and will think himself neglected, if we did not invite him.

9. Preaching on a text by way of accommodation.

These are some of the "faults," as the writer has the singular honesty to call them. He adds: "We have noticed other faults; but enough for once"—we think so too; but let us have the rest and worse ones as soon as convenient; we will help circulate them for the benefit of all concerned.

AMERICAN BIBLE SOCIETY.

A writer in the New-York Courier and Enquirer, over the signature of "Light," has laid the daring temerity to detect and publish a gross fraud in the transactions of this benevolent Institution. His figures are all taken from the official reports, so that there can be no mistake about his conclusions. In a very late Report, the Managers declare the Society is in debt upwards of $34,000, and make an urgent appeal to the innocent public to contribute a sum sufficient to liquidate this debt. On looking over the transactions of the Society, which receives subscriptions for the purpose of manufacturing Bibles to give away, the writer before mentioned, finds that within the last four years only, the Society has been supported by donations and otherwise, to the extent of $181,054.88. Within the same period of time, the Society has expended, or given away, but $33,876.49 leaving the capital sum of $117,178.49 in the Society's possession, not accounted for;—at the same time the Managers tell the public the Institution is rising $34,000 in debt and call upon them to make up the deficit! What has become of the $117,178.49? If there is so iniquity in such transactions, we confess there is no such thing known among men.

OLD COLONY ASSOCIATION.

The Old Colony Association of Universalists were convened in Brewster, Mass. on the 10th of August, and were addressed to by Dr. G. W. Spear, Moderator, and Dr. R. L. Killam, Clerk. License to preach was granted to Br. Auran Bugbee, and the 2d Universalist Society in Barnstable was received into fellowship. Sermons were preached on the two days of the session, by Br. J. F. Atkinson, E. Hewitt, R. L. Killam and J. H. Bugbee. The Circular is written by Br. J. H. Bugbee. The Association stands adjourned, to meet again in Hyannis, on the third Wednesday in October, 1832.

The late George Colman being once told that a man, whose character was not very immaculate, had grossly abused him, pointedly remarked, that the scandal and ill report of some persons, were like fuller's earth; it dubs your coat a little for a time, but when it is rubbed off, your coat is so much the cleaner.

I know no friends more inseparable or more faithful than hard-heartedness and pride, humility and love.
SHAMEFUL IMPOSITION.

We ask our readers to peruse and reflect on the statements contained in the following article copied from the "Charleston (S. C.) Observer":

THE BIBLE.

Need of Bibles in North Carolina.

The Thirteenth Annual Report of the Granville county (N. C.) Bible Society, states that in five counties which have been examined, there were found only fourteen county schools. The number of Sabbath schools in two was one each, in two others five and six respectively, and in one, not any. There were found 1181 children of a suitable age, and yet attending no school, and 525 adults who could not read. These two last statements do not include the whole number in two of the counties, as the inquiry could not be carried on for fear of exciting interest among the people. Twenty-seven persons would not receive Bibles on any condition.

Such a state of society was found, in some parts of these counties, as could hardly have been imagined—such ignorance and total misapprehensions with regard to the objects of the Society. Some people actually supposed that the reception of a Bible from the Society, would be a draft warrant to enlist them in the service of the British army; and under this false impression they went so far, in one case, as to pursue the agent, and destroy the papers, in which he kept a list of those persons' names who received Bibles. Facts of this kind, however, should only stimulate the Society to increased exertions; and they show the necessity of reasonable and judicious efforts, not only in the Bible cause, but also in the Sunday school and Missionary cause. For the Bible will be of very little service, unless it can be read.

Now we ask every candid and enlightened man, after reading the above article, to say whether he can, in conscience, believe its statements—whether any one (unless it be the ignorant dupes of priesthood, who can believe that white is black, and black, white, merely because a Missionary or Bible Society Agent asserts it) can read the above statement and not pronounce it a deliberate falsehood, a most shame-ful lie on the people of North Carolina. There may be some ignorant people there, but ignorant as the most unenlightened of them may be, we cannot suppose there is a single adult, born and brought up in these United States, so totally ignorant of the nature and policy of our government, and destitute of all knowledge, both civil and religious, as to believe that "the reception of a Bible from the society's agent would be a draft warrant to enlist them in the service of the BRITISH ARMY"! O, shame where is thy blush? What disgraceful imposition is practised by these Missionaries and Bible Society Agents to excite the sympathies of the weak and credulous, the better to enable them to gull them out of their cash! Is it not much more probable that the Agent who made the above shameful report, instead of giving away the Bibles entrusted to him, and then having his memorandum of names forcibly taken away from him by those who had received the Bibles, lest they should have been drafted into the service of the British army—is it not much more probable, we ask, that instead of this, he never gave away any Bibles, but sold what he could and pocketed the cash! Certainly the latter supposition is much more probable, and would sooner be believed, by enlightened people, than the former.

But why does not the Agent who made this report give the names of the persons who are thus ignorant, and the names of the towns where they reside? Instead of doing this, he has not even given the names of the five counties, nor, either of them, where these ignorant people reside. Names, gentlemen, the names of the counties and towns, at least, where such ignorant and heathenish people reside, should be given, in order that some enlightened Missionaries may be sent to civilize and teach them that North Carolina is not a British province.

CREDIT RUINOUS.

We do not purpose penning an essay on commercial credit, for enough have already been penned to prove, to the minds of those who have read them, the ruinous consequences of credit. Poor Richard, or, in plain terms, Dr. Franklin has sufficiently proved, that he who can procure articles on long credit, will be more likely to purchase more than he can pay for, and so ultimately ruin himself, than he who must pay ready money. The experience of every man will tell him that when the terms of purchase are cash, he will not purchase what he does not want, and cannot afford to pay for. And if we ask the merchant who purchases the most useless, expensive, and superfluous goods; he will tell us that, generally speaking, they are those who buy on long credits. Price is no object with them, so that they can obtain credit. Pay day enters not into their minds, but the length of credit. Neither do they consider whether the articles are beneficial, useless or injurious, so that the credit is long enough. But go to the man who expects to pay cash for all he procures, and he will first see whether he is able to pay the price, and whether he needs the article. The idea of paying cash induces reflection, caution, prudence, and correct action; while that of obtaining long credit, leads to the indulgence of whim, caprice, rashness and folly.

Now, let us apply these truths to the moral conduct of mankind. People who put off the evil day of punishment for sin, to the far distant day of judgment in eternity, are apt to purchase on credit. The pay-day is so far off, that they are not apt to count the cost, reflect on the usefulness of their actions, or to consider the necessity of their commission. But he that is "not deceived" believing that "whatsoever a man soweth, that also shall he reap"—that he that soweth to the flesh, shall of the flesh, (not of the spirit,) reap corruption, will first ask, Can I afford the cost—do I need the article—will it be useful, or injurious, to me? If convinced that all sin must necessarily be injurious—not necessarily to man, and more expensive than he can afford to pay, he will not purchase it for cash, whatever he might do on credit.

But there is another point, in the credit system of Orthodoxy, which renders it far more ruinous, in the moral point of view, than the common credit system is to the temporal affairs of mankind. It is even more ruinous—far more ruinous, than allowing the benefit of the act—exonerating debtors by law. We allude to the doctrine of salvation from punishment, (not from sin,) by means of repentance, faith, or some other means by which the guilty may be cleared.

This plan permits a man to purchase useless, expensive and injurious articles—to reap all the benefit (supposed) from them—convert them, as it were, into cash, and then take the benefit of the act with full pockets, before pay-day comes, or even before suit is brought for the payment of the debt!

This latter case is seldom sensed, however, as those deluded beings, enticed onward by the credit system, generally wait until the writ is served by sickness—until confined in a sick bed and ready to be tried in the court of Death, and then, filing the plea of repentance, and procuring a certificate of fees paid into the "Lord's Treasury," they are ready to answer the charges of wronged widows, cheated orphans, defrauded friends, and, taking the benefit of the act, are rewarded for their ingenious knavery with the endless felicity of heaven.

Forgive the seeming levity of our comparisons—we are perfectly serious—we feel the weight of our subject, and see the injurious tendency of the system we are opposing. May God enable all to feel and see in like manner, and to act accordingly, by sowing to the spirit that of the spirit they may reap life everlasting.

OUR JOURNEY.

We have just returned from our visit to the Cayuga and Genesee Associations, having been absent seventeen days, preached thirteen discourses, and travelled upwards of four hundred miles. As our course was zigzag as Orthodoxy itself, compelling us to travel towards every point of the compass, and to cross our track almost as often as a modern Doctor of Divinity does the truth, we shall not pretend to give a regular journal of our visit. It was agreeable
Another house will soon be built in Skaneateles, and efforts are put forth to get preachers to settle in that region, and supply the many demands made for the public ministrations of the word of life.

These efforts in building houses and procuring preachers, interfere somewhat with the success of the subscriptions for the Literary Institution—a circumstance which we regret—and which may not be, in all cases, perfectly excusable. We rejoice, however, in stating, that at the Association at Penfield, upwards of $300 were subscribed, generally payable in one year; and several other subscriptions were promised on the same extension of credit. Ought not this fact to stimulate the holders of subscription papers to be more active in circulating them, and pressing the necessity and utility of such a Seminary on the minds of those around them? We feel ashamed that so little has been done in months past, when we see so much done in two days, with but a trifling exertion. Let us be active and success is certain.

On Sunday last, we preached in Sullivan, where we have labored occasionally for the summer past, and on that evening took the packet at New-Boston, and found ourselve, on awaking on Monday morning, near Utica, where I breakfasted again with my family, all in good health, and rejoicing in the goodness of God.

EXPLANATION WANTED.

Dr. Skinner and Grosh—I wish you to insert in your paper what you consider to be the proper interpretation of the 23th and 29th verses of the 5th chapter of John. It is thought by some, that the foregoing passages are sufficient to establish the doctrine of future, endless misery. I am informed by certain divines, that the original word from which restitution is translated, (Acts iii. 21) does not mean the restoration of all things, but simply, the completion, accomplishment, fulfillment (so the word is rendered by the best Greek scholars,) of all that God has predicted by his prophets respecting the kingdom and glory of the Messiah. I am informed by Mr. Walker, that the definition of restitution is the act of restoring. As I am unacquainted with the Greek language, I wish for information on this subject.

Yours respectfully, A SUBSCRIBER.

South Onondaga, N. Y. Oct. 5th, 1831.

ANSWER.

In answer to the first request of "a subscriber" for an explanation of John v. 28, 29, we would refer him to our answer to "Candor" published in the 17th number of the current volume of this paper, dated April 23d.

In answer to his second inquiry, concerning what he is "informed by certain divines" relative to "the original word from which restitution is translated, Acts iii. 21." we beg leave to remark,

1. That, granting even what those "certain divines" inform him concerning the original, there would be no difficulty in the way of proving the doctrine of universal restitution or salvation. For as God made promise to Abraham, Isaac, and Jacob, that in their seed (which was Christ) all nations, families, and kindreds of the earth should be blessed—as Isaiah, Jeremiah, Ezekiel, Daniel, Hosea, David, and indeed all the holy prophets, have predicted the final subjugation of all things to Christ, or the ingathering of the Jews and Gentiles beneath his reign, the universal extent of the Messiah’s kingdom, the destruction of transgression, sin and hell, and the prevalence of universal righteousness—it will at once be perceived that the "completion, accomplishment, fulfillment of all that God has predicted by them," must of necessity effect the universal holiness and happiness of mankind.

2. The "certain divines" that made the above statement to "a subscriber" were most egregiously mistaken in relation to the meaning of the word rendered restitution in said text. Whether their statement proceeded from ignorance or fraud, is not for us to say. But we will here give the original word, and its true definition according to the approved Lexicographers. The word here rendered restitution is in the original Greek, Apokatastasis. Schrevelius thus defines it: "in pristinum formam, vel statum, restitutione—restitution to pristine form, or state.

Loveland defines it, "a bringing back to a pristine state, restitution, regulation." Hedericus gives the following: "Redimus solis, luum, et aliorum stellarum errantium et vomendent ad cadem signa; restitution in pristinam formam, vel statum restitutioni, retributio." "Thus, it will be seen that the restitution spoken of, can mean nothing less than the restoration of all men to pristine innocence and purity, and the enjoyment of the favor and communion of God. And if this be the fact, no one need ask whether they will be happy, or miserable.

Thus too, the information "a subscriber" received from certain divines is found to be misleading, if there is any reliance to be placed in Lexicographers, relative to the true definition of words.

NEW PUBLICATION.


We are indebted to the politeness of the author for a copy of this sermon. It is a free, but brief examination of the subject named in its title. The text is Isaiah xiii: 1; and the object and mode of discussion is to "1. Introduce the common opinion, and endeavor to exhibit some of its inconsistencies. 2. Introduce our own views of the doctrine of election, showing their concurrence with the Scriptures of divine truth,
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choosing, 3. With conclusive testimony, from revelation and reason, of universal holiness and blites.

The common views are taken from the Confession of Faith, put forth and acknowledged by all the Presbyterian and Congregational churches in Europe and America. The inconsistencies are plainly pointed out, and as a sample of which we offer the following extract from pp. 7, 8.

"The common doctrine of election and reprobation cannot but be considered, by every candid, unprejudiced person, who will give it a fair investigation, as not only perfectly inconsistent with the nature and attributes of God—and also with the precepts and practices of all those who claim to believe it; but it is giving our heavenly Father a character infinitely worse than can be found even among his fallen creatures, whom the same creed informs us, are totally depraved! Where I ask, can be found the mother, who, in possession of her reason, will take her new-born infant, blooming in all the loveliness of innocence, and in cool blood consign it to the devoting element—while she preserves its mate, (born at the same time,) and presses it to her bosom with all the rapture of a fond mother—glorying in both these scenes alike! I believe you might range creation through—enter the most uncultivated climes—penetrate the most barbarous nations, who have nothing but Nature's light to guide them, and your search would be in vain—a monster of this frightful description could never be found. But suppose such a being could be found, and she should be asked why she thus acted, and suppose she should answer, that the act was in accordance with an original design, formed years before the children came into existence—that they were her own, and she had a right to do with them as she pleased, and that too, independent of their good or bad disposition or conduct—that she had spared no efforts to educate the other, not for any thing done by the children, but for her own gratification and glory. Would this answer prove effectual in reconciling in your minds the odious and worse than savage conduct of this woman, with the character of a loving, wise, and affectionate mother? Could answers in the affirmative, betrayal visible tokens of insanity; yet in the creed which we are examining, the God of grace—fountain of life—whose tender mercy and loving kindness, are over all his works; who loveth all the things that he hath made, and who would never have made anything to have hated it—is charged with making millions of rational beings—giving them physical and moral powers—capable of distinguishing between pleasure and pain—forcing them into existence without their agency or consent, merely that he may make a display of his power, and then proceed to make the one definite portion down to endless burnings, and raising the other portion up to himself in the delectable regions of infinite glory!—Strange infatuation! How long will it be suffered to prey upon the human mind?

The second division is ably and plainly executed, and the scriptural doctrine of election is held forth in the following consistent and captivating manner.

"Notwithstanding we as firmly believe in the doctrine of election as any people can, still we do not believe that it carries with it the improvident, ignorant, and atheistical doctrine of entire election. To illustrate our ideas, it may be proper to observe, that this is not the case with elections made among men; we elect a President, Governor, and all subordinate officers, down to pathmaster, and for wise and useful purposes, well known to community; but does this judicious proceeding shut out forever the residue, or non-elect, from civil privileges and blessings? Certainly not, for the sovereign people have instituted this election for the mutual benefit of both elect and non-elect. No election of this kind, will ever shut out one individual from any immunities common to community; and did not the prosperity of the whole republic require it, no such election would ever, in wisdom, be made."*

"So with the election which God has made. He does not, by this election, exclude one individual of the human family from his infinite love, care, or benignity. It is a fact which is proveable, as well from holy writ, as from experience and common observation, that the primary object in all elections, which are governed by wisdom and virtue, whether of God or man, is the mutual benefit of both elect and non-elect.

"In our text, and context, we have the doctrine in its original purity, and as it ever ought to be believed and preached among mankind. "Behold my servant whom I uphold, mine elect in whom my soul delighteth." In this brief sentence, the terms "servant" and "elect," will not be denied, have a direct and exclusive reference to Christ, the predicted Shiloh or Messiah; but that he was elected to share alone the blessings of his nature, or that he was to bring to light, the context clearly and effectually disproves. See the last clause of the verse: "I have put my spirit upon him; he shall bring forth judgment to the Gentiles." Again, see 6th and 7th verses: "I the Lord have called thee in righteousness, and will hold thine hand, and will keep thee, and will give thee for a covenant of the people, for the light of the Gentiles." For what purpose? Answer: "To open the blind eyes, to bring out the prisoners, and them that sit in darkness out of the prison house." Here, my candid hearers, is a full and perfect explanation of the doctrine of election; and so far from this servant's being elected, or chosen, to the endless exclusion of the non-elect, it is through this elected Son, that God has promised to effect what we have read, that is, as may be seen, to have them, to restore the blind, to have the blind, by a way that they knew not; to lead them in paths that they have not known; to make darkness light before them, and crooked things straight: these things he is to do for them, and not forsake them." This is the only justifiable object embraced in any election; but more especially is it the only object, either expressed or implied, in this sublime election which God has made.

Other elections, as that of Abraham, Moses, the apostles, &c., are named, and the doctrine of reprobation defined as taught in the Bible, and the whole sermon closed by a selection of several excellent arguments and strong proofs of the ultimate holiness and happiness of all men. It is a wide field, and one which has been traversed repeatedly in almost every direction.—We believe our brother has made a good selection of the old, and if he has not advanced any ideas altogether new, he can claim at least the merit of presenting them in a striking light and terse language to his readers. We hope he will be further rewarded for his labor, by a ready sale of the sermon.

G.

MINISTERIAL CHANGES.

Br. Allen Fuller, of Butler, Wayne co., has accepted an invitation from the brethren in Newberry District, South Carolina, to remove there and minister to them. He therefore wishes his papers and letters to be directed, in future, to Newberry Court House, S. C. Much as we need preachers in this section of the Lord's heritage, yet we rejoice that our more destitute and wanting brethren at the South have succeeded in procuring the removal of this worthy and efficient brother among them. By this removal, a large region of country, and a very respectable society, will be deprived of a preacher to break unto them the bread of life. How often are we made to feel the want of more preachers in this State!

Br. Geo. W. Montgomery has concluded to remove to Buffalo, and wishes his papers, letters, &c. directed to that place in future, instead of East Bloomfield as heretofore.

We understand that Br. Marvin, of Albany, will be associated with Br. Montgomery in ministerial duties, and they hope by their united labors, to supply Buffalo, Williamsville, and other places in that vicinity, with preaching, and thus fill a void which has long need of the preached word, and which, from its importance in location, &c., is rendered interesting to the community.

G.

SPREAD KNOWLEDGE.

Will every subscriber to a Universalist paper endeavor to procure one more? It is evident that this measure would, in a short time, at least double the number of liberal men in the community, and aid, as much as any thing else, in preventing the spreading of desolation in our land. There are now about twenty-five thousand subscribers to Universalist periodicals in the United States, besides a vast number of readers who are not subscribers. Will not each friend of liberal Christianity do his share towards doubling this number?

G.
THE AMERICAN FLAG. [By the Late Dr. Drake.]

When Freedom from her mountain height,
Unfurl'd her standard to the air,
She tore the azure robe of night,
And set the stars of glory there:
She mingled with its gorgeous dye,
The milky balsam of the skies,
And striped its pure celestial white
With changing tints of morning light.
Then, from his mansion in the sun,
She called her eagle bearer down,
And gave into his mighty hand
The symbol of her chosen land.

Majestic monarch of the cloud!
Who rear'd aloft thy regal form,
To hear the tempest trumping loud,
And see the lightning-laces drawn,
When strike the warriors of the storm,
And roll the thunder-drums of heaven!
Child of the Sun! to thee 'tis given
To guard the banner of the free,
To hover in the sulphur smoke,
To ward away the battle stroke,
And bid its blinding flashes shine,
Like rainbows on the cloud of war.

Flag of the brave! thy fold shall fly,
The sign of hope and triumph bright:
When speaks the signal trumpet tone,
And long the flag is glowing on.
(See yet the blood, warm and wet,
Has dimmed the gleaming bayonet.)
Each soldier's eye shall brightly burn,
To where thy meteor glory burns,
And, as his springing step it flies,
Catch war and vengeance from the glance
When the cannon-mounds abound
The brunt of the battle-shred, and fall
And glory subsides and fail,
Like sheen of flame on midnight pall:
There shall fly victory-glances proud,
(See yet the blood, warm and wet,
Has dimmed the gleaming bayonet.)
Each gallant arm that strikes below,
That lovely messenger of death.

Flag of the sea! on ocean's wave
Thy stars shall glitter o'er the brave,
When Death, careering on the gale,
Swept up the dashing wave,
And fringed waves rush wildly back
Before the broadside'sreeling rade
The dying wanderer of the sea
Shall look, at once, to heaven and thee
And smile to see its splendid hero.
In triumph, 'er thy closing eye
Flag of the free heart's only home,
By angels hands to valor given;
Thy stars have lit the woe'd, and
And all thy rays were born in heaven!
For ever float that standard high,
Where breathes the fire but falls before us:
With Freedom's soul beneath our feet,
And Freedom's banner streaming o'er us!

While you say that the religion of your neighbor is like a garment that was thrown upon him, be careful that you own is not like a glove that fits either hand: those who clothe themselves, are not infrequently the most conception, and an unadorned man is the first to detect a fraudulent neighbor.

I have sought the proof of improving our rational nature, to the greatest extent possible, and I have found in it the most effective means of preventing us from being drowned in the sea of doubt where once we were in the midst of life, to have the power to think for ourselves.

Religious Notices.

Dr. J. Chase, Jr. will preach at Beets' Corners, in Lyf., on the fifth Sunday inset.

Br. R. J. is expected to visit Verona, (Hand's village) on the fifth Sunday last.

LETTERS CONTAINING REMITTANCES, Received at this office during the past month.

E. C. Saratoga Springs, §3—W. A. L., same place.

DEATH.

At Detroit, Michigan, September 20, 1831, William, eldest son of Samuel and Mary Brown, of Utica, and of a respectable family.

Of industrious, persevering habits, and a mind formed for philosophical inquiries, he lived and died much respected. By his early life, the few hopes for future usefulness and comfort, indulged by his sorrowing parents, were all dissipated by the development of a part of the plan of divine economy, of which we are all the agents, they feel resigned to the providence of the Most High. In the design of the divine purposes, planned by infinite wisdom, executed by resistance power, guided and influence through the immensity, by infinite goodness, the best plan infinite benevolence could devise for the ultimate perfection of intelligent agents.

From seeming evil, still enduring good, and beauty still;
And better things again, in infinite progression.

May the very afflicative influence dispense the survivors with the stress of their duties, that when they are called home, they may be cheered by the approving sentence of "Well done, good and faithful servant!" For it solemnly infroms them that "Many chief shall come in my procmpugnition." May be near you also.

[Communicated.]

POETRY.

ANSWER TO A CHALLENGE.

The eccentric H. H. Breckenridge, one of the Judges of the Supreme Court, when a young man, was challenged to fight a duel by an English officer, whom he had met on the road.

"I have two objections to this duel matter. The one is, lest I should hurt you; and the other is, lest you should hurt me. I do not believe (as it would) that it would do me any good to pull ball through your body, for I could make no use of you when dead, for any culinary purpose, as I would a rabbit or a turkey; I am to cannibol to feast on the flesh of men. Why then shoot down a human creature, of which I could make no use, and would be only useful to the living. For though your flesh might be delicate and tender, yet it wants the flavor and cooking of the game of which I am naturally salt.

At any rate it would not be fit for a long sea voyage. You might make a good barbecue, but it is being of the morning light, and it would be no use to have them at home, for I want to see the effect of the game, and you must have the sauce salted."

While a pair was standing at his door smoking pipes, in a country village, he was accosted by a poor border man. "Sir," said he, "may I have the honor to know you?" He was a quiet man, and was pointing to a gentleman in a neighboring house, to encourage idleness; but if the man would get into his garden and row a boat, he would be glad to have another man. "That's all I wish," said the poor fellow. "Well, then, come along with me, and I will show you what is to be done."

When they arrived, the Rev. gentleman asked him to give him a pulling for his trouble; however, after the job was done, he thought it a sufficient price for the laborer had been employed. The poor man being half starved, and wishing to get himself some work, the other giving him the money he agreed to do more, beginning, "Our Father!" "What," said the laborer. "Yes, yes, same after me," "Our Father!" "What! your Father and mine too!" "To see other," replied the man. "What! your Father and mine too!" "To see other," replied the man. "To rain!" "To be hall, or to rain!" "To be hall, or to rain!" "To see other," replied the man. "Your Father and mine too!" "Be hall!" "Your Father and mine too!" "To be hall!" "Your Father and mine too!" "To be hall!" "Your Father and mine too!" "To be hall!"

Henry IV., of France, being one day out on a hunting trip, was much delighted, and was riding along, observing a country fellow standing upon a gate, apparently on the watch, he asked him whether he was looking for? "Pete come here (said he) to see the king," "Get up behind me," (replied the monarch,) and I will soon conduct you to the place where," "Hans will lie behind any sculp, mounted, but as they were riding along,

The military leader, to the captain, to put this suggestion in operation. They tell me he's got a power of lards and salt, how many a boy who sells which is he?" They told him that he would be able to distinguish all his soldiers by the look of their hats, while the king remained covered. Soon after, they may have a very short period, but

After the war, there would be a great change in the circle of the, as may well be expected, were greatly surprised to see the king so oddly attended. When they were arrived, his majesty, on the part of the crown, asked him of his name; which was the king. "I don't know, (answered he,) but I don't think it is one of us, for we've both got our hair cut long."

Carpenter has the following eloquent passage on episcopacy. "Whenever I cast my eyes on ostentatious episcopacy, I feel as if I were possessed of pride and infirmities, passenger, you here behold a man fully exalted above the average of his species, and this epitomizes the pride of his nature. Have you ever pictured to this character of the deceased person when alive. Under robes of silk and embroidery, he concealed from the eyes of the world the weakness and defacing of his decaying body. A wounded conscience, a feeble understanding, and eternal veil of wickedness, and sorrow, were hidden beneath the mask of a transcendent appearance."

The Magazine and Advocate, Is Published Every Saturday, By Dolphine Skinner, Proprietor.

TERMS.—To Mail and Office Subscribers, $1.50 per annum in advance. No part of it paid within three months from the time of subscribing. No subscriptions for less than one year, unless the money be paid in advance. No part of this paper is sold, except at the discretion of the Publisher. Articles for this paper, shall be paid for eight copies, are entitled to the privilege, and all contributions by mail, to the Editor, must be post-paid, or free. To Village Subscribers and Carriers, 25 cents per paper per year in advance.


Gates Street, fronting Deersery, nearly opposite the Universal Church, Utica, N. Y.
GENERAL CONVENTION.
[To save room we have omitted the minutes of these proceedings not of general interest, and abridged others, taking care to preserve the meaning.]

The "General Convention of Universalists" convened in the upper village in Barre, Vt. on the evening of the 20th September—and after uniting with Br. J. Moore in prayer and thanksgiving, organized the Convention under the presidency of Br. Hosea Ballou Moderator; Br. William Bell and Thomas Whittemore, Clerks.

Appointed a Committee of arrangements for divine service and a Committee to receive requests for letters of fellow ship and ordination.

Chose Brs. T. Whitemore, J. Moore, and J. E. Palmer to take into consideration a communication recently published by several clergymen, some of whom were once members of this body, and report what order this Convention shall take thereon. This Committee subsequently reported as follows.

The Committee appointed to take into consideration the following Notice to the Public: have attended to the duty assigned them, and beg leave to report the subjoined resolutions.

At a Convention of Restorationist Ministers and Delegates, assembled in Mendon, Mass. (at which were present Rev. Paul Dean, of Boston, Rev. Charles Hudson, of Westminster, Rev. Adin Ballou, of Mendon, Rev. Lyman Maynard, of Oxford, Rev. Nathaniel Wright, of Attleborough, Rev. Seth Chandler, of Medway, and in Massachusetts Rev. David Pickering, of Providence R. I. and Rev. Philemon R. Russell, of Chesterfield N. H. and several laymen,) the following Preamble and Resolutions were unanimously adopted:—

Forasmuch as there has been of late years a great departure from the sentiments of the first Universalist Preachers in this country by a majority of the General Convention—the leaders of which do now arrogate to themselves, exclusively, the name of Universalists; and whereas we believe, with Murray, Winchester, Chaucney, and the ancient Authors, who have written upon this subject, that Regeneration, a general Judgment, Future Rewards and Punishments, to be followed by the final restoration of all mankind to holiness and happiness, are fundamental articles of the Christian Faith, and that the modern sentiments of no-future accountability, connected with materialism, are unfriendly to pure religion, and subservive to the best interests of society; And whereas our adherence to the doctrines on which the General Convention was first established, instead of producing their, mainly controversy, has procured for us contumely, exclusion from ecclesiastical Councils, and final expulsion—and this without proof of any offense on our part against the rules of the order, or the laws of Christ. It was therefore

Resolved, That we hereby form ourselves into a religious community, for the defence and promotion of the doctrines of Revelation in their original purity, and the promotion of our own improvement, to be known by the name of the Massachusetts Association of Universal Restorationists.

Chairman, T. Whitemore. Secretary, Nathaniel Wright, Secretary.

Resolved, That the General Convention has never departed in the least from the following Profession of Faith which was adopted at Winchester, N. H. in the year 1803:—

Art. 1. We believe that the Holy Scriptures of the Old and New Testaments contain a revelation of the character of God, and of the duty, interest, and final destination of mankind.

Art. 2. We believe that there is one God, — Jesus nature is love; revealed in the Lord Jesus Christ, by one Holy Spirit of Grace, who will finally restore the whole family of mankind to holiness and happiness.

Art. 3. We believe that holiness and true happiness are inseparably connected; and that believers ought to maintain order, and practice good works; for these things are profitable unto men:—

And that now, as then, they stand ready to countenance and help fellowship with such as acknowledge the three articles of this Profession, and maintain a corresponding conduct.

Resolved, That we consider all persons to be Universalists who believe in the final reconciliation of all men to holiness and happiness.

Resolved, That the General Convention is not sensible that it has treated the authors of the above Preamble in a manner inconsistent with Christian candor and kindness, and that it has never interferred, in any way, with the controversy touching the opinions which those gentlemen entertain.

Resolved, That the insinuation made by these gentlemen, that they have been excluded and finally expelled from ecclesiastical Councils, if intended to apply to this Convention, is totally unfounded in truth, inasmuch as two of the eight gentlemen above named, never belonged to the Convention, nor to any Association under its jurisdiction; one of them tendered his resignation voluntarily, in 1829; one had announced to the world that he should never meet with this body again; and the others have not been separated from this Convention in any other way than that in which they have separated themselves.

Resolved, That those gentlemen belonging to this body, who have become members of this separate Ecclesiastical Body, which is totally independent of the General Convention, have thereby nullified their membership with said Convention; and the Standing Clerk is hereby directed to enter said fact on the records, and make publication of the same according to the Constitution of this body.

Voted Unanimously, To accept the report. Appointed Brs. T. F. King, S. Streeter, T. Whitemore, and J. E. Palmer a Committee to take into consideration the propriety of organizing State or Sub-Conventions, with a view to the organization of a General Convention of the United States, who subsequently reported, that it is expedient for such Conventions to be organized, as soon as convenient, in the several states in New England in which they do not already exist. Br. S. Cobb was appointed to address letters, in behalf of the General Convention, to the several State Conventions, inviting them to meet this body at its next session to consult on measures whereby a General Convention may be organized, which shall extend its jurisdiction over the several Conventions of our order in the United States.

The Societies in Fletcher, Waitsfield, and Fayton received the fellowship of the Convention. Letters of fellowship were granted to Brs. John Ancor and H. F. Stearns, as preachers of Universal Salvation by Christ.

Appointed Br. W. Skinner to prepare the minutes for publication and accompany them with a Circular letter.

Adjourned, to meet by divine permission, in Concord, N. H. on the third Wednesday and following Thursday in September, 1839.

Having in the spirit of brotherly love, brought the business of the Council to a happy termination, we united with our venerable and much esteemed Br. H. Ballou, in expressing our gratitude to Almighty God, for his Fatherly protection during the session.

Sermons were preached by Brs. M. B. Ballou, T. F. King, T. Whitemore, S. Streeter, H. Ballou, and W. Skinner; and the following brethren took part in the services—Brs. J. Moore, E. Yose, M. Coburn, T. Wright, and J. Gilman. Present beside the above, Brs. Wm. Bell, J. E. Palmer, and J. Bradley.
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MINUTES OF THE PROCEEDINGS OF THE GENESEE ASSOCIATION OF UNIVERSALISTS, FOR 1831.

The Ministers and Delegates composing the Genesee Association of Universalists, met, according to adjournment, in the Union Universalist Church, on Thursday, May 17th, 1831, and organized the Council by choosing Br. Isaac Whitnall, Moderator, and Brs. Charles Hammond and Oliver Ackley, Clerk.

1. Read the letters from Societies, forwarded by their Delegates, from which we are happy to learn that the cause of the Redeemer has been unusually prospered during the past year.

2. Requests were received from the following newly organized Societies, for the fellowship of this Association, which requests were granted, mention in this Statement that we approve:

   a. The First Universalist Society of Cortland, the First of Ferry, and the First of Bethany, Genesee county;
   b. The First Universalist Society of East Bloomfield, and the First Society of Bristol, Orleans county;
   c. The Union Universalist Society of Pittsford and Mendon, Monroe county;
   d. The First Universalist Society of Cobocton, Steuben county;
   e. The First Society in Cambria, Niagara county;

3. Accepted the resignation of Br. L. Scott, jr., as a preacher, he having had the fellowship of this Association as such.

4. Appointed Brs. C. Morton, O. Ackley and W. I. Reese, a Committee to receive and report requests for fellowship and organization. Adjourned to attend divine service.

5. Heard the report of the Committee of Discipline for the last year, who presented no new case of discipline.


7. Met on Thursday morning, and united in prayer with Br. Ira Spencer.

8. On introducing the subject of the Seminary about to be instituted by our denomination, at Clinton, the Council

   Unanimously resolved, That we have noticed with much pleasure the proposal by the New York Convention, to establish a Literary Institution on this subject, and we approve, and will cordially unite in carrying into effect, the plan devised and proposed by the Central Association of Universalists, at their last session.


10. The Committee on the division of the territory, constituting the present bounds of this Association, reported, That it is expedient for the greater growth of our rapidly rising cause, to create a new Association, to include the counties in this State lying west of the Genesee River, and extending to the Pennsylvania line, to be known as the "Niagara Association of Universalists."

11. The Clergy and Delegates belonging west of the Genesee river, adopted the Constitution of this body for the government of the Niagara Association.


CIRCULAR LETTER.

To the Churches and Societies in Fellowship with this Association, and to all others, of every order, professing the Christian name.

DEAR BRETHREN AND SISTERS,—If gratitude and thankfulness can do anything to honor God, and Father of all intelligences, for remembering His Zion, and for pouring out blessings to us, both numerous and large, and for increasing the numbers, and in restoring, understanding, and well-directed zeal of our true worshippers, and thus strengthening our hands and hearts, that period has now fully and doubly come. And its result has already been hailed with the liveliest demonstrations of joy and peace in believing and obeying the truth.

Never has the Genesee Association of Universalists enjoyed a more interesting session, nor presented such accumulated proofs of God’s power now to himself his great power and reign. The divine banner over us was love. The weather, as well as all desirable convenience, was uncommonly favorable, and God smiled upon us in his delightful and cheerful providence, while he revived the already glowing flame of our religious convictions, with the rich and boundless benediction of his grace and truth.

We were not permitted to meet all our faithful ministering brethren belonging to this Association, several being withheld from our meeting by circumstances beyond our command. Nor was every delegate present named in the list accompanying the Minutes, though the exceptions are very few. Sixteen ministers attended, who have joyfully and warmly received the delegates, dwelt on our Council beyond all former examples.

Three faithful and highly approved laborers in the cause of reorganization, were set apart for the Christian ministry, by the solemn and impressive rite of ordination; and two beside, received letters of fellowship—one of whom, Br. Dutcher, has, for many years, been a preacher in the Calvinistic Baptist connection, but now rejoices that he is made free indeed.

Twenty-three societies were represented in our Council—thirteen, that had before been recognized, and ten, that have been organized since the last annual meeting, and received fellowship at the present. Thirteen societies made returns of their numbers, and have set an example, which we devoutly hope will be followed by all our societies that now exist, or that may hereafter be formed in the State, and punctually observed every year.

This practice cannot fail to have a salutary effect. It will stimulate our efficient brethren to increase their numbers, and their influence as societies, and contribute a lasting moral advantage to those, who with good intentions, attach themselves to our numbers, and attend regularly on the services of the house of God. Indeed this step is highly important—and should it become general, we are persuaded, that every society of our order would endeavor to avoid paucity of numbers, and use every laudable effort to build up permanently the cause of Gospel truth.

There has been an unparalleled growth in grace, zeal, and numbers, in our denomination. We think, perhaps, it has been, in a Christian sense, the season of refreshing from the presence of the Lord. So far as my observation has extended, and from intelligence received from abroad, our congregations have doubled, in many instances, within twelve months past, and are visibly increasing. Now is the time for our leading brethren in each society, to increase their respective lists of members, by preventing their Constitution for subscribers, on the regular days of their religious meetings; as scores of worthy names are ready to be given, in almost every place, with so few exceptions as have not been taken, when such opportunities are offered. We hope our active brethren will attend to this immediately.

It will be seen by our Minutes, that it has been thought opportune to expedite the formation of a denominational body, called the Niagara Association. This measure was essential, not only on account of the vast extent of territory included within the former line of our body, but our Councils have become too numerous, even with a delegation of two from each society, including all the ministers within its bounds, to make those limits longer desirable. The facility of representing societies by their delegates will now be increased, and we doubt not, that there will be in a few years, as many societies in each, as there are at present in both. And what is more, for the order, and for the glory of rational beings? Only let ministers and societies be faithful, and a few generations to come, will call for County Associations—and each county furnish county ministers, sufficient to transact all its concerns, and be equal, in the number of its ministers and societies, to the largest of our present Associations. This can be—and on a strength-inspiring promise of God, I believe not to be.

It has sometimes happened that our Councils have been small, from the negligence of societies to send delegates. But we have reason, and we think good evidence to believe, that those complaints have been in great measure here suggest for the profit of all concerned, whether we have not sometimes erred in the choice of materials, by whom to represent societies in Council? Societies resolute from the places where our Associations meet, it has been often thought could not be represented very conveniently; and hence the delegation has been submitted or offered, without reserve or qualification to those who would volunteer to go. It sometimes turns out, that such, volunteer delegates are very suitable for the station they are to fill, but not always. And it is not certain that, by allowing this course, the delegation will be such as could be desired. We want the very best men in our order for counsel and example. We want unchangeable age if we can have it—we want experience, a steady, sound judgment, weight, always. Every member of our numerous societies is interested in this, and should make it a concern of chief importance. Rather than run the hazard of having an improper delegation, or an unprofitable one, by calling for, and accepting of volunteers, who of course would be wounded if they were rejected, societies should pay the expenses of those brethren whom they can in all respects approve, if their services cannot be obtained without it.

Within the limits of our Association, it is well known, that though our societies are many, and the number of places where in which they meet, are few in number. This scarcity has been the cause of the decline and fall of many societies, as well as all now may see reason to allow. But it is a truth, that where there is no taste for your society, there is not a taste for your society. And it is in the interest of all, for the want of an adequate cause. For one, I have been partly solicited on this subject which has led me to compare the zeal and prospects of different societies in different districts. And I believe it is invariably true, that a society that will not, or does not provide a house of worship, in which the members can hold and feel an interest, very little will be
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done after the first year or two to support preaching, or keep themselves in a state of social existence. It is the lot of many poor societies who own houses, in whole, or in part, I believe always express a deeper feeling for the support of the cause to which they are attached. This is especially true of the societies near the cause of our Redeemer, where the first and necessary steps to the building it up are neglected. But our houses of worship are multiplying, and it is hoped that to seek the most convenient manner of carrying on this work, I am persuaded our societies will not be either prosperous or permanent.

It may not be unprofitable here to observe, that as the organizing of churches of our denomination has been commenced in this Association, and as our ministers and members of societies cannot but perceive, and own the salutary impulse, such institutions, well-conducted, would give to our cause, we cannot but hope the subject will receive the earliest attention from our brethren and sisters, that we may enjoy the advantages they are calculated to yield. If this subject was laid before each society, that enjoys the public ministrations of the Gospel, and its importance and utility were pointed out, the spiritually beneficent influence it has on the upholder of the many previous efforts would be overcome, and the many valuable attachements and additions that would be made in our favor, from churches of other denominations, many of whose members are only looking for such a refuge, or retreat, to which they may fly from the consequences of the wish to form churches, would, I am persuaded, become quite unanimous in all our order.

Brethren in the ministry, as well as our societies, would be more than compensated for every effort they might make to forward this work, in proportion to its importance. 'For' 'And it is deeply desired, that the attention to this subject may be so early, that several churches of our order may sit down to the supper of our Lord, at the next annual meeting of the next Association. If we were a practice thus to commence in full assembly, in and great and general fellowship, once 4 year, in each Association, the amount of good to our cause which it would produce, would manifest the usage to all future generations.

An apostate says, ministers of the Gospel should be apt to teach. To teach is their business and calling. But in the incompetency of ministers to teach, we often find the commencement of filling away in the churches and societies, while too frequently this incompetency in ministers is directly chargeable to the societies themselves. Ministers must receive enough for their comfortable support, or they cannot honor their profession, nor edify their people. But our ministers have also been blamed in the work of preaching themselves of the meagre livelihood. They have aimed to pull down error, without a corresponding effort to establish and build up the truth — so much so, that one would often be almost led to infer that the Gospel ministry consisted only in demolishing the fabrics of real or supposed mistake. By this course, ministers have not succeeded in inspiring their hearers with a love for the Gospel, but have only the moral and numerical influence will be on the side of Liberal Christianity, in the State of New York. In this work we are in earnest, and the prize shall be ours, if we do our duty. We justly look to the Literary Institution to be established at Clinton, Oneida co., for aid in this great work. But, unless it receive your countenance and support, brethren, we may not long expect good results. We are closely and handsomely patronized by our Western friends, and the favorable, and even joyous reception it has met from our brethren, tells well for its future prospects. We look to this Institution as an exacting and effectual means of correcting the forbidden and illiberal character of the Colleges and Seminaries now in our country—and this it will do, for it will bring illiberality and intolerance, and all the defects and mischievous tendencies which sustain them, to emptiness and ruin.

Brethren in the Ministry—Suffer also the word of exhortation. Much depends on you in giving an encouraging impetus to this work. We must strengthen the hands as well as the hearts of our brethren, who are taking the lead in this important concern. Every effort must be employed on our part, to keep the lord from pressing too heavily upon them, lest they become disheartened. If all our friends would do just what they could, without the least possible injury to themselves, the funds of the Institution will be almost superabundant. And we must remember, that every friend to liberal Christianity, in the State, will aid the undertaking by being simply asked. As then it would be very politic as well as very expiative, to employ our friends and brethren, who would not be known to our friends, let all our ministers take an active and earnest part in rendering flourishing and widely-influential this engine of public benefit. But this is not all. You are appointed by your office to minister in holy things—you believe and teach the finishing of sin—the ending of transgression, and the universal prevalence of holiness and true happiness. You are our brother and sister, each of us, I feel it is important that we be constantly guarded, and not suffer even little improprieties, not to say faults, to be turned to our disadvantage or the injury of the cause of Christ.

Our annual meetings, at which all our societies and churches may be represented, and which the most of the members of societies, when the distance is not too remote, may attend, are distinctly calculated to unite us in the most profitable union. Such a union seems now established, and is developing its desirable fruit and lasting advantages, to every observing admirer of the religion of our Saviour, revealed in the uncompromised love of the Ecclesiastical. A wonderful zeal—a zeal which is according to knowledge, has very extensively prevailed in our societies. You perceive, my dear brethren and sisters, how important it is to deal properly, directed, and your efforts united. The work here, in order to be profitable and lasting, must be personal. Our friends and supporters, both in and out, are to be made part of the mouth of reach that has been opened against us, by our opponents. This can only be done by a chaste behaviour and pure conversation—but without those nothing can be done as it should be done. Bring up your children to patronize temperance, truth and virtue, and qualify them to take your places and fill your stations with honor and usefulness, when you shall leave this world for a better.

Brethren of our Societies.—We would earnestly and affectionately exhort you to show yourself to your religious and social affairs. Put off nothing till to-morrow, that should, and can be done today. Let every member do his duty in all the concerns of your societies, and the work will be easy. Do your best in every respect, and if your condition should be prosperous, let your gain for the ratio in which you have been blessed for one year past, the moral and numerical influence will be on the side of Liberal Christianity, in the State of New York. If this work be not our own, the prize shall be ours, if we do our duty. We justly look to the Literary Institution to be established at Clinton, Oneida co., for aid in this great work. But, unless it receive your support, brethren, we may not long expect good results. We are closely and handsomely patronized by our Western friends, and the favorable, and even joyous reception it has met from our brethren, tells well for its future prospects. We look to this Institution as a means of correcting the forbidden and illiberal character of the Colleges and Seminaries now in our country—and this it will do, for it will bring illiberality and intolerance, and all the defects and mischievous tendencies which sustain them, to emptiness and ruin.

TO CORRESPONDENTS.

The Minutes of the Cayuga Association in our next. Correspondents may bear with us; the absence of one or other of the Editors, leaves the other but little leisure to prepare communications for the press. Several pieces of poetry, from a friend in Genesee, are received.

The Circular of the Geneesee Association is worthy of attention, by those to whom its remarks will apply. The practice of writing long sermons is altogether superfluous. We must not be satisfied with preaching in Councils, where there is much business, as is vexatious as a long Circular, when there is little room in the paper. Did Br. Reese ever read Romans ii: 11?
PHYSICIAN, HEAL THYSELF.

We learn that Dr. Lansing, in one of his late discourses in this village, complained bitterly of, and scolded at, many of his church members. We cannot, of course, give his words, but his meaning only, in our quotations.

"You will not 'put on Christ'—you set not like Christians, but like 'the world's people'; if you do not exactly cheat in your business, you will, at least, misstate the value of your goods and deceive your customers! I speak of that I know, and tell of what I have witnessed."

Our last letter has done some good—the whole of the above assertions are true—yes; every one true. They have often outdone the worst of the world's people, not only at cheating, but at deceiving also. Many are the tales that are told of the place traders and workmen in this place, and we hope, for the public benefit generally, that the Doctor will reform the saints, and save the sinners from further deception.

"When you think you have got a Christian farm, resolved, and as a nail driven sure into a safe place, the Devil comes, and lo, he is moved, and driven in, away yonder!"

Well, really, this is too provoking! The Universalists are more lucky—they are never moved except when driven by the wind to be converted by Doctor Lansing, and then have their names forgotten forever. Would it not be well for the Doctor and his condutors, when they drive nails, hereafter, to clinch them, and thus defy the Devil's moving powers?

But we forget the subject which filled our mind when we commenced writing. We rejoice to hear of the conversion of saints, and are anxious that even teachers should be taught. Suppose, then, that some one should finish the sermon we have here begun, using the same text, and for an illustration of its necessity, quote the Philadelphia anecdote, and dedicate it to the Doctor.

G.

REMOVAL.

We are happy to learn that the "First Universalist Society in Oswego" village, has given an invitation to Br. O. Whiston, late of New York city, to remove there and become their Pastor. We congratulate both parties on this event—and hope they will long remain mutually prosperous and prospering in their relations.

Br. Whiston enters on his duties there, on the first Sunday in November next, after which, being engaged for the whole time, services may be expected on every Sunday, in the village.

There is a large field open in Oswego co. on this being, we believe, the only society in it; and even this society was formed less than a year since. The march of truth has, indeed, been triumphant, and needs only a few faithful laborers to render it equally so in other sections of the county.

* * *

Br. Whiston wishes, in future, to have all letters, papers, &c. intended for him, to be directed to Oswego, N. Y.

G.

SOCIETIES AND MEMBERS.

Why, in many of our Societies, do the brethren only become members? Are not the sisters entitled to a public acknowledgment of membership? They certainly are, in many cases, the most active and efficient aids in promoting a knowledge of truth, and manifesting its influence in society—and are entitled to this acknowledgment. Where no churches are formed, as is the case in many places, it would seem as if the males only could believe in Universalism. This should not be so. We are rejoiced that the Genesee Association has commenced the practice of requiring from each society the number of its members, and hope the practice will become general, and, hereafter, include the female, as well as the male believers, in the annual estimates. We regret, however, that the Association did not report the number of its societies in fellowship—for they certainly were not all represented in its Council.

The truth is, Universalists should begin to learn and value their own strength—know how many Associations, societies, and individuals, they may legally claim—and also, if possible, the number of fellow believers who, for various reasons, have not been, and could not be numbered with the societies. The number of ministering brethren should also be known. We hope these things will, hereafter, be attended to.

G.

THE FOG OF UNIVERSALISM, and "SHIPWRECK OF PARTIALISM."

We have received from Reading, Pa., by the politeness of a friend, two pamphlets of recent publication in that place; the first entitled "The Fog of Universalism dissipated by the light of Truth; by Jacob Bishop Crist, Minister of the Gospel;" the design of which was, to overthrow Universalism; the second in reply to, and review of the first, entitled "Shipwreck of Partialism; by A. C. Thomas."

In the perusal of these pamphlets, particularly the latter, we have been not a little amused, and highly gratified. We cannot forego the pleasure of presenting our patrons with Br. Thomas' advertisement to the readers of his review, entitled, "The cause of the Shipwreck."

B.

"The Clerical Pilots residing in Reading, have been aware for the year past, that Partialism is a crazy old vessel, that should long ago have been condemned as unserviceable. To keep the people in ignorance of this fact, they have lain at anchor in the Bay of Assertion, shrouded in the mist of Mystical Theology, with every sail furled, and all hands employed to keep the vessel afloat. It must not be concealed, however, that once or twice they ventured out, a little distance from their anchorage into the sea of controversy; but soon perceiving that they were in imminent danger of sinking, (owing to the weight of their ammunition viz. Endless Damnation, which they did not feel free to cast overboard,) the Pilots hastily ordered a retreat to the ship! In the mean time, many of their most worthy sailors left their service, having no desire to remain in so leaky a vessel, whose provisions are scant in quantity, and worse in quality.

Recently, a Clerical Pilot presented himself, and offered his services to navigate the Sea of Controversy in the Ship Partialism. He declared that he distinctly saw "The Fog of Universalism"—at least he was sure he saw a Fog, and expressed a determination to bear down upon it, and either to dissipate or sink it, so that it should be seen no more forever! Immediate orders were given for weighing anchor. The sails were all set, the Pilot took the helm, and the ship put out to sea, under a press of canvas. But, alas for the Pilot, the vessel, and the crew; the sea ran high, and before they were aware of the danger, the ship struck on the Rock of Truth, and went to pieces!

It is more than probable that the disaster above noticed will be attributed to indiscretion, or perhaps a want of experience and skill on the part of the Pilot, and not to any defect in the ship. But it is believed that
the Pilot was not in fault. If the remaining clergy, who have had more experience, will gather the broken pieces of the vessel, and rebuild it, enter it themselves, venture on the sea, continuing on the same direction, they will meet with a similar fate. The Rock of Truth stands firm and immovable. We, however, can give them this assurance: [Page 350] "There shall be no loss of any man's life among you, but of the Ship.""

The foregoing was necessarily crowded out last week, and we now avail ourselves of that circumstance to give a few extracts from the body of the work. We could give many, but our limits confine us to those, which, on account of the arguments they contain, will be most useful to our readers. The following on the foreknowledge of God we think very good.

"Unleaders do not pretend to affirm that there never was either moral or physical evil in the world." We contend, however, that so far as the final result is concerned, absolute evil in the creation of God. The Deity "saw every thing that He had made, and beheld it was very good."—Gen. i. 31. Why very good? Because he saw, even through ages inconceivable, that every thing would conspire to the production of a very good end. "Known unto God are all his works; from the beginning of the world."—Acts xx. 18. "His understanding [and his alone] is infinite."—Psalms cxlvii. 5. "I am God, and there is none like me, declaring the end from the beginning, and from ancient times the things that are not yet done, saying, My counsel shall stand, and I will do all my pleasure."—Isa. xlvi. 9, 10. Not only does God know the end from the beginning, but He declares it—He reveals it irrevocably. Now, look at the subject. If a single soul be damned to all eternity, God knew that this would be the case when that soul was created! Nay, more than this, admit that the end of a single individual will be what you admire or hate, God declared that horrible end, even from the beginning! In vain do Pantheists endeavor to soften this blasphemous doctrine, by urging in extenuation of the Divine conduct, the sinfulness of man. For before man was created, God knew exactly how the case would stand; and with this perfect knowledge, declared the end from the beginning! Christian, come away from this doctrine; it is full of iniquity!"

The following assertion is met at length—but we here only give a short note, appended by Br. Thomas, as its answer.

"Our author mentions two methods by which he conjectures Universalists select their doctrine against Universal Salvation. 1st. He says: 'It is a common answer from Universalists at the present day, when a passage of Scripture is introduced which strikes at the root of their doctrine, 'Ah, this is figurative!' "—Note. "The doctrine of Universalism. [Page 350] "God is love."—1 John iv. 8. Is there any

passage in the Scriptures that strikes at this root? Nay, but Partialism does." The following extract is commended to all our Partialist brethren who think that because God permits evil here, he will continue it end- lessly.

"Our author acknowledges that 'all his tender sympathies are shocked at the horri ble tortures and cruelties of the Inquisition.' Yet because God permitted these, our author believes He will inflict endless suffering! This is putting God on a level with those very Inquisitors! Nay, it is making out that the only attribute in which God is superior to those Inquisitors, is in power! Look at it again: Our author's feelings and sympathies are shocked at the mere idea of the tortures inflicted in the Inquisition—suppose he had seen them inflicted, would not his heart have been ten-fold? Now, what kind of delicious heaven does our author hope for?—a heaven, from which he will eternally be compelled to behold the infliction, by the Deity, of infinitely greater torment on a portion of mankind—yes, infinitely greater torture than ever of a crush with a sword or a blood thirsty bigot! O the more thought of such a heaven is enough to drive the Partialist mad, if he has the least sympathetic feeling in his soul! Such a heaven would be worse than the heathen hell!"

The following addition to the arguments already published on the blasphemy against the Holy Spirit, may impart light to the minds of our readers.

"He says, 'If the sin against the Holy Ghost has no forgiveness, neither in the old dispensation, (viz. the Jewish,) nor in the present, (viz. the Christian,) I ask in the name of common sense, when and where it is to be forgiven?' p. 15. He says he cannot see, Nay, nor will be seen, until the scales of Partialism fall from his eyes. He proceeds on the supposition that the reign of Jesus, the Christian dispensation, is to be absolutely endless! Have we not shown the contrary? The Son shall deliver up the kingdom to God, and be himself sub- ject, that God may be all in all."—1 Cor. 15. Blindness in part happened to Israel. Rom. xi. 25, 26; and this blindness was the reason why the Jews attributed the miraciles of Jesus to diabolical agency. But the covering will be removed, when 'Death is swallowed up in victory.' Forgiveness is conferred, not by remitting merited punishment, but by removing blindness and ignorance. When our author is thus forgiven, he will love much.

The argument respecting Judas, occupies much room—we give only the note appended to it by Br. T. in reply to his objections:—"The last passages advanced by our author, are those which speak of Judas Iscariot. 'It had been good for that man if he had not been born.'—Note. We have been asked whether this passage does not imply, that non-existence would have been a great blessing to Judas than existence, admitt ing his endless misery! How a blessing can be conferred on non-existence, by permitting it to remain non-entity, is a question that resists with the querist to solve."

"Trust merits of the following extract will escape the notice as long as we were not well stopped soon, and could not, with justice to our own feelings, omit it altogether.

"In the two last paragraphs of the pamphlet before us, our author endeavors to destroy the confidence of the reader in the inferences deduced from the ideas we naturally form of the divine attributes. The cause of this attempt is obvious; he perceives that no rational being can deduce from the divine attributes an argument to prove endless damnation! Would any sensible man expose himself to the charge of idiocy, by endeavoring to demonstrate how great evil can grow on thorns, or figs on thistles? Or how a fountain can send forth salt water and fresh? Yet he could as easily demonstrate, not merely the possibility or probability, but the certainty of these impossibilities, as prove that an infinite evil can flow from a fountain of infinite good evil! But our author argues that 'our conceptions are totally in adequate to the comprehension of what is infinite.' Very well—but does it hence follow that infinite extension destroys the nature of any principle? We can possess no conception of an Almighty power, except it be drawn from a knowledge of limited strength. But because God is Almighty, does it follow that his power differs, in its nature, from human strength! It does not. All the difference is in degree. So of all his attributes. Divine and parent love are the same in kind, but not in degree. Our love is finite, His love is infinite: ours is a spark, His is a flame: ours is a drop, His is an ocean: ours is changeable, His immutable. The most profound mathematician does not doer certainly know that 1 and 2 make 4, than does the school boy. Neither will ever discover any truth that contradicts this principle. Now we know that 'love worketh no ill.' No matter how limited that love may be, still it worketh no ill. 'God is love.' God is universal—God is unchangeable—God is universal, unchangeable love. 'Love worketh no ill.' No matter how extended any principle may be, the nature of it remains unaltered. We challenge the whole phalanx of Universalists to prove any thing besides Universalism from these premises! We say to them, If you do not believe that 'God is love,'—if you do not believe that this is his sole essence—say so at once, and we shall know where to find you. If you can make it appear that God is hatred, to a single soul, then (and not before) we shall agree with you, that He will cast off forever, the chains which are broken by which you can confer upon us the unspeakable consolation of believing, heart and soul, the precious doctrine of endless damnation!"

The Author closes with several passages of Scripture, which plainly teach Universalism and nothing else, and calls on his reader to ex-
Evangelical Magazine and Gospel Advocate.

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Misrepresentation.

The Editor of the Boston Recorder has lately taken a tour into Vermont, to recruit the declinist patronage of that paper, which is the main vehicle of Orthodoxy at the east. While in Vermont, he writes a letter of encouragement to the publishers in Boston, in which are found many baseless falsehoods, and as many misrepresentations and perversions of the truth.

As our Orthodoxy papers in this village have reported lies, we deem it proper to present our readers with one prominent extract, and an exposure of its falsity and misrepresentations.

The writer says:—

"Again: it is no wonder that the Universalists dislike revivals; I have never heard so much of their power in overthrowing that heresy, as since I left Boston. In some places that I could name, revivals have almost annihilated large Universalist Societies; and in many instances, in all parts of New-Hampshire and Vermont, prominent advocates of Universalism have abandoned their error and become obedient to the truth. Perhaps nothing more strikingly evinces the divine origin and power of the Orthodox faith, than its relations to this error. When a man of Orthodox belief becomes a Universalist, it is done gradually; it is a sinking down by degrees, with a neglect of the Bible and of the public means of grace, and often with a deterioration of moral character. Now, the road is broad and easy. But look at the power with which the truth seizes on the conscience and heart of a Universalist! There is an intense struggle—a conflict as if for life—the soul is in agony—it is no more balancing of opinions—no weighing of probabilities, that makes the strong man tremble, and the confident and pertinacious advocate of error bow before the truth as the power of God and the wisdom of God. Nor is the result a mere change of opinions; the agitated soul finds rest only in a change of character: he becomes a denizen of a spiritual world, of which he before knew nothing as he ought to know. Whence is this doctrine, that thus seizes and subdues the whole man, while none of the wise of this world have power to move him?"

In answer to the above we cannot do better than to copy the following pertinent remarks from the Trumpet, only adding that as we have lately visited New-Hampshire and Vermont, we know the statements of the Recorder concerning the abandonment of Universalism by prominent advocates and Societies is untrue, and that Universalism never increased and never increased in those states than it does the present time.

Here we are informed, that the reason why Universalists dislike revivals is because they have a tendency to "overthrow that heresy." We embrace the opportunity to remark, that to revivals of pure and undefiled religion in the sight of God, or to the extension of that religion in any way, we object not, but rather pray, and earnestly pray, that such a religion may pervade every breast, and transform this distracted world into a paradise. But on the other hand, to those excitements which are mis-called revivals of religion, we are not friendly. There is, in our opinion, very little real religion connected with them, and much that is opposed to it. Why are we opposed to them, it is inquired? Hear a candid answer to that question. Not because we believe them to be the work of God, but because they are the work of the clergy: they are produced by their art and intrigue, effrontery and dishonesty; they are an essential damage to the community, unbalancing the human mind, and sometimes being the cause of the most deplorable results.

This is the real reason why Universalists are opposed to what are called revivals.

But what reason does the editor of the Recorder assign for our opposition to what he calls revivals? He says they overthrow our heresy, as he denominates the blessed doctrine of divine grace. Large Societies of Universalists have been annihilated by revivals, he declares he has learned in the country, and prominent advocates of Universalism have abandoned their error. Now we certainly shall take the liberty to contradict the gentleman here—his scalp has eaten up his judgment and his prudence. We defy him—yes, we defy him to produce an instance of the truth of what he says; and he may do this, or lie smarting under the charge of deliberate falsehood. We know much more about Universalism in the state of Vermont than he does, and we say that his statement is utterly opposed to matter of fact. Universalism never was increasing with so great rapidity as at the present time. Universalist papers were never patronized so liberally—books defending their faith were never published half so plentifully, nor distributed half so profusely before—Universalist Societies increase, and the number of preachers multiply faster than ever before. This we know, and this we affirm in contradiction of the slanders of the Recorder.

We now wish to pay attention to one truth uttered by the editor of that paper. He says, "when a man of Orthodox belief becomes a Universalist, it is done gradually; it is sinking down by degrees." It is no dishonor to Universalists to say that they have embraced their sentiments with great caution. Satan it is said, fell quick as lightning from heaven. Not so with Universalists. But how is it when a man is changed into the image of Orthodoxy? Is the work gradual? Does the person weigh evidence? Does he compare doctrines? Does he "try the spirits whether they be of God, and prove all things," that he may "hold that which is good?" No, the editor of the Recorder says, "there is an intense struggle, a conflict as if for life—the soul is in agony; it is no more balancing of opinions, weighing of probabilities, that makes the truth so very unwittingly told. We have often stated, that when people were frightened into Orthodoxy by hypocrisy and designing clergymen, they did not proceed cautiously, they did not compare opinions, they did not weigh the matter well; and now the editor of the Recorder has come out, and openly acknowledged all we have said on this subject to be true. What he says is truly correct. People do not compare and weigh matters, when they become Orthodox. The object of the preachers is to frighten them out of their understanding, and for this reason they assail children in tender years, the weak, the sick, and dying, as fair subjects of their operations.

But before we close these remarks, we must notice a sad misrepresentation, to which we have not yet had occasion to advert. The editor says that people become Universalists by "a neglect of the Bible, and the public means of grace, and often with a deterioration of moral character." As to character we will say hardly a word. That the Orthodoxy suppose there is wrapped up in their constitution the quintessence of all pietiness, we are free to admit; and that people among whom there is "no weighing of probabilities," should conclude Universalists to be unusually wicked, we say is natural enough. In reference to the charge of neglecting the Bible, we know it is not true. If Universalists neglect to read the Bible, how shall we account for the fact that they are so well acquainted with it? The Orthodox dread to meet them in fair controversy. They have never been able to find the defects in their interpretation of the sacred writings. It is the Bible which has made us Universalists—that precious book which declares, that all the nations which God has made shall come together and worship before him, and when his name is glorified, the Orthodox never will be able to cheat themselves into the belief that Universalists do not read the Bible—the old lady expressed the perplexity into which the Universalists with the Scriptures throw their opponents, when she said, she really believed that all Universalists to quote Scripture. The word of God is the word of the spirit, which we hope we may wield with more and more effect, in contending earnestly for the faith once delivered to the saints. If the editor of the Recorder would convince us that we are not must furnish evidence. We cannot be blown about by every wind of doctrine. We must have the privilege of comparing and weighing evidence. We take our leave of him, for the present, by calling his attention to the words of the prophet, "If they speak not according to this word, it is because there is no light in them."
POETRY.

[The following excellent lines were forgotten, by reason of our absence to the West. We hope that they will revive their influence of our apology, by favoring with another effusion.]

[For the Magazine and Advocate.]

"For he makes his sun to rise in the evil and on the good, and sendeth rain upon the just and upon the unjust." Matt. v. 45.

The day that was past had been cloudy and dark;
The morning saluted by the song of the lark;
The noon was quiet, and the evening close;
And all things in nature sang in repose.

The sound of the echo had died on the hill;
The breath of the forest was balmy and still;
Not a sycamore was seen 'er the elm trees to pass,
And their tall shadows lay on the sea's silken grass.

The earth was arried in her garments of green—
The face of the heavens was calm and serene—
And the sun went to sleep with a smile on his face,
And the fair moon arose with a soft melting grace.

I rested the sun as he left the fair earth;
He shed his last rays on the land of my birth;
And the moon as she lifted her silver vine,
Sent afar her soft beams to the isles of the West.

The sun alone alike on each green thing that grows,
The moon smiled as soft on the thorn as the rose;
Not a streamlet that flows, not a fountain that boils,
Not a plant, not a tree, but shared in their smiles.

They told of His goodness, their beauty who made—
Whose love must ever be their brightness shall be,
Who has caused them to shine on the meadow and wood,
And "who shedeth his rain on the earth and good." [Ps. 89:39, 40.]

And I thought of the scene that all things shall restore,
When the Indian unworried, raise the hatchet no more,
When the white-man no longer the musket shall wield,
And the eagle and dove, in the same branch shall build.

Bowseville, October, 1851.

S. C. B.

WHAT IS PRAYER?

Prayer is the burden of a sigh,
When none but God is near.

Prayer is the simplest form of speech,
That infant lips can try;
And the poet's strain that reaches
The heart of God to cry.

Prayer is the contrite sinner's voice,
Returning from his ways;
While angels in their songs rejoice,
And cry, "bless, be praised!"

O thou, by whom we come to God,
The life, the truth, the way,
The path of prayer thine to trod,
Lord, teach us how to pray!

RETRIBUTION.

I had been reading of the sufferings which poor human nature is compelled to pass through in this world to a better—I had been moved with indignation at the oppression and arrogance of the rich—I had wept for the indulgence and sorrows of the poor and afflicted—I had dared to arouse the justice of the Almighty, for the unequal distribution of happiness. I had thought of those things that will sorrow set down upon my heart—my soul had been oppressed by the sight of my fellow-beings—they came over me like a cloud—a death-like shadow was upon me, but my imagination was up and ran away.

I was in the midst of a mighty city, surrounded by wealth and greatness. The rich and the great were there; but, there also, were the poor and the needy, the sick and the aged. The passions of the rich were spread out in their splendor and glory, like the palaces of princes; and near them the bowels of the poor were heaped up. I felt that the fate of the rich and the poor might be the same, and that the same fate might befall them as they fell from the rich man's table.

The voice of mirth and minstrelsy, of weeping and joy, went up from the palace dwelling of the rich; from the children, dressed in gold and jewels, came the ringing of bread, when there was none to give; then came the news of the poor, their destitution and distress, from their mothers, upon her God, to send the comforter—death. And I went on to see the poor, they were suffering in the cold and in the snow, and they were hungry and cold. And in their anguish, and the multitude bowed themselves down with one spirit, and cried out for bread—and still the wealthy people went on with the mirth and the joy of the world, as if they had not known about the poor.

Then did the multitude murmur against their God, who had made the wilderness and the dry land. And then there came a cry, a shout, as though the menny came; one had found a crust of bread, and the multitude set upon him, and snatched it from his hand, and tossed it to and fro amongst them; and when they had eaten, they threw it, and roused it, and roused themselves to and fro amongst them, and then a fearful cry arose, as of a lioness robbed of her whelps. And he was seized, and bound, and mangled, and they tore his bleeding limbs from his body, the muscles straining and whitening every sinew. But they then changed his murderers, which famine suggested, and they gazed at the mutilated body, even while the death-dear was upon it. Then did I kneel down, and prayed that power might be given me to bring down the handwriting of God amongst them, and to say amongst them that bread, which had been given unto me in the word, and my prayer was granted. I went up into the dwellings of the rich, before me their food vanished; the red wine in the goblets dried up; the splendid palaces fell away and mingled with the dust, and their proud owners were left to rove over wastes of ravaged and forsakenness, and they begged of the passers by, in their poverty. And when they were brought to poverty, and their poor, and their limbs were clothed with rich clothing; their dwellings grew up into proud palaces, and their cups overflowed into the palaces of the earth; they went out from amongst them, full of joy.

The futility of their greatness, their loneliness—I returned—but the last state of that city was worse than the first.

The poor man, unused to affluence, had squandered away his substance in raiment living. There were none to work for him; to toil for him. Silence reigned undisturbed within her walls; and Time was fast destroying out her place from the face of the earth. And this they regarded in my days; I wept, and in my age, I spoke, a better man. I bowed in submission to the government of my God, and I did not dare to arrogate His goodness, in netting out man prosperity in unequal portions.

FEASING.

This is a trivial matter; but science as regularly taught and learned as others. The Vermont Chronicle gives a specimen of it, with some suggestions, which we submit:

"Mother; mother; mother, may I; mayn't I; won't; don't; don't; don't; don't; don't; don't; don't."

"Why if five thousand women had to bear the whole of it, would they drive the creep?" And what is a woman worth to any purpose, whose thoughts are put in confusion every minute hour, for family government, family enjoyment, and family affection; and makes and work with them, and with every thing which is lovely and valuable, will rear the glory like the palace of princes; and near them the bowels of the poor were heaped up. I felt that the fate of the rich and the poor might be the same, and that the same fate might befall them as they fell from the rich man's table.

Children are taught to bear, very much as they are taught to cry. Real imagination, the child runs to his mother. They are mutes of importance to him. He would a definite and decisive answer, which will astonish the world; and his mind will be on the rack till he has it. It is not in the nature of the child to be patient. He will not have peace himself; and will therefore give his mother no peace, till he understands and knows that the point is settled, and how it is settled. If you give him no answer till he has spoken ten times, he will speak ten times; and then, if he is allowed to have his will, he will speak twenty times more; and more will obtain an answer more favorable to his wishes, if he will speak twenty times more. And this will soon grow into a habit. But give him an answer the first time he speaks, and he will not be obliged to speak the second time of the same thing. After your decision for his seeing, and he will soon give it up, as of no use. Your answer may be, "Wait till I come back." And he will wait at least five minutes, and then I will tell you; or "Wait till I have done this piece of work." But it must be something definite, something which the child can understand, and which he knows will not be altered. If you have leisure to work, you cannot rest, you cannot sit down. You may let him argue his case before you decide it, but not afterwards. Indeed, if he has been trained by experience, that he can, and must make decisions, you will not delay. He will consider an answer as an answer. His mind will be at ease, and he is not soon aught something else with which to amuse himself.

Now, mothers, do not say that you have not time to answer! When your time is so occupied, that you find it difficult, but you should not be much troubled with the sense of it, and bring upon yourself an inconceivably greater annoyance. The Magazine and Advocate, IS PUBLISHED EVERY SATURDAY, BY DOLPHUS SKINNER, Proprietor.

TERMS.—To Mail and Office Subscribers, $1.50 per annum, in advance, or $1.25, if paid within three months after the publication.

To other Subscribers, $2.00 per annum, post paid. Individuals, $1.00, by whom three and twenty-nine cents is paid for each volume.

To Dealers in Print, Dealers in Books, and other Publishers, $3.00 per volume, post paid. To Booksellers, dealers in Supplies, $2.50 per volume, post paid. To all others, $4.00 per volume, post paid.

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To all others, $3.00 per volume, post paid.

A. B. & R. K. GROSH, Printers, Geneseo, N. Y., nearly opposite the University Church, Utica, N. Y.
THE PREAMBLER.

ORIGINAL SERMON....NO. XXIII.
BY A. B. GRONIH.
Delivered at the funeral of Mrs. Alinda Underwood, in Newfield, Sept. 18th, 1831. Published by request.
Of the hope and resurrection of the dead I am called in question.—Acts xxiv. 6.

The brevity of human life—our uncertain title to the prolongation of existence here—the continued progress to maturity, and from thence to decay, of all terrestrial objects and beings, is at once calculated to awaken the important and interesting inquiry, The dead, where are they? and the prophets, do they live forever?

We see the learned and the ignorant—the wise and the simple—the powerful and the weak—the aged and the youthful—the parents and their infant—all, alike, wither and fade away before the breath of the destroying angel. He breathes among the nations of the earth, and gray-haired wisdom falls to sleep in company with youthful genius and vacant idiocy. He sends forth, on his devastating messages, the mighty men of war, to slay their thousands and their tens of thousands; and then, whispering his restless summons into the ears of his valiant messengers, they too, in their turn, humble themselves to the dust before the might of death. The proud and powerful rulers of the earth, whose terrors have caused whole nations to tremble and weep, have, themselves, turned pale before this messenger of Heaven, and bowing under the unseen energy, have descended from their thrones to become the equals of a clod, and the brethren of the slimy earthworm.

The glassy curls of enduring youth—the silvery locks of venerable age—the sparkling glance of resistance beauty, and the merry shout of innocence, are no guarantee against the claims of death—wit, wealth, wisdom, genius, nor worth can receive exemption from the destroyer's hand—yet, if the strong man armed for battle, will bow them all to the dust—the same unseen energy which heeds not their entreaties, and turns a deaf ear to their claims for favor, will bring us all down to the same dark dwelling of unconsciousness! The grave is never glutted with victims—death is never satisfied with destruction.

In view of the triumphs of death over mortality, life is as a tale that is told, it soon fades from the ear—as the dream and vision of the night, when morning's sun gilds the horizon. It is seen no more! It is as the shuttle flung from the weaver's hand, or the arrow sent through the window air, from the warrior's bow! Itself but a shadow, its events are as the broken dreams of the weary!

But a few days ago, as it were, and you saw before you the breathing form of another clay—strength, and activity, and spirit characterized its movements. But soon you saw that strength made weakness—that activity checked, and that spirit encrusted. The flame of existence wavered and flickered in the increasing breath of approaching dissolution—the eye grew dim and glazed in sickness—the breathing lungs could scarcely more—it was the last crimson current to begin to curl with pain, in its blue conduits—the beating of the pulse grew irregular and weaker—the heart flattered—it passed—one throbb more—all was hushed! Death presented his claim, and Mortality has paid the debt of its nature. And what do we see? A breathless, lifeless, silent mass of clay! There is no animation in the countenance—no intelligence in the eye—no warmth in the frame—all is cold! And this is the work of death! Life has passed from earth, as the summer clouds have passed from the sight on the wings of the wind! The dead, where are they? and the prophets, do they live forever?

There is a sorrowful gathering together of friends in the house of mourning—soon they remove, and are laid in the last narrow house of the dead—the clouds of the valley are ruffled on the coffin remains, and a pile of cold, fresh earth marks the resting place of the deceased! But this is the final end of humanity? No! Of the hope and resurrection of the dead I am called in question.

In defending the truth, and consoling the impatience of this blessed doctrine, though much evidence might be derived from nature and sound philosophy, yet I shall be but brief so far as they alone are concerned; inasmuch as the doctrine of a resurrection to life and immortality, as it is the basis of the Christian system, and the temple of the Christian hopes, is further proven and explained in the Scriptures of divine revelation. Even the Atheist—who denies the existence of a God—of a being superior to man—and prides himself on his reasoning powers—must, I am persuaded, if he regards consistency, not only desire but expect, and hope for a future state of existence. For, apart from the acknowledgment of an infinite, eternal and overruling Providence, there are proofs inherent in nature, and in the philosophy of things, which go far towards establishing the fact—I mean so far as the irrevocable connection between causes and effects can establish any fact of which we have not an actual experience. In studying the various phenomena of nature we perceive, invariably, every thing to spring from some antecedent cause and to be designed for a definite end. The desire for immortality universally prevails. Whence comes it, if it be not connected with our very nature? Is it by nature, what end can it answer, unless it be to give us proper ideas concerning that capacity of mental power to which it is so well suited, and for the gratification of which the desired event is so well designed? But every natural desire for an object proves the existence of the object desired. Hunger and thirst do not, therefore, more clearly prove the existence of food and drink wherever we choose them, than does the universal and natural longing for immortality, prove the existence, somewhere, of such a state for man. True; a man may long for food, and wish to fill his ravening mouth from the clouds; but the non-existence of this latter article, wished for, will not disprove the existence of the food, from the wish for which it arose, not naturally, but according to the whim or caprice of the fancy. So man may long for immortality, and wish to enjoy it in this state of being—but the impossibility of receiving the fulfillment of this latter wish—which is unnatural, inconsistent with his present nature, and caused merely by his bodily fear of death—will not disprove the abstract existence of that immortal bliss for which he has a natural desire; and which, by a possible—yes, we will say probable—change in his constitution, he can enjoy somewhere.

It may be objected that there are some who say they feel no desire for immortality—but I candidly confess that, if I am no such, I cannot, at one and the same time, believe in their sanity and sincerity. But were I even to admit the truth of their declaration, it would not prove that, even for them, much less for others, there is no future state of existence. Man is the creature of his hopes gradually contracted and long persisted in. These men once did wish for, yes, even believed in, a state of immortality—and long was the struggle before they cast it off. Now circumstances may pervert the understanding and darken the mind—or indigence in vice may encourage the moral powers and create a desire for improper pursuits. But the perversion of the understanding, proves that it is an unnatural state of the mind—and the encrusted condition of the moral powers, proves that sin is a disease; and disease is no more a natural state of the mind than it is of the body—consequently a reformed mind, or deformed desire, proves the natural rectitude and pu
EVANGELICAL MAGAZINE AND GOSPEL ADVOCATE.

1 Cor. xv: 34. And his solicitude deeply to impress every mind the fact of the resurrection of Jesus, is clearly set forth in the declaration, that, "if the dead rise not, then is not Christ raised; and if Christ be not raised, your faith is vain: ye are yet in your sins. Then they, also, which are fallen asleep in Christ, are perished." On the fact, therefore, that Jesus was raised from the dead, depended the certainty of the resurrection of mankind; and on this fact the eye of the apostle was steadily fixed. And he even appealed to King Agrippa for the truth of his premises, saying, "For the King knoweth of these things, before whom also I speak freely: for I am persuaded that none of these things are hidden from him; for this thing was not done in a corner." The resurrection of Christ, therefore, is not a mere cогent proof of the existence of a power superior to man, but it is a pledge of our own resurrection to immortality. The resurrection of our Redeemer and his ascension to the right hand of the Majesty in the heavens of the ascension of all mankind to a participation in "joys incorruptible and undefiled, and that fade not away." Oh, what a debt of gratitude do we owe to the Giver of every good and every perfect gift, for the condescending knowledge that we are not careless flotsam into existence, without design, to be the dupe of temptations, the prey of sorrows, and the sport of misfortunes—to linger out a few years of conscious being, denied even the changes allotted to the lost sown worm, and then consigned to the dreary abodes of nonentity! Who would, for worlds, resign the belief that we were created by a Supreme Intelligence—whose eye seeketh in secret—who declared our end, even from the beginning—whose all-knowing mind embrased, at our creation, every peculiarity of our frame, every atom of our happiness, whose benevolent hand controls all these events, and secures the destiny of his creatures! How kindly has this Great Being—our Father and our God—mingled with the clay of which he formed us, the tears of tenderness and the dews of sympathy, blessing us to weep with those that mourn, and to laugh with those that rejoice—thus binding our souls more closely together in the interchange of kindly offices and affections! And though attendant on our condition are sorrows and misfortunes, yet has he given us the gracious assurance, by his Son's death and resurrection, when we weep, as now, over the cold remains of a relative and friend, or waste away ourselves on the bed of death, that there exists a more perfect state of existence, where sin cannot enter—where parting is no more, and where sorrow and mourning are no more. But, for the more perfect development of this hope on your hearts, let us attend to those of whom, though they believe with us in "the resurrection of the dead"—of all the dead—we are called in question for our faith in "the resurrection of the dead" as well as of "the resurrection of the dead, I am called in question."
Next in importance, in Paul's opinion, to the overcoming of the troubles of all men, appear to be their condition when they shall be raised up. And if we are careful to trace his arguments, in 1 Cor. xv, we shall find him reasoning, that as man is made immortal, so all men must die—that as, in this earthly constitution, all men must die, so, in that which is strictly and naturally holy, it is not only glorious, but incorruptible; and that which is incorruptible cannot receive the scuds of dissolution, and must, therefore, be immortal. "As in Adam all die, even so in Christ shall all be made alive." "As we have borne the image of flesh, so shall also bear the image of the heavenly." "If any man hope in Christ, he is a new creature; old things are passed away; behold all things are become new." "We shall not all sleep, but we shall all be changed." And this change is declared to be from mortal to immortal—from weakness to power—from dishonor to glory—from corruption to incorruption—from natural to spiritual, and from earthly to heavenly. No limitation, no exclusion for any, is pointed out in the whole argument, and least it should be said that Paul was writing only to the saints at Corinth, we find him saying, in the very midst of the subject, (see xv: 34th verse) "Awake to righteousness and sin not; for some have not the knowledge of God: I speak this to your shame."

In perfect accordance with these teachings, we find the apostle uniformly sacrificing aconsolating power to the doctrine of the resurrection—and hence, also, he speaks of the resurrection of the dead—of all the dead—as being a thing hoped for. Hope, we know, is a compound affection of the mind, consisting of expectation and desire. We may desire what we do not expect to receive, and expect that to happen, whose approach we dread, or fear—but neither of these operations are hope. To hope, is to desire expecting to receive, and is a pleasing emotion, being unmixed with doubt or fear, in itself, or aught else that can give torment.

Is there any consolation in the belief that there is a resurrection wherein some of our friends and relatives will be crowned with immortality only to be made endlessly miserable? Is there any consolation for a mother, in the thought that her child may now be weeping in the flames of the endless burning lake, and treading down the red hot streets of almighty wrath and fiery indignation forever and ever? Is it any consolation to the affectionate children to believe that their parent—their beloved father or mother—their only, their immortal, their inestimable sea of God's indignant wrath? Is there any consolation—there is no hope in any doctrine which admits the remotest possibility of any one being cast off forever.

Instead of hoping, we fear for its truth—instead of consolation, such a doctrine inspires hope as to the door of the house, and winds agony unsuiterable amid the struggles of death.

Mark the bereaved and weeping mother, as she bends in agony over the coffin of her departed son. She looks upon his pallid face; his countenance of death, as the tears of despair chase each other down her cheek. Why does she weep? Also! she has been told that her child died the heir of hell! Instead of praying for his resurrection, as a matter of hope, she dreads its very thought; and the doctrine of a future existence, instead of yielding her any consolation, pierces her heart at every pore and causes it to throb with more than earthly agony. And is it possible, my friends, that a doctrine which causes so much misery and despair in the present and the feeling heart, can be contained in the gospel of peace? Can such be the hope for which you have waited to be called in question? No—it is not possible!

What agonies are endured by many sincere and humble Christians, who firmly believe that a great portion of the human race will be worse, and more miserable, in the next life, than they are, or have been, in this! Oh, would they but examine into the Scriptural doctrine of the resurrection, with what joy would they find even the word, itself, disproving their fears!

A resurrection implies being raised up from a low, or exalted from a degraded state or condition—not cast down—not rendered more degraded and debased—but raised up to an immortal life, an incorruptible, glorious state, and blessed with a pure and spiritual constitution. Exalted from a life subjected to all the ills of mortality, and placed in a state where there is neither sorrow, nor sin, nor suffering—a life which will be rendered happy by a participation of the joys of the bliss, and the presence of God and the Redeemer forever and ever.

Such were undoubtedly the views of the apostle, for no other view could we, I think, induce him always to allude to the resurrection of the dead as an object of hope—as a matter of joyful expectation.

He assures the Corinthians that "if in this life only, we have hope in Christ, we are of all men most miserable." He exhorts the newly converted Thessalonians, who undoubtedly lost many unbelieving, impatient relatives and friends, not to sorrow for those who are dead, as those sorrow who have no hope. Must he not have meant that the resurrection of their deceased friends was a matter of hope? When brought into hell before the High Priest and Jewish Council, he declared, "Of the hope and resurrection of the dead I am called in question."

We therefore perceive that the resurrection of the dead—of all mankind—was, to the apostle Paul, a matter of exultation and of joyful hope. "Is it so to you, my beloved? Then believe the words of the apostle, and believe in Universal Salvation. If you have put on, as the elect of God, the bowels of compassions, and are exercised with all the feeling and sympathy inspired by the spirit of Christ, you cannot hope—you cannot rejoice—you cannot exult in any other resurrection than a heavenly, and therefore, in the hope of your own resurrection, unless you believe that all raised with you, will be raised to glory, and purify, and peace. You cannot rejoice, and hope, that any will be raised from the dead to be doomed to a state of wretchedness, more merciful and reprieve can come into! If you can hope for such an event, you cannot have that spirit which led Jesus to die for sinners, and to pray for his murderers—and if you have not the spirit of Christ, you are none of his—are not prepared to enter that happy place, where his spirit is all in all who enter there.

Yet to Paul, who certainly was like Christ in spirit, the resurrection of the dead was a subject on which he delighted to dwell. He rejoiced in hope thereof. And why? Because he believed that all who are thus raised will be as the angels in heaven—which will not die any more—will be the children of God, made so, by being the children of the resurrection. He believed that all mankind would be better off in another world, than they were in this—and, consequently, he could rejoice in the hope of that great change.

Those who have no doubt of their own salvation, may hope for their own resurrection. Those who believe that their friends will be made happy, may hope for the resurrection of their friends. Those who believe in Universal Salvation, may hope and rejoice in the belief of a resurrection which shall embrace all mankind. But those who believe that a portion of the human race will be eternally miserable, cannot hope for the resurrection of that portion—to hope for that to be unavoidable, unchristian.

"But," say those who call us in question for the hope and resurrection of all the dead, "we believe that the just will be raised from the dead and exalted to a state of bliss and glory, and we hope and rejoice that our belief is true." But they must admit that they believe salvation will be extended to eternal exile from God, and to endless sorrow, and they cannot hope that this belief is true—for while they expect its truth, they wish for its falsity; and their hope, being divided against itself, is brought to desolation.

Very different from such views, were the opinions of the great apostle. When speaking of himself, in contrast with the Pharisees, who allowed a resurrection of the just, he says, "And have hope toward God, which themselves also allow, that there shall be a resurrection of the dead—both of the just and of the unjust." Here we are told that he hoped the unjust would be raised. He believed their vile bodies would be changed and fashioned like unto the glorious Redeemer's—and, therefore, he exulted in the hope that they also would be raised to a state of immortality. You are not to suppose that there are not different resurrections for the literally dead—I mean in kind—for the apostle speaks of "a resurrection of the dead"—which he defines to be "both of the just and the unjust."
The Pharisees allowed him to hope for the resurrection of the just, believing that themselves were of the number; but because he had not for the resurrection of the unjust, as well as of the just, he was "called in question."

This fact he expresses, in other words, in his first Epistle to Timothy—"For, therefore, we both labor and suffer reproach, because we trust in the living God who is the Saviour of all men, specially of them that believe. He had experienced that special salvation attendant on the belief that God was the Saviour of all men, and for thus believing—"for hoping—for the resurrection of all men—he suffered reproach, or was called in question. Like him we are "everywhere spoken against" for proclaiming the testimony of our common Lord. And, I trust, that in the resurrection all are equal unto the angels—neither can they die any more—and are the children of God, being the children of the resurrection. But we bear reproach joyfully, and trust we are ever and ever, by divine assistance, to give a reason for the hope that is in us. We stand before you, my Christian friends, the doctrine of life and immortality, as revealed by our heavenly Father through the medium of his Son and Spirit. Its efficacy in consoling the afflicted and comforting the mourner, is known to those who have experienced sorrow, arising from the death of a beloved relative or friend.

Such, my dear friends, is your situation, at this time. Those sable insignia of woe but softly shadow forth the feelings of your surcharged hearts and lacerated feelings. One has been taken out of the loved circle of family and friends, and this blessed hope of another's coming, is known to those who have experienced sorrow, arising from the death of a beloved relative or friend.


The "New-York and Philadelphia Association" met according to previous adjournment, at Easton, Pa., on Saturday, October 15, 1831, in prayer and thanksgiving, by W. B. Peck, organized the Council by choosing B. A. Peck, Moderator, and Bros. T. Fisk and A. Moore, Clerks.

1. The proceedings of the last meeting of the Association were read.
2. Bros. Myers and Hawley, ministers, and Bros. Williams, layman, were appointed a Committee to receive requests for letters of fellowship and ordination.
3. Bros. John Gresh, Williams and Wright, laymen, were appointed a Committee to make the necessary arrangements for public worship.
4. Heard the report of the Committee of Discipline, that no complaint had been entered before that body.
5. The articles submitted by the Committee appointed at the last meeting of the Association, to prepare a minute upon the subject of Universalism, were accepted.
6. The subject of altering the name of the Association was called up; after some little discussion, it was Resolved, That this Association be hereinafter known by the title of the "Philadelphia Association."

7. Resolved, That we recommend a meeting of Universalists of this State, to be held at Columbia, Lancaster County, Pa. on the last Wednesday and Thursday in May, 1832, for the purpose of forming a Convention, to be known by the title of "Pennsylvania Convention."
8. Br. A. C. Thomas was appointed to deliver the annual report before this Association, at its next meeting.
9. Br. T. Fisk was appointed to deliver an address at the formation of the Universalist Convention, in May next, at Columbia. Adjourned. 10. Sunday morning. Council met according to adjournment. Prayer by Br. Hawley.
11. Br. Thomas was appointed to superintend the publication of the pamphlet upon Universalism.
12. Br. W. L. Hawley being about to leave this section of country, presented a request for permission to withdraw from the fellowship of this Association.
13. Resolved, That the request of Br. Hawley be granted, and that our best wishes for his prosperity and happiness, accompany him.
14. Resolved, That Br. Fisk was appointed a member of the Committee of Discipline, rice Br. Hawley, resigned. The Committee, therefore, stands thus:—B. Myers, Fuller and Fisk.
15. Resolved, and read the following letter from a friend unknown.

To the Ministers of the New-York and Philadelphia Association, Greeting:

Benedict Baruch, feeling a deep and lively interest in the advancement of the cause of truth in this town, and being acquainted with the wishes of the friends generally, with respect to the administration of the divine word; humbly beg leave to suggest to the brethren who labor to minister 'in holy things,' the propriety and importance, at this particular time and place, of declaring the whole counsel of God. There are many, very many in this place, who would be greatly benefited by a direction on the part of the preachers, to carry favor with the popular sects, by handling their partial and absurd systems of pretended divinity lightly. We beseech you, brethren, in your public labors, be direct to the point. We hope, at this Association, to see Orthodoxy levelled to the earth and the glorious doctrine of a world's salvation extended to the minds in all its celestial loveliness and native beauty.

"Sermons that make their appeal more particularly to the understanding, and not so much to the passions, are deemed the most effectual, and consequently the best useful. I do hope, brethren, for the sake of spiritual Zion, that you will duly regard the words of the prophet where he says, 'Cry aloud, spare not,' &c.

"The same thing has been done out of the heat of motives, it is hoped will not be the occasion of offence to any one; or be treated with indifference by those for whom it is particularly intended. Yours, in the best of bonds, &c."

16. Resolved, That the letter addressed to the ministers of this Association, be entered upon the Minutes, for publication.
17. Resolved, That Br. Z. Fuller prepare the Minutes of this Association, and accompany the same with a Circular Letter, and that they be published in all the periodicals friendly to our cause.
18. Resolved, That when this Association shall be held, it adjourn to the Academy at Princeton, N. J., on the first Wednesday and following Thursday in October, 1832.
19. After uniting with our worthy Br. Jacob Myers, in fervent thanksgiving to the great Father of mercies, the Associate Minister at Princeton, N. J., this Association, under the blessing of Almighty God, meet at New York, and Philadelphia, and have the great privilege of engaging in a laborious and arduous work, in the service of the glorious cause of the church of God. JACOB GROSS, Moderator.

THEOPHILES FISK, Clarks.
ASHER MOORE, Jr.

ORDER OF PUBLIC SERVICES.
SATURDAY EVENING


SUNDAY MORNING


AFTERNOON

Prayer by Br. T. Fisk. 1st sermon by Br. Z. Fuller, Acts xxvii. 22. 2nd sermon by Br. N. Doolittle, Rev. xx. 13: three last verses.


MINISTERING BRETHREN PRESENT.
Alfred Peck, Sischoequent: Nelson Doolittle, Lisle, N. Y.; Jacob Myers, Lancaster county; W. L. Hawley, Reading; T. Fisk, New York; Zeudes Fuller, Abol C. Thomas, and Asher Moore, Philadelphia.

CIRCULAR.

To the several Churches and Societies believing with us the most precious truth, that God is the Saviour of all men, and to all mankind, wherever this Epistle may come—the Philadelphia Association sends salutations of peace and good will:

Respected and Beloved Brethren—Through the never-failing goodness of God, we have enjoyed another happy meeting of our infant body. We look upon this occasion with heartfelt gratitude, that he hath been pleased, thus far, to preserve our lives, and to crown our imperfect exertions to build up spiritual Zion in these regions, with abundant success. Hence to both the Lord help us, yes, and we firmly
believe he will continue to help us. Great, in
deed, has been our prosperity since the forma-
tion of this Association; thus clearly evincing to
our minds the blessings of our God. To this
end, we have been accustomed to hold Annually
and Conferences, for purposes of mutual friend-
ship and encouragement, of mutual counsel, in-
struction, consultation, &c., are among the best
and most agreeable features of the social life
and the cause of our holy religion. We
therefore, most sincerely recommend to the
brethren throughout the country, that such
means be put in requisition as speedily as possi-
ble, to the end that we may verify the words of
our Lord's promise, when he saith, 'where two
or three are gathered together in his name, there
is present, whereby the power of God shall be
manifested, in which they do not now exist. We
fully agree in sentiment with the General Con-
vention of Universalists of the New-England
States," as expressed at the last meeting of that
body, relative to the expediency of organizing
State Conventions; and consequently have, as
will be seen by a reference to the Minutes,
recommended the organization of the Univers-
alists of this State, in May next, for such a purpose.

We are happy in being able to say, that the
societies in fellowship with this Association en-
joy unexampled prosperity; that in many cases
within the limits of this Association, where no
societies have as yet been formed, the good
and glorious cause of Universalism is fast gain-
ing ground. Both in the cities and in the coun-
ty, among the conduct and reflecting portion
of community, a deep and lively interest is mani-
fected, and a decided preference is shown to
the cause of liberal Christianity. At Easton,
where this Association and congregation, consecrated
attention has of late been excited among the
people, to the sentiments we advocate; and we
doubt not, that if the friends in this place per-
sist in the channel in which they have so
happily engaged, which we trust will be the
case, a Universalist society will shortly be form-
ed here, that will reflect much credit upon the
city; and be a bright and shining star, in the
firmament of the moral and religious world.

We would say to the liberal Christians at Easton,
be merry—think like men, and act like men.
Have an opinion of your own. Profess and
support that opinion, be firm in the truth of
mighty God, and willingly and cheerfully abide
the result.

Our public services were all well attended;
on Sunday evening to overflowing; and the
divine service was so conducted as to be a
fitting conclusion to the preaching
of the divine word, evinced the deep con-
cern felt by the people, to learn what is truth.
The ministering brethren, were uncommonly
happy in the labors of the sanctuary. The
distinctive features of Universalism were clearly
and explicitly pointed out; its most prominent
doctrines were ably argued and defended; lib-
erty of conscience and tolerance of opinions
reasonably entertained; and, above all, the
loved and honored Master of the church.

The pleasures of the Council were much in-
creased by the presence and labors of Mr.
Peck and Dr. Goodwin, who travelled on the
mountains and through the valleys to be with us,
and whom before, we never had the happiness
of meeting—as also, by the presence and coun-
sel, of our venerable father, Mr. Israel
Grosh, who, by a Forsakenall, had a great
influence in the cause of Universalism is known to all the churches. The
business of the Council was conducted with much
propriety, and the brethren separated as they
had met.

Brethren of the Abrahamic faith, we felici-
tate you on the unprecedented prosperity which
attends the cause of religious truth, throughout
our country. From all points of the compass,
tidings of mental emancipation from the thrall
of religious superstition, false prejudices, and
prejudices; and of the rapid advancement of liberal Christian principles among the people,
and the application of these principles to the
affairs of life, are as widely spread as the
heart of man. To our friends, who, from various
sections of the country, are continually sending
forth the Macedonian cry of, "come over and
help us," may we assure you that the Universalist
churches are living by the Gospel; and
remember, brethren, that, and kind worlds,
however good in their place, will not
feed the minister's children, or clothe their
shivering homes.

To our ministering brethren we beg leave to
say, in the glorious contest in which we are
engaged against superstition, ignorance, and
spiritual wickedness in high places, be unwa-
tering and circumspect in your labors, and may God of battles
touch your hands to war, and your fingers to
fight the good fight of faith. Our young breth-
ren will allow us to say, be studious, be frag-
ile, be firm. The greatest trials you may be
subjected to, will be the appearance of evil, both in your walk and conversation. Guard what is more
as much as possible against that lightness and
levity, so common to the youthful mind, that
the ministry be not blunted; but in all things ap-
proach yourselves as the ministers of God.

Brethren—we have every reason for encour-
gagement and rejoicing. We shall be victorious
in the cause in which we are engaged—for great
and glorious things shall be accomplished. The
brother who is now privileged to address you, having served
this cause for the last ten years, a third part of
his life, can say with you that it is ever new,
ever interesting. Let us act well our part, so
that when we are required to go into fellowship
with the worm, and to mingle with the clogs of
the valley, we may be cheered with the re-
fection of having done our duty to God, to the
world, and to ourselves.

Per order of the Association,

ZELOTES FULLER.

MINUTES
OF
THE
PROCEEDINGS
OF
THE
CAYUGA
ASSOCIATION
OF
UNIVERSALISTES,
A.D. 1831.

The Cayuga Association of Universalists con-
vened at Cayuga, N. Y., on Wednesday morning, October 6, 1831; and
after prayer by Dr. B. A. Grosh.
1. Proceeded to organize the Council, by
choosing Dr. N. Doolittle, Moderator, and
Dr. J. Chase, Jr., Clerk.
2. Appointed Brs. W. Smith, Esq., T. Hub-
brard, and S. G. Crawford, a Committee to
arrange the public services of the Association.
3. beguined and read the letters from the sev-
eral Churches and Societies in fellowship, which
gave the most cheerfully intelligence.
4. Appointed Dr. J. Chase, Jr. Standing Clerk
of this Association.
5. Appointed Brs. J. Chase, Jr., Dr. Daniel
Johnson, and Seth Jenks, a Committee of Dis-
cipline for the ensuing year.
6. Eternally voted, That this Association
beguine to become a member of the New-Yourk State Convention of
Universalists.
7. Appointed Br. J. Chase, Jr., Minister, and
Brs. A. Ashley Clark, Ellerby, and S. G. Craf-
fard, Havana, Laymen, delegates to attend the
New-York State Convention at its next annual session.

8. Received the First Society of Universalists in Ellerby, and the First Society of
Universalists in Skanectica, Onondaga county, into
the fellowship of this Association.
9. The subject of a Literary Institution being
introduced, it was Unanimously Resolved, That
this Association will use its influence and efforts to
carry into effect a Literary Institution, proposed by the New-York State
Convention of Universalists, at its last session.
10. Voted, That the meeting of this Associa-
tion be altered from the first Wednesday and
Thursday in October, to the first Wednesday
and following Thursday in September.
11. Voted, That Br. J. Chase, Jr. prepare the
Minutes of the proceedings of this meeting for
the press, and accompany the same with a Cir-
cular Letter; and that they be published in the
'Evangelical Magazine and Gospel Advocate.'
12. Voted, That this Association be adjourn-
ted to meet at Ellerby, Our Lady, etc., N. Y., on
the first Wednesday and following Thursday in
September, 1832.

N. DOOLITTLE, Moderator.

J. CHASE, JR., Clerk.

ORDER OF PUBLIC SERVICES.

WEDNESDAY MORNING.
Introductory prayer by Br. A. Peck. Sermon by Br. G. Messinger, P. M. i: 27, 28. Benedic-
tion by Br. A. B. Grosh.

AFTERNOON.
tion by Br. A. B. Grosh.

THURSDAY MORNING.
Introductory prayer by Br. N. Doolittle. Sermon by Br. A. Fuller, P. M. i: 3, 4. Benedic-
tion by Br. J. Chase, Jr.

THURSDAY EVENING.
tion by Br. A. Peck.

AFTERNOON.
Introductory prayer by Rev. R. Campbell. Sermon by Br. A. Peck, Gal. i: 7. Usual ad-
dresses and Benediction by Br. A. Peck.

MINISTERING BRETHREN PRESENT.
A. B. Grosh, Utica; N. Doolittle, Lisle; J. Chase, Jr., Berkshire; A. Fuller, Butler; A. P.

LAY DELEGATES PRESENT.
John Watson, and Richard P. Watson, Skanectica; T. Hubbard, Jordan; Seth Jenks,
Berkshire; W. Smith, Esq., and Daniel John-
son, Genoa; S. G. Crawford, Havana.

CIRCULAR LETTER.
The Cayuga Association of Universalists send
eth salutations of peace, good will, and frater-
nal affection to all the churches and soci-
eties in connection, and to all true believers
throughout the world.

Christian Brethren—As an additional testi-
mony of the continued loving kindness and tender
mercy of our God, we have graciously been
permitted to assemble once more in annual con-
tent, and in the spirit of refreshing from the pre-
nace of the Lord.

We were received by our worthy friends at
Havana with much kindness, and entertained
with visible tokens of fraternal affection; for
which they are invited to accept our most hearty
thanks.

We assembled in Council, transacted all the
business which came before us, and adjourned
until another year, with harmony, brotherly
love and union.
A record of all the business transacted in Council, found in our Minutes, will supersede the necessity of again calling your attention to these; suffice it to say, that, in relation to the contemplated Seminary, we feel as the interest which so noble, necessary, and all important an object justly merits. We feel that we have been grossly imposed upon by those who assume to inform us in all the concerns of life.

This contemptible assumption has grown out of a false conjecture of theirs, that we are, as a denomination, so weak, fickle, and indifferent, that we would never stand up in defense of our own rights. But in all this, we honestly hope they will (as in some other cases) find themselves mistaken. From every part of the moral vineyard, we have the most cheering intelligence of the integrity of our own people, and the security of the rising generation against ecclesiastical usurpation and tyranny, by laying a foundation for classical improvement, where blind superstition and cruel bigotry can never be permitted to raise their blood-stained banners; and where a sectarian creed will not be the first and only thing taught to our children.

Believers in the common salvation—The denomination to which you attach yourselves, has become so divided, and poverty and disgrace having been respectable, and with the promised blessing of God, by remaining sober, temperate in all things, watchful, honest, bold and persevering, we shall soon arise to that rank among the religious community, of which we have so long been unjustly and wantonly deprived by aspiring ecclesiastics, who would trample, with the utmost pleasure upon our dearest civil and religious rights and privileges.

Broken in the ministry—you are aware that our members are few in proportion to the number required—therefore, our labors both in travelling and preaching must be incessant—the circumstances of society require it. Let us, then, put on the armor which is the hope of salvation—the sword of the spirit, which is the word of God—and being edified with the preparation of the Gospel of peace, may we march forward, continually fighting the good fight of Faith, with stedfastness, firmness, and perseverance.

And now, may the rich benefits of heaven’s immortal King rest upon our beloved brethren in the ministry—upon all the churches and societies in fellowship, and upon the world at large, through Jesus Christ our Lord and Saviour.

Per order,

J. CHASE, Jr.

A writer in the New Hampshire Patriot states that Rev. Samuel Arnold, of Ossipee, who was tried last fall at Dover, for abusing and nearly killing a child, lately attended a four days' funeral in Sandwich, and was caught in an "astonishing affair" with a girl, a recent convert; that his parish dismissed him, and that he then converted what property he had into cash, not even sparing his wife's silver spoons, and ran away with his hopeful convert to parts unknown.—Boston Patriot.
EVANGELICAL MAGAZINE AND GOSPEL ADVOCATE.

BR. MENZIES RAYNER.

The Religious Inquirer of the 23d ult. contains three and a half columns, not in answer, but in notice of my letter respecting George W. Brooks. By reading my letter and Br. R.’s notice together, it will be seen that he has, in a very artful manner, evaded (at least in part) every request I made—concealed from his readers almost every fact I stated, and left unanswered every question I proposed; and, to cap the climax, he concludes by granting me his forgiveness, unasked and not needed! “To err is human: to forgive is divine” he says—but, in our humble opinion, justice should precede generosity.

I would have copied Br. Rayner’s long article, as heretofore, but my brother Editor, and others, deem it unworthy the room, as it does not fairly grant even one of my entreaties for common justice.

The documents in relation to Brooks are in my possession, and shall be forwarded in due time. While on this subject, permit me here to make a few apologies.

1. I was, perhaps, for stranger, immodest and bold in attacking the Southern Association. The reasons for my conduct were stated, but have been withheld by Br. R. I might add their example towards the brethren and ecclesiastical bodies in this State.

2. Preparatory to my last, I used the word “thrust,” in reference to Br. R.’s, previous remarks. This was wrong—it did not even express my meaning.

3. I was wrong in saying I hoped to prove Mr. Brooks guilty—I meant the word to apply only to the latter clause of the sentence, “and clear my own character.”

To conclude—I regret, for his sake, Br. Rayner’s course in this affair—that he has disappointed the expectations many of his brethren, in this section, entertained of his candor and justice—that he has weakened my regard for either his censure or his praise—and that my former estimate of both should have led me to say so much, heretofore, on this subject. I entreat Br. Rayner, most affectingly, to renew my very high respect for his opinions by complying with my just requests and humble entreaties, as stated in my letter to him.

M. C.

CHARACTERISTICS OF NEW-YORK.

We were singularly impressed, with the contents of a letter received a few days since from one of our patrons in Monroe, Ashbathla Co. Ohio, the truth of whose remarks our readers will readily admit, however humiliating the facts in regard to our own state. He says:

“...it appears to me that all the sore judgments and scourges of our country, originate in New-York. In addition to their attempts to cause the legislature of that state to stop the running of canal boats and stages on Sunday, and to introduce their sectarian tracts into common schools, I believe the petitions to stop Sunday mails originated in New-York— that state was foremost, and others joined in the mad crusade. Next, four and fourteen days meetings are got up in New-York and spread their blasting and mildew over our land, than which a greater curse could hardly have been conceived. They are seduced on our country. And last of all, to cap the climax of madness and monstrosity, the golden Bible and Mormon religion originated in that state. My prayer to God is, that New-York will hold back, and give Ohio a little peace."

Though the confession is a little humiliating for us to make, we are constrained to acknowledge the above extract contains much “more truth than poetry.” For it is not a fact that the great, and commercial, and rich, and flourishing, and enlightened (?) state of New-York has originated all these evils? It is, alas, too true. Our population is a mixed multitude, composed of emigrants from almost all states in the Union, and all countries in the world. We have many wonderful geniuses, who in the magic art of discovering the marvellous, and getting up excitaments, and operating on the passions of the sensitive and susceptible, are second to neither Peter the Hermit, nor to any of the Jeannists or friars, who had spent their life time in working miracles and precipitating pious frauds. Though we should naturally suppose there was good sense enough in the great mass of our population to guard against such extravagant follies and wickedness, yet we find it has proved otherwise, for a few years past. Still, however, we cannot but believe that in due time, reason will resume her throne, calm and deliberate reflection restore the proper tone of moral feeling, and New-York become a tranquil and peaceful daughter of the great republic of America. At all events, it becomes us, and all editors of public journals, religious and political, and all others who can exert any influence, to use that influence, to allay the angry passions and induce people to reason calmly and act rationally and understandingly on all subjects, that should there be so many evil spirits in the state, as Mary Magdalen was dispossessed of, they may all be cast out of her.

PHILANTHROPOS.

Br. Seth Jones, requests us to state that accident and ill health have prevented him from going his contemplated journey till the present time, and consequently he will not be back to fill his appointments in this vicinity in November. He will therefore alter the time of his appointments as follows: viz. to preach at Saukot on the first Sunday in December; at Marshall, near the forge, on the second, and at Cederville on the third Sunday in December.

S

MORE VICTIMS.

The following account was furnished us, on our late visit to Jefferson county, by one of the most respectable and influential gentlemen of the county, of undoubted veracity, who was intimately acquainted with the young man who is its subject, and with his family. It was further confirmed by the testimony of scores of other respectable gentlemen, living in the neighborhood, who, in addition to this, informed us that the amiable mother of Mr. Bates is now apparently near her end, (her sickness being evidently occasioned by the trouble which the insanity and suicide of her son had produced in her mind,) and two or three other cases of insanity, and one other death, have occurred in the neighborhood from the same cause—religious mania. How long, O righteous God! how long wilt thou suffer these monsters, who impiously assume to be thy ambassadors, to trample on thy laws, insult the name and pervert the principles of thy religion, outrage humanity, prostrate domestic peace, and desolate our land with insanity, suicide and murder?

Another instance of the legitimate Fruits of modern Revivalism.

Mr. Otis Bates, a young man of great promise, and a graduate of Hamilton College, put a period to his mortal existence by hanging himself, at Ellibrows, on the night of October 15. He was a young man of an amiable disposition, promising talents, and excellent passions—the pride of the circle in which he moved, and the hopes of his fond and devoted parents. He attended a revival meeting in June last, at Bellville, which was conducted by the notorious Bellard, (and in such a manner as to disgrace the cause of religion,) whose passions were excited to that degree, that his reason forsok him and he became a madmaniac. In this condition he has remained the greater part of the time since, until another of those meetings was held at Ellibrows, which he attended. He left the meeting about eight o’clock in the evening, and about 11 o’clock he was found a corpse in his father’s barn. Thus has perished a promising youth of our county, and the peace and happiness of one of our most respectable families, has been ruined forever. Let the friends of modern revivalism (which is any thing but pure and undefiled religion) look upon this wreck of human happiness, and inquire whether this is not one of the natural fruits of modern revivalism. Let them look to the authors and abettors of these unhappy excitaments, and inquire whether they are not responsible for the unhappy consequences which so naturally flow from these ‘whirlwinds of moral desolation.’ Loss of health, loss of reason, suicide and murder, have been the fruits of these unnatural excitaments.

S
INFALLIBILITY.

Extract from Dr. Chalmers' sermon, "on the doctrine of Christian charity applied to the case of religious difference.

"It is said of the Papists, that they ascribe an infallibility to the Pope, and to no one else. But in the Bible another, his authority would carry it over the authority of God. And think you, my brethren, is there no such man on earth, as must have, or ought to have, Bibles; and how often is it repeated there,—"Hearken unto the voice of the Lord to day; let not thine heart be hardened,"—where is there an enactment by the Pope, or by his ministers to the tribunal of the word, or would you tremble at the precept of such an attempt, so that the hearing of the heart be hidden from the world, when you mind the reading of the word? Now this want of daring, that trembles to make a question of the very ideas of a different view, is it not the profound degradation of the mind and of all its faculties, and without the name of Popery,—that your bosom, your soul may be infected with the antinomial poison, and your conscience be weighed down by the opinion of shocks and thunders. And all this, in the short day, enforces a Protestant church, where the Bible, in your another tongue, circulates among all your families, where it is read, meditated, and every soul, and is ever soliciting you to look to the wisdom that is inscribed upon its pages.

The following is extracted from that justly celebrated work, Moore's "Ecclesiastes;" and is expressive of the feelings of the author, while he "lived without hope, and without God in the world.

"It was not till the evening, when I first stood before the Pyramids of Memphis, and saw them towering aloft like the watch-towers of God. That, from whose hand he would, when he expires, he would take his last,—it was not till that instant that the great secret of which I had dreamed, again rose, in the solemn and divine presence, upon my thoughts. There was a solemnity in the inhabitants of the temple, who, raised upon the same monuments—a solemnity, as of one who, for the first time felt himself there; and, in the multitude of my soul, I exclaimed,—"Most men serve thee, perish: dust hast written over, saying, everlastingly: there is, for man, no infinite control, but the dust.""

"My heart sunk at the thought, and, for the moment, I yielded to that feeling which overpowers the soul that has no light for the future."

"The world is madness: a vain run mad."

So say we. When a man runs mad, he neglects his business, and, for some domestic duties to ascend a meeting, and intercede for the restoration of souls at large. He may be seen, tracing, with solemn pace, the street, with eyes, as if to look down on all the obstacles,intent on what he shall say, if perchance at an inquiry meeting, the officiating brother shall kindly say, "Brother, there is room for remarks."—He is made—be he told, that certain persons are to be the next in the world, and from whom, to war with his fellow-men, he has relinquished his own duties, without money and without price—perchance to them who contain their own interests—and then notes in passing, that he will receive any contributions for the redemption of souls remaining in his own dark heart. The old veteran and slavish men give their money, and go home, saying, "That is a saint."—Salem Cowper.

AUTUMN.

The fresh greenness of Spring has long since passed away; the summer of the loveliest month has ceased; and now Autumn makes its solemn entrance into the kingdom of nature. The frost is in the air, and the screech is on the bear. Every thing droops, and withering down on the river banks, in the freshest garden of nature.

It was said of a Bath physician, that he could not prescribe even for himself, without a fee; and therefore, when well, he took a gouten out of one pocket and put it into the other.

To secure this content, look upon those thousands, with whom you would not any interest, change thy fortune and condition.
NEW SOCIETY IN CANADA.

It gives us great pleasure to present our readers and the public with the following notice of the formation of a respectable Society of Universalists in London, Upper Canada, together with their Constitution. Their efforts to promote the cause of truth are truly laudable. For although they are destitute of any preachers of the doctrine of impartial grace, they have determined not to remain destitute of the means of instruction; and have therefore resolved to establish a Universalist Library. For this purpose they have forwarded us money to purchase an assortment of Books thereto. We cannot but hope the good work in which they are engaged will prosper in their hands; and that others similarly situated, encouraged by their example, will "go and do likewise." 8.

At a meeting of several of the Universalists of the County of Middlesex, U. C. convened at London, on the 10th day of September, 1831, agreeably to previous notice, Benjamin Bartlett was called to preside at said meeting; and A. Ladd chosen Secretary, whereupon it was Resolved, That we form ourselves into a Society; and Benjamin Bartlett of Caradoc; Bray Willey, of Dunwich; John Phillips of Southwold; John Chase, of Yarmouth; Henry Heart, of Westminster; Charles Avery, of London, were chosen for the first year; and A. Ladd, chosen Clerk. It was then unanimously agreed to adopt the following

CONSTITUTION.

ART. 1. This Society shall be denominated The First Universalist Society in the county of Middlesex.

ART. 2. The object of this Society shall be, the cultivation of peace and harmony, and the promotion of religion and morality among ourselves and our fellow men.

ART. 3. The officers of this Society shall consist of six Trustees and a Clerk, to be chosen annually. It shall be the duty of the Trustees to transact all business relative to the Society, appoint at each annual meeting, one of their Board as Treasurer, and if they deem it proper, another as Collector, and to take charge of the estate belonging to the Society. The Clerk shall keep a faithful record of all the proceedings of the Society, and all papers belonging to the same, and transmit them to his successor in office.

ART. 4. The Society shall meet annually, for the choice of officers and transacting of business, on the first Saturday in September in each year; of the place and hour of which meeting the Trustees shall give proper notice. Special meetings, however, may be held, at any time, when a majority of the Trustees may deem it necessary.

ART. 5. Any person sustaining a good moral character, uniting in the object of this Society, wishing to promote the interest of pure religion and uncorrupted Christianity, and desirous of becoming a member, may become such at the discretion of a majority of the Trustees, by signing this Constitution.

ART. 6. Any alteration or amendment may then be made in this Constitution, at any annual meeting of the members, provided two thirds of the members present concur in such alteration or amendment.

And now, commending ourselves, our families, and our friends, with our brethren of the human race, to God our Heavenly Father, who is able to build us up in his most holy faith, guide us by his wisdom in the discharge of every duty, both public and private, and to prepare us for the purity and blessedness of his Heavenly kingdom, we subscribe our names to this Constitution, praying that God of his infinite goodness may enable us to abide by the same, use our influence and exertions to promote the prosperity of this Society and conform to its laudable rules and regulations.

(Signed) BENJ. BARTLET, and thirty male members.

A. LADD, Secretary.

[For the Magazine and Advocate.]

Messrs. Editors—For some time past, the citizens of this vicinity have not been favored with what they consider apostolic preaching, and deeming it important that they should not remain inactive at the present crisis, they (some time in June, if I mistake not) formed a resolution to meet once in two weeks for the purpose of investigating truth; and have continued to do so, until the present period. A sermon from some one of your valuable papers is usually read; and other matters of a religious nature attended to; much to the edification of liberal Christians.

The following article was read on one of those occasions, and by request, the writer has let me have it for your inspection. If you consider it worthy of a place in your columns, you have her liberty to publish it.

PHILO VERITAS.

South Rutland, Sept. 27, 1831.

ADDRESS.

If the object of this meeting be the promotion of liberal principles; and if it is alike for all, it will not be deemed improper or presuming, for a female to express a few ideas, intended particularly for those of her own sex. While the genius of liberty is calling aloud upon her sisters, to be active in defence of their rights; she are not called upon to decline from the desk, or act at the polls—our sphere is in the domestic walks of life—and while we leave it with our husbands, our fathers, and our brothers, to regulate the affairs of state; can we say we have no interest in their success? or that we have no duties to perform relative to the public weal? No! we are alike interested with them; their happiness, their rights, and their privileges, are ours! Hence, it becomes us, as far as our influence may be, to promote, by every proper means, the virtue, respectability, and prosperity of the sex; to help every worthy undertaking, that shall be injured by the existence of corruption and superstition; and to repel with proper dignity, every effort of designing bigots to delude and enslave the mind.

It is our particular province to preserve, and may I not say, to perfect, the peace, the union, and the ultimate religious subjects of the domestic circle, by all those trivial attentions and kind offices, which are alone compatible with the female character. And that we may be enabled to perform those duties with punctuality and cheerfulness, and to participate those blessings which pertain to our own immediate happiness, it is highly important that we cultivate our understandings, by all useful knowledge. It is a consideration of the greatest magnitude, that we are decided upon the subject of religion; for she who is a good Christian, whose mind is filled with doubt and gloomy forebodings of impending evil! Surely not! her belief will influence her demeanor and affect, not only by her own peace, but that of all those with whom she is connected.

And yet the various opinions promulgated at the present day; how are we to determine which are correct, but by the exercise of our reason? And that we may be enabled to reason logically, it is important that we have independence and ability sufficient to think for ourselves.

There is no country which affords so many facilities for information as our own; and in no past age has literature flourished as it does at present. Then, let us profit by the blessing. The female who is not, at least intelligent, must be stupid. It is a deplorable fact that our sex is proverbial for credulity and weakness of mind.

Hence, we find the religious zealots of the day, most frequently commence their attacks upon us; depending upon our ignorance, or pusillanimity, for their success in making us proselytists of their prejudices. Why is it that we must be considered inferior to the other sex in point of intellect? Is it from any physical cause? or is it not rather because we neglect the culture of our minds? Let us arouse them from their mental lethargy—be vigilant in the attainment of knowledge upon all moral and religious subjects, and it can do us no harm if we endeavor to collect some information concerning the
Correct views of Deity and his attributes, are of the first importance to each individual, in all matters of religion, and form the basis of all true religion, and mental enjoyment. To be the great object at which we are all aiming. But let not the fear that we may be incorrect, deter us from having a belief of our own; for in the opinion of most logicians, a person is not reprehensible for an honest opinion, however erroneous. Our belief must be in accordance with the impressions our minds receive from surrounding objects, the light of nature and reason, the voice of revelation, or the instructions which we receive from others. Hence, for an opinion merely we are not culpable—even though we differ from those who consider themselves of the favored few. The time has arrived, when it is no longer considered an opprobrium, for us to sometimes reject, and set at nought the counsels of a Reverend Domagooe—in matters which concern our eternal peace: especially when they appear to us palpably absurd, and repugnant to all the sympathies of our nature. Let us resolve to pay a decided deference to principle, made manifest by a well ordered life, rather than the professions of any; for we have seen, that the garb of sanctity—yes! even and the sacrosanct robe—is capable of concealing a heart of perjury. After a thorough and candid investigation, we shall be persuaded to adopt that system for our creed, which appears most in consonance with reason, and the divine attributes of our Creator; and then, notwithstanding we may sometimes encounter the cold look of disapprobation, and the chilling frown of contempt, from our self-righteous opponents, we shall have peace and joy in believing, and make appropriate improvements in our manners, and of all those who wish for the advancement of knowledge, rather than power.

That which prompts us to do good, for the love of its effects, call it by what name we will, is the fundamental principle of Christianity; and it is that alone which can ever benefit mankind. That sort of fanatic excitement so prevalent among us, falsely termed religion—which affects the heart through the medium of the passions only, ought not to be sought after or desired; for it can never benefit its votaries, nor stand the test of philosophy, without which all opinions and dogmas are but vain illusions of perverted imaginations.

Let each of us endeavour to promote the virtues of humanity by striving to diffuse happiness around us in the practice of benevolence, com demspection and rectitude.—We shall then answer the end for which we were created, in the sense of moral being, and can come but little short of complete happiness.

Then may we safely trust in the All-Wise Disposer of events; believing Him the Father of all spirits, and that He will finally bring us to the Haven of eternal rest.

The Twenty-Third Chapter of Matthew Considered.

On mature reflection I am brought to believe that the physical, moral and intellectual constitution of man, being invariably the same in nature, property, and essence, there exists a greater similarity between people of different ages and climes, than many are inclined to imagine; and that there are many general characteristics common to all.—The history of the past, and the circumstances of the present exhibit a peculiar coincidence, both in character and condition. The popular and religious classes of community, contemporaries of Jesus Christ, were remarkable for many things that so highly distinguish the same classes in this age. An address to certain individuals, who are prominently conspicuous at this era, could not be more appropriately composed, had the stores of rhetoric and deep study been brought into requisition, by the most acute observer, than is found recorded in Matthew's Gospel, chap. xxiii. But as the use of obsolete words, change of idioms, and differences of terms and variations of common phraseology, often leave the sense obscure, and, as precept and admonition are as important now as in days gone by, I have thought proper to transcribe the sentiments, expressed in the above named chapter, in a language a little more corresponding with the genius of our idioms, and terms employed in communication, and expressed in the manner that shall accord in principle, and apply to existing circumstances—being thus rendered the same as it would have been written were our Lord now a resident in Christendom.

Matthew's Gospel, Chapter XXIII.

1. Jesus addressing himself to the multitude, and his disciples, observed, "the that the Clergy in particular, and the Dissenters in the sanctuary of the Lord, desiring to be teachers of the law. All that they command you, therefore, that observe and do; but follow not their example, for they command and exhort, but obey not their own reason.

2. They place grievous and heavy burdens upon the shoulders of their neighbors, but never stir one of their own fingers, to remove the load.

3. They are fond of public fame and favor, choose the highest seats of trust in the gift of the nation, and like the uppermost and most eminent places in the cabinet of government. They seek homage, reverence and salutation, and are charged with high sounding titles of Doctor, Divine, Reverend, Right Reverend, &c.

Do not ye be thus vain and presumptuous—be not called by such pompous dignified appellations. Reverend, Divine, &c., for it is the Divine to be revered. He who is your Maker in Heaven. He that is greatest among you should willingly become a servant; for he that exalts himself shall be abased, but he that humbles himself shall be exalted.

4. Also, for your Orthodox Doctors, ye hypocrites! For ye shut up or destroy the promises of God, and nullify the blessings of the Gospel of grace; ye neither enjoy the gifts of eternal life yourselves, nor suffer them to be given to others. Ye do ye devour the scanty pitance of the widow, and for holy pretenses make many prayers, but they will result in your greater infamy and condemnation. You compass seas and land for proselyting subject—your dogmatical and, like recruiting officers, adopt every measure and strategem to enlist volunteers into the Christian party in politics, and to secure funds for your monied aristocracies, and many thus enlist often become more mischievous than ye are.

5. Nay, more; Ye are blind guides, relative to the salvation of God. For ye say that the works of the creature merit sought, and that he who obeys the whole law is yet a debtor—yet salvation is conditional, binding, for the greatest, salvation by works, or salvation conditional. How is this to be reconciled—that man cannot merit salvation by his own works, yet by repentance, faith, and perseverance, he secures it as his own; and that though the works of the creature are not to be condemned in the gift of endless life, yet without righteousness and faithful obedience the crown of glory can never be obtained! Again you affirm, that while some men and angels are elected to everlasting life, and others are predestined to eternal damnation, etc. By whom the irreparable decree of Jehovah, yet if the non-elect are not redeemed, they are in fault!

6. Woe unto you, Orthodox Christians and religious aspirants. You pay tithes of all you possess in contributions and donations to the different tributary streams that supply the Lord's Treasury, but, at the same time, neglect those things of more moment, such as visiting the widow and the fatherless in their afflictions, and exercising justice in the courts of justice and charity.

7. Alas for you, ye Orthodox Doctors! ye are hypocrites! for ye make the outside of the vessel clean, but leave it full of all abomination within. You are like painted scullions, which appear externally beautiful, while they are but the receptacles of all uncleanness—for you voluntarily manifest godliness and piety, when, at the same time, you are filled with hypocrisy and deceit. You represent yourselves the friends of evil and religious liberty, and affirm, that you have been in the days of your ancestors you would not have been guilty of exterminating the witches, whipping the Baptists, and hanging the Quakers. But gladly would ye fill up the measure of your fathers, exercising tyranny, cruelty and intolerance.

Ye serpents, ye serpents! can ye escape that merited contempt of the world!

Behold! I send ministers of salvation among you, and some of them ye misrepresent, and exert every possible means to destroy; others are brow beaten and calumniated in your synagogues or temples, that upon you
Perhaps it may be asked, as Br. Smith lives in this vicinity, and the Society here is without a preacher, why does he not labor for this Society? To this suggestion I answer, he will probably minister to them occasionally, but the circumstance of his having left the Baptist Society in this neighborhood has prejudiced some against him, so that the probability of his being useful here is not as great as it would be in other places; and the proverb holds good now, as in the days of our Divine Master, that “A prophet is not without honor, save in his own country.” Br. Smith resides in the town of Rose; the name of the Post-Office in his neighborhood is “Rose Valley, Wayne Co. N. Y.” A. FULLER.

[G.]

NOTICE.

The subscriber wishing to be serviceable to the religious public, and especially to the rising generation on the grounds for the correction of the prevailing doctrinal abuses, earnestly requests the efficient and influential friends of liberal Christianity to give him all possible and correct information on the following subjects.

1. A particular notice of persons whose intellect has been injured for a time, or who are now in a state of mental derangement from religious excitement—from an earnest belief in the doctrine of endless wo, or from the fear that they had committed “the unpardonable sin.”

2. Particular information of persons who have died despairing of salvation, and whose days seemed to be shortened by a diseased mind, under the influence of the same horrid sentiment.

3. Particular information of persons committing suicide in consequence of religious delusion, or under the influence of the unscriptural doctrine of endless misery.

4. Particular information of those who have destroyed or murdered their own children or others, from the same influence by pretending the impression, that as children had not committed “the unpardonable sin,” to murder them when young would be the means of saving them from endless wo.

I wish the statement of names of persons and places—dates and circumstances, and the whole subscribed by two or three responsible persons, that every case may be well substantiated.

It is particularly requested that every philanthropist would give early attention to the above, and forward the information to me as soon as possible, that the whole may be spread out before the world in a pamphlet or book for children and youth, that they may see the snares to which they are exposed by yielding to the influence of religious error.

W. J. RESE.
Exit-Bloomfield, N. Y., Oct. 21, 1831.

Another Victim to Religious Mania.—A woman in this town, attempted to drown herself on Thursday afternoon by leaping from Shailer’s Wharf into the river. It is said that she was laboring under a religious excitement, occasioned by attending a four days’ meeting.—Portsmouth Gazette.
JOURNEY TO BUFFALO.

By arrangement with Br. W. Bullard, I supplied the desk for him at Nelson-Flaet, the fourth Sunday in Sept. If a numerous and attentive congregation is any evidence of the zeal of the people, the friends in this place may be said to be awake to the subject of the great salvation. We seldom meet with larger assemblies, or more attentive hearers.

Monday evening, Sept. 26, we delivered our message in Marcellus. The evening was dark and inauspicious, but a full house bore testimony that a reasonable zeal can surmount many obstacles. Here we were joined by Br. Chase, whose industry and zeal have secured a well-earned reputation for usefulness in that region. He accompanied us to Auburn the following day, where notwithstanding the many discouragements under which our friends have for some time labored, a large congregation assembled at our lecture.

Lecturing at Marcellus, a very laudable interest was manifested in the establishment of a Liberal Seminary; and very generous subscriptions were made to its funds.

On Tuesday evening, Sept. 30, we arrived at Le Roy, having called on Br. Ackley at Seneca, and Br. Reese at East Bloomfield, on our way. These brethren are, as they ever have been, faithfully engaged in dispensing the word of life to the societies around them. Both gave their hearty concurrence to the measures in progress for a Literary Institution, and took subscription papers with a view to give their wealthy friends an opportunity of making contributions.

At Le Roy we held a lecture on very short notice which was well attended. Br. L. L. Sadler is located at this place, but was only met by us a moment in the morning. We trust our high expectations from him will not be disappointed. His praise like his usefulness is in all the societies in that region. His efforts will not be wanting to obtain substantial aid for the Institution.

The first Sunday in Oct. was spent very agreeably at Buffalo, where we delivered three discourses. The spacious Court room was filled with very attentive hearers at each service, among whom, it was particularly gratifying to recognize many old personal friends, and faithful believers of the word of truth. They are about taking effective measures to secure the labors of a competent preacher of the great salvation.

On Monday, Oct. 3, after arriving at Niagara Falls, we lectured with an hour's notice to about one hundred persons. At this place, Buffalo and Williamson, we received the strongest assurance that respectable subscriptions would be obtained for the Institution. O. Smith, Esq., B. Cary, Esq. and Gen. Whitney contended to take subscriptions—a sufficient pledge that no exertions will be wanting to insure their success.

At Lockport we obtained an introduction to an intelligent friend—a Mr. Lewis; but received no encouragement for the Institution. There are, however, many liberal men scattered through the country from Lewiston to Rochester, but we had no opportunity of visiting them.

Passing Rochester—whose present is as destitute as the general creed of its citizens is unnatural, we hastened, Oct. 6, to Victor, where we expected a lecture in the evening. For some cause we had not the pleasure of meeting our friends in that place. The next evening we delivered our message at Orleans, in the Baptist church. Here, as at Hopewell, we have reason to expect suitable exertions for the funds of the Seminary. We received several individual pledges to that effect, and left subscriptions with our friends accordingly—in Hopewell with E. Higby, Esq.

By previous arrangement, we spent the second Sunday in Oct. in Auburn, where a large congregation assembled. The spirit of inquiry is very buoyant, and is the order of the day. Our reasonings and arguments met with fair and reasonable exertions; and they will probably soon erect a church, and attend upon the ministry of the word. We arrived at Clinton, Oct. 11, having in a little over two weeks, travelled in a private conveyance little less than 800 miles—reaching Oak Park for his mercy.

S. R. SMITH.

MESSRS. SKINNER AND GROSH—Permit me to remark to you, that we were blessed by a visit from Rev. O. Whiston, of New York, and that he preached three discourses in this village last Sabbath—and (although we had had a protracted meeting held by the Presbyterian Orthodox last week, of four and half days) he preached to an assembly, which filled the house, and consisted of the most respectable part of community. We are not without hope that the church and the Gospel may be preached in this village, and throughout the country.

A FRIEND TO TRUTH.

Rome, Nov. 5, 1831.

FOUR DAYS' MEETINGS.

These are the days of Four Day Meetings, Conventions of all sizes, Convocations to do every thing, from the manufacturing of cotton, up to the saving of souls. The newspapers all around us are teeming with accounts of "Four Day Meetings," "Revivals," &c. Individual efforts, quiet and unobstrusive, are entirely out of fashion. If a man, or a woman either, wants to pray, and do something good and pious, the closet, or even the quiet church in the last place to go to. They must hurry to some wild, woody place—some cross road—some valley, through which "bubbles the noisy brook"—and there, by platoons, pray and preach, and tear and astonish, and excite themselves and others to the wildest frenzy. In fact, to the life of nature, the poor are neglected—even the daily labor of the husbandman and mechanic is suspended at the call of these fanatics and travelling "Peter-the-Irermists," who are flooding the whole country—setting at defiance public opinion—bringing into disrepute our holy religion, and its sincere but unostentatious professors.

Is this religion? Is this piety? Is this doing as we would be done by? By no means. It is an imitative, or rather religious cholera morbus broken out among us—it rages throughout the whole country—it enters into every private family—it breaks up industry and suspends the best feelings of the human heart. A great and concurred attempt is made to subdue the reason and control the natural spirit of the nation—that noble spirit which achieved our liberties. The Church and state party having been failed in controlling or directing the operations of Congress and of legislation, have now turned their attention to another mode of attaining their object. Under the excite of "four day meetings," "revival meetings," and the whole train of such assemblages, the politico-religious faction are now driving on at the rate of fifty hours a week. Let any one go into the country for one month, and he will find a crowd of enthusiasts, fanatics, and fanatics.

Families are broken up, trade is suspended, the harvest frequently neglected—idleness encouraged, and the most indolent conduct sometimes passes for the influence of the holy spirit. Is it not time for every free spirit—for every honest Christian—for every generous patriot, without distinction of political party or sect, to take at once an elevated stand against this flood of fanaticism—culpable excitement—and ultimate demonization which is now spreading over the country? Is it not remembered that no less ago than the last "4th of July," a concerted attempt was made by these men to subvert the celebration of that sacred birth day of American Freedom! Shall the United States be permitted to degenerate into a collection of fanatics—enemies and destroyers of the majesty of the human intellect—without a struggle being made by independent men to restore a sensible manner and manly tone to society?

Let us not deceive ourselves; the ambition to break is not only not discouraged, but is actively urged. Shall we, then, be idle and indolent? We hope not. Let the people move—let public opinion work a reformation—and let the moral and truly pious portion of the people, those who are disposed to worship their Creator in sincerity and truth; who, in the exercise of their professions, prove their piety and worth, unite in resisting the wild fanaticism which is running throughout the land, and threatens a reaction alike dangerous to morality and religion.

V. Y. Courier.

The American Peace Society have offered a premium of five hundred dollars for the best essay on the subject of a Congress of Nations, to settle all questions between nations, which are so often the cause of war.
INQUIRY AFTER TRUTH.

Mens.—Permit me to address a few lines to you by way of inquiry. On reading a sermon published in your last number on the "bramble," my mind was waked up to a sense of the great importance of knowing the truth. My name has ever been enrolled with those who believe in future endless misery; but I have ever desired the salvation of all men, and stood ready to embrace the doctrine whenever it could be substantiated by Scripture. And if I am any judge of my own feelings, I now stand ready and willing to receive the truth in whatsoever shape it may come. I had rather sacrifice any sectarian principle than misconstrue Scripture, or teach others so to do. Truth is what I want.

"The text of Scripture which I thought proper for discussion will be found in Ezekiel, xiii: 22; a text which I have ever honestly thought was strictly applicable to the Universalists. If I am wrong, I wish to be corrected. Please give a discussion of this subject through the medium of your columns, and if possible, remove the stumbling block which has so long obstructed the way of a weak brother.

Yours respectfully, — A METHODIST.  
October 29, 1831.

ANSWER.

We are happy to see 'A Methodist' in the way of inquiry after the truth; and still happier to see the candor, frankness and liberality which the above communication breathes. We gladly embrace the opportunity thus offered, to present our views to the public with equal views of the passage referred to, Ezekiel, xiii: 22. The text reads as follows:

"Because with lie ye have made the hearts of the righteous sad, whom I have made sad, and strengthened the hands of the wicked, that he should not return from his wicked way, by promising him life."

The reader will please turn to and read the whole of this chapter, in order to get a clear view of the meaning of the text. It undoubtedly refers to those false prophets and prophetesses, who, instead of regarding the word of the Lord by his true prophets, had followed their own wicked imaginations, and "seen vanity and lying divinations," saying, 'The Lord saith: albeit (says God) I have not spoken by them'—who had seen visions of peace for Jerusalem, when and where in fact there was no peace for her—who had bowed pillows under all arm-holes, seduced the people, built up a wall and daubed it with untempered mortar. These were doubtless the same false prophets spoken of by Jeremiah vi: 14, vii: 31, and viii: 11, who had not only encouraged the people by precept, but by example also, to go on in the practice of all manner of iniquity and abomination, promising impunity and peace in their sins. "They have (says God) built the high places of Tophet, which is in the valley of the son of Hinnom, to burn their sons and daughters in the fire."—"They have heaved the hurt of the daughter of my people slightly, saying, Peace, peace; when there is no peace."

The language may be understood either in a natural or spiritual sense. In a natural sense, these false prophets might be said to cry peace and prosperity to Jerusalem, when there was no peace for her, but her sons and daughters were carried into captivity and oppressed with cruel bondage. In a spiritual or moral sense, the principles and practices exhibited could give no peace to those that adopted them. In vain might they cry, 'Peace, peace,' while pursuing so wicked and idolatrous a course, and offering their sons and daughters a sacrifice to the fiery arms of Moloch—there was no peace for them in such principles or practices, any more than there now is for those who think they must offer their sons and daughters to the fiery arms of a never-ending hell—the very thought of such a sacrifice 'made the hearts' of all righteous people sad indeed.

We may now inquire how the text can properly apply to Universalists. That our Limitarian brethren have long been in the habit of applying it to us, is too notorious to be disputed; and that our correspondent should have honestly thought it properly so applied, is not surprising, when we consider the power of tradition and early received opinions, and the great pains taken by the clergy to fix this meaning and application on the text. But we ask, How can the text be so applied? Does teaching the doctrine of the final remission of holiness and happiness of all mankind, make the hearts of the righteous sad when in fact it is the very thing for which all the righteous so fervently pray? Certainly not. St. Paul exhorts that prayers be made for all men, and then adds, "this is good and acceptable in the sight of God our Saviour, who will have all men to be saved and come unto the knowledge of the truth."

We are also exhorted to pray in faith, nothing wavering—to lift up holy hands, without wrath or doubting. Now, if the righteous pray in faith, for all men, as commanded, will it make their hearts sad to hear preaching that corresponds with their prayers, and to be assured that their prayers will be answered? Impossible. But what is it that makes the hearts of the righteous sad? Is it not the fear that their prayers will never be answered?—the fear of endless damnation, either for themselves, or some of their dear kindred,—the fear that millions of their race will sink into never ending and irretrievable woe? Nay, is it not the doctrine of endless misery that makes the hearts of the righteous sad—that cause the bitter tear to trickle down their cheeks, and the long deep-drawn sigh so often to be heard from their lips? Is it now urged, that, if the doctrine of universal salvation does not "make the hearts of the righteous sad," it at least "strengthens the hands of the wicked, that he should not return from his wicked way, by promising him life"? We reply, this is an entire mistake; for Universalism strengthens not the hands of the wicked—"it promises not impunity to transgressors—nor does it promise life to the wicked in his wickedness. It maintains that "whoever doeth wrong shall receive for the wrong that he hath done, and there is no respect of persons with God;" but that he "will render to every man according as his work shall be"—that "there is no peace to the wicked," but they are "like the troubled sea which cannot rest."—But bow is it with the popular Orthodoxy of the day? That teaches that the wicked are far happier than the righteous in this world—that vice is a pleasant road to travel, and virtue's path is thorny and disagreeable—any more, that man may live a long and happy life in the pleasures of sin, and then, if he is careful to repent just before he dies, he will escape all punishment for sin, both here and hereafter; that the punishment of his sins will all be forgiven him. Now, is not this strengthening the hands of the wicked, that he should not return from his wicked way? Let the reader judge. But Universalism holds out no such inducements to sin as these. For although it closes not the door of hope against the returning prodigal, it assures us that "God will by no means clear the guilty," and that "every transgression shall receive its due recompense of reward." So far from preaching the wicked from returning from his wicked way, it teaches that all sinners will return to God—that "all nations whom he has made shall come and worship before him,"—that "every knee shall bow, and every tongue shall confess that Jesus is Lord to the glory of God the Father"—and holds out every inducement to them to return immediately, assuring them that "wisdom's ways are ways of pleasantness, and all her paths are peace"—that Christ's "yoke is easy and his burden is light," and the sooner they return, the better it will be for them. Thus, it will be seen, the tables are completely turned, and the text applies with much more propriety to our opponents, than to us. 8.

REPORT REFUTED.

Br. T. Fish, in a letter to the Junior Editor, makes the following request, with which we cheerfully comply.

"Will you do me the favor of stating in the Magazine and Advocate, that the story of my conversion to the blackness and darkness of awful-doxy, is all a humbug? So far from it, that I have not even obtained a hope of its truth. They have published me to the world as having either become a fool or a madman, or, what is synonymous with either, that I have renounced Universalism!"
OUR NEXT VOLUME.

Those who have received Prospectus for the next volume of this paper are very respectfully solicited to act as agents in procuring as many good subscribers as possible. We tender our grateful acknowledgments to our agents and friends who have heretofore kindly lent their aid and influence in our behalf, in extending the circulation of the Magazine and Advocate. If ever there was a time that demanded the zealous, persevering and untiring efforts of the friends of civil and religious liberty, and liberal Christianity, that time is now. Every effort is put forth by the leaders of Orthodoxy, to prostrate the liberty of the nation and bring every man, woman and child into bondage to their cruel dogmas and oppressive domination.—Three, four, fourteen, and twenty days' meetings, Orthodox newspapers and tracts by the hundred, and female and male tract peddlers by the hundred, sectarian nurseries in Infant and Sunday Schools, the cry of "Inidelity" that is raised against all that dare oppose or expose their evil machinations, the crusade for the Valley of the Mississippi, in short all the artillery that can be marshalled is brought into the field by the leaders of this "religious party in politics," to accomplish their nefarious designs.

And shall not all the friends of Universalism, and all liberal Christians, and all friends of civil and religious liberty be awake, up and doing, to arrest the progress of spiritual tyranny, and emancipate the human mind from the thraldom of that system which engenders fear, despair, insanity, suicide, and death, both natural and moral? The press is the means of diffusing light among the mass of our population, and indeed the only means of salvation for our country. Let then, every liberal press be liberally patronized. We hope none of our patrons will discontinue their subscription, but that each one will procure at least one (and more if possible) additional new subscriber, for the next volume. We can furnish more prospectuses to any of our friends that shall desire them.

REQUEST TO CERTAIN AGENTS.

Will Mr. H. A. Luther, of North Greenwich, have the goodness to explain his reasons for promising, as Agent, time after time and year after year, to collect and forward arrears, and continuing to neglect so doing till now, and at this time refusing even to take his own paper from the Post office, saying he is unable to pay for it, when so long an arrears is against him? Will he have the goodness to explain these things, consistently with the character of an honest man?

Will Mr. Samuel Clauherty of Havana, have the goodness to inform us what he has done with the money he collected for this paper of Messrs. Lyon and Mitchell, of Catharine, and several other subscribers in his own and ad-

Joining towns, and thereby convince us he is an honest man?

We shall make similar and public requests soon of several other agents, unless they very soon give an account of the money which we are informed was long since paid them by subscribers.

CORRECTION.

We believe our remarks in relation to the Circular of the Genesee Association, have not been understood. We had no more intention of wounding any one's feelings in our remarks, than Br. Reese had, in reproaching the practices named in the Circular, and we do not believe his aim was so low and unworthy as merely to find fault to mortify the brethren.

Neither did we disapprove of the Circular. Every thing touched merited all that was said, but we regretted that they had not been treated of in separate cases—in some article other than a Circular—which, like society letters, should be brief, and relate more immediately to the business on hand. Notwithstanding its length, we did admire, and do recommend it to the attention of others—it is a collection of important subjects, well handled—and for this reason we wish they had been presented in some other form than a circular letter, which is too often passed by unread, by many who deem such productions of little or no importance.

NEW SOCIETIES.

A Society of Universalists has recently been formed in Bethel, Maine, and another in Bedford, N. H. Both these Societies are respectable in numbers, standing and influence, and determined on establishing a stated ministry of the gospel; and perhaps may be said to owe their origin to the overstraining exertions of the Orthodox to put down Universalism and all liberal sentiments.

Another Society has also been lately formed in Lodi, N. Y. and another in Warren, (Penn.) To be the first of these Br. S. A. Skeele ministers, and to the last Br. N. Stacy.

NOTE.

Under this heading our readers will find an article from the pen of Br. Reese—we notice it here again, to draw the attention of those to its purport, that might otherwise overlook it. Limitarians, shocked at the fruits of their merciless dogmas, are beginning to see suicides destroy their lives because Universalism is increasing so rapidly—e. g. (as we presume) out of sheer vexation!!

Br. Whittemore, editor of the Trumpet, has mistaken the purpose of the article from Alonzo Chapman of Smithville, published in our 42d No. as supposing he was a clergyman. The letter did not state he was a clergyman; nor have we any reason to believe that such was the fact.

NEW PUBLICATIONS.

The 'Christian Messenger' has been received, and but for the crowded state of the editorial table, would have been noticed sooner. It is published every Saturday, at No. 1. Chatham Square, New-York, by P. Price, at $2.00 per annum, payable in advance. It is printed on a royal sheet in quarto form. Br. T. J. Sawyer, as we learn from the work, will assist in the editorial department. The articles which appear in the first number evince the taste and ability, which we might naturally expect from the worthy brethren who have engaged in the undertaking. We regret that our limits will not, at this time, permit extracts. We hope the work will be a permanent one, and prove equally profitable to the cause of truth and to all interested in it. The second number is promised to make its appearance to-day.

"A SERMON, delivered at the Funeral of Miss Abigail Reed, of Westford, Mass. Oct. 20; who died by suicide, on the 10th of Sept. last, the victim of modern Revivals; by Rees S. Streettter."

We gratefully acknowledge the receipt of a copy of the above named sermon from the author. It is a pertinent, just and pathetic exposition of the evils attendant on four days' meetings and modern Revivalism, as exemplified in the early and mournful death of the susceptible young lady, at whose funeral the sermon was preached. After pointing out the madness and wickedness of these excitements, the preacher adds,—"And on this distressing occasion, my mourning friends, we have a frightful specimen of their tendency. And I solemnly declare, in the presence of the God of mercy and truth, and with this sacred book at my breast, that unless the loud voice of reason and Revelation is generally heard in our land, this wild fire of fanaticism will consume its glory, its liberty and its peace. Yes, and we may expect soon to witness multiplied instances of self-destruction. Blind fanaticism will seize the minds of many of both sexes, and panic-struck fathers and mothers will be covered with gore in slaughtering their children and each other, as sacrifices at the shrine of insanity. But blessed be the name of the Lord, that we can still hope for better things."

We thank the Sermon well calculated to do good, and hope it may have an extensive circulation.

We have just received the "Triumph of Truth," a pamphlet of 12 pages, published by Br. A. C. Thomas of Philadelphia, by order of the Philadelphian Association at their last session. It contains a variety of short, pithy and interesting articles on the subject of Universalism; and is calculated, if generally circulated, to do much good.
Editorial Correspondence.

LETTERS FROM BR. ALLEN FULLER.
Butler, October 18, 1831.

"Messrs. Editors—You have probably learned, ere this, that I have engaged to proceed to South Carolina, as the agent of the Universalists of that State. It is with considerable regret that I leave this part of the country, where I have labored the four months last past. I have found in this vicinity, warm friends and faithful support; and our brethren manifest a commendable degree of zeal in the cause of the Gospel.

And I have the satisfaction to believe that the cause of truth has been progressing, though not necessarily by the earthquake of confusion, or the whirlwind of passion. But amid these encouraging prospects I received the request of our Southern brethren, and having permitted my name to be forwarded to them, previous to any coming to this place, as one who would, if required, I considered myself under obligation to comply with their request.

My object, however, in addressing this letter to you, is to recommend our friends in this region to the notice of our ministering brethren. The society in this town would support a minister to labor in this part of the State, if not for the fourth or one-half the time. In Arcadia, about twenty miles from this place, a subscription has been completed to enable me one Sabbath each month, for a year. Arrangements were in progress at Clyde village, Galesburg, at the time; but, as applications for preaching have been received from brethren in various places in this region. I feel a lively interest in the welfare of our friends in this part of the State; and I hope the Lord will soon send some faithful laborer into this part of his vineyard.

Should any of our brethren in the ministry be travelling this way, I am confident they will meet a kind reception. Appointments, however, to insure a general attendance, should be noticed in the Magazine and Advocate a few weeks previous, and then they might depend on a respectable audience; and I trust that our brethren in all cases will remember that "the laborer is worthy of his hire." For the convenience of all, I take this liberty to introduce the names of some of our friends in several places where I am acquainted. In Butler, Orestes Hubbard, E. W. Allen; Wolescott, Jacob Butterfield; Rose, Erastus Hackett; New London, Isaac Brown; Salem, Harvey Cakkedjian, J. Beebe; town of Water-foo, near Geneva village, Gen. H. W. Dobbin; Geneva, Mr. Procott; Juniata, Mr. Casard; Vianna village, Phillips, Thomas Bayes and Nutha Gould; Arcadia, Andrew Bartholomew, Lyron, Mr. Dochierman; Williamson, Robert Alpex; Victory, Serdi Pasco. With this notice, I would take an affectionate leave of all our friends in these parts, on whom I am not able to call for that purpose. Brethren, be faithful in the cause of Christ, and may the blessing of God, our heavenly Father, rest on you till we all shall meet in the life of immortality.

MICHIGAN.

The following extract from a letter to the Senior Editor, from Capt. C. Carter, one of our most faithful agents and an ardent and devoted friend to the cause of the religion, we doubt not will be interesting to all our readers. He has recently removed from this State to Wash-temus county, Michigan. We sincerely wish he could give us a decided and favorable answer concerning the probability of obtaining a preacher for that quarter. As it is, we can only pray the Lord of the harvest to send forth more laborers into his vineyard.

"Rev. Sir—I arrived here about the first of July, and in three weeks I find very many believers in the final salvation of all men. I have obtained ten new subscribers for your very useful paper. I am very frequently requested to act as a preacher!"—which question I am unable to answer, and would make the same inquiry of you, sir. Where can a preacher be found, of commanding talents and Christian deportment, that would visit this Western world, and man-

fully stand forth in vindication of the doctrine, that 'God is good unto all and his tender mercies are over all his works!' Could such an one be found, I feel warranted in saying, that he would be cordially received and liberally compensated. The towns of Ann-Arbor, Ypsilanti, and Plymouth, (lying contiguous to each other,) would be an excellent situation for a minister very liberally. This county (Washtenaw) is entirely destitute of what Universalists call Gospel preaching; and I know of no section of country in the state of Michigan, where the engagements are less than this. If they wish to become farmers, land is cheap; if not, the means of living can be obtained on reasonable terms.

UNIVERSALISM IN SICKNESS.

Extract of a letter to the Editors from Canaca, Allegany county, N. Y.

This was written by a man who was ill with a fever and had no minister visiting him. He looked with despair on the death of his father and could see no reason for living. He believed in the 'seed of Abraham shall all the nations, and families, and kindreds of the earth be blessed.' He was, as it were, near the gate of death; but in God I put my trust, and he has raised me up insomuch that I am now able to walk and ride about, but not to labor yet, at all. During my sickness I have had a trial of the saying, that 'Universalism will do to live by, but not to die in.' This I am proved to be true. I am now better in body and soul; and all my friends and neighbors have been glad to see me, for I am sure it will both do to live and die by; yea, it is good for both. After having been afflicted with sore disease for three or four weeks, my friends gave me up; my pious neighbors visited me with the purpose of conversing about the concerns of my soul; but to their astonishment, I was going to launch into eternity, a Universalist. At one time, it was thought I was dying, and I expected to leave this world soon, myself. My blood seemed to chill in my veins, my tongue refused to articulate, a cold damp sweat came on, and I only could behold my friends with pity, as they were gathered around my bed, weeping to see me struggling, as was thought, in the arms of the king of terrors! I was ejaculating, "farewell to all sublunary things." At length I revived, my neighbors and friends were gathered around my bed, and using their endeavors to detain my fluttering spirit and weeping as for the dead. As soon as I had recovered so as to be able to speak, I told them not to weep for me, I soon expected to be out of the reach of trouble, where, ere long, I should meet them and all the human family, where sickness, sorrow, pain and death, would never more be felt or known. O, with what surprise was my pious neighbors struck, on seeing a Universalist about to launch into eternity, so calm, so composed, and ready to meet every trial with all his talents and Christian principles! Yes, my brethren, the doctrine of the 'restitution of all things which God has spoken by the mouth of all his holy prophets since the world began' will both do to live by and die by.

A preacher of our order is much needed in this place as there is but one reading within forty miles, and we often overhear the 'glad tidings of great joy which shall be unto all people' preached here in the valley of the Genesee.

J. H. S.

REBUKE AND HINT.

The following extract of a letter from Br. T. Fisk we are pleased with, and the hints and rebukes they contain are worthy of attention.

"I sometimes think that Universalists are the most strangely inconsistent people on earth. The orthodoxy, 'for one poor grain, labor, and toll, and strike'—for a religion of gloom and desolation, their exertions are untried and in-cessant—while we, who are blessed with the richest boon in the universe of God, will not even raise a figure for the emancipation of a child. If we should ever show our faith by our works, it must be by means of a landscape!"

This, it will be said, is an exaggerated picture—partly it may be, but it is a caricature which will show, in bold relief, the features of too many of our good Universalists. Shall we point to the exertions of some to carry into effect our Literary Institution? We hope they will yet wake up and go to work in seconding the laudable exertions of their brethren in the good work of literary emancipation.

If you will not give our ministers a kind hint, when you see them, to preach Universalism in their funeral discourses—it is all important.—The audience come to the house of mourning with softened feelings, and without their usual armor of bigotry and superstition—they are in the time to strike home to their souls with God's truth—the gospel of their salvation.

Was our religion one of gloom and desolation, the foregoing advice would never have been approbated by us—but it is the reverse. What doctrine can give universal comfort in the hour of sorrow and affliction but the gospel of universal salvation? So plain is this fact, that even our Limitarian brethren will then willingly fly for comfort to the all-sufficient fountain of living waters, and drink freely out of the wells of salvation.

G.

TO CORRESPONDENTS.

"A. C. (P. R.), "A. Walton," and the Minutes of the S. C. Convention are received and printed. It is early an insertion as possible. S. W. W. of Florence, referred to a sermon in No. 50, Vol. 1, of this paper for an explanation of the paragraph of the Wheat, and Tarus in the 13th of Matt. Several other Correspondents are on file and shall be attended to as soon as convenient.

The proceedings of the Board of Trustees, for the Literary Institution at Clinton, have been received, and shall have an insertion in our next.
POETRY.

[Journals Magazine and Advocate.]

'TIS FINISHED.

"Tis finished!"—the dear slumber cried,
When on the cross he bowed and died;
And with the cry high heaven resuscited
The Eternal's mercy knows no bounds.

"Tis finished," and the work is done
By God's own well-beloved Son,
His work perfect is, in peace,
And endless, his eternal pleasure.

"Tis finished!"—and the Lamb once slain
Is from the dead raised up again;
He has ascended on high,
And captivates Captivity.

"Tis finished!"—now we all may sing,
Devouring Death, where is thy sting?
O grave, where is thy victory?
Israel's life and immortality.

"Tis finished!"—here is food for praise,
Here's subject meet for heavenly lays;
And God's redeemed shall ever sing
The praises of eternal King.

Then let us all with thankful voice,
In Jesus' finished work rejoice.
"Tis finished!"—let us loud proclaim
Eternal thanks to God's great name.

GENEVA.

From the Churchmen.

"Ho, every one that thirsteth, come ye to the waters.
Wanderer in a weary land,
Finding rest by the sunny sea,
Seek the fountain near at hand.
Toil no longer on the way,
Here are waters running o'er,
Drink of them and thirst no more.

Pleasure's votary, thirsting still
For delight imbibed with pails;
Seeking yet some little rill,
Where thou may'st rest it again:
See the fountain running o'er,
Drink its waters—thirst no more.

Moaner, in this vale of tears,
Thirsting after perfect peace,
Looking on, not finding rest,
Dark and desolate these are:
Here's a fountain running o'er,
Drink its waters—thirst no more.

Parent, wretched o'er thy child,
Thirsting for a ransomed thing,
Lost in wishes vain and wild,
To this font thy children bring;
And of waters running o'er,
Let them drink and thirst no more.

Roisy youth and hoary age,
Journeying in this world of strife;
Youth and maiden, child and sage,
Freely drink the stream of life;
Here are waters running o'er,
Drink of them and thirst no more.

REVENGE.

"Revenge is as incompatible with happiness as it is hostile to rejoicing; your heart is black with malice, and studious of revenge, walk through the fields with clouds and sorrow, and administer with bowers, his eye there is no beauty,—the flowers to him exhale no fragrance. Dull as his soul, nature is robbed in deepest depth, and the bloom of sky is withered up his bosom with joy—but the furies of hell rage in his breast, and render him an object to which not fear, but the object of his hate. But let him lay his hand upon his heart, and say, 'Revenge, I cast thee from me,—Father, forgive them as I forgive them.'"—

CHRISTIAN PREACHER.

AND

UNIVERSAL REGISTER.

No sect of Christians is so destitute of varieties of Sermons for the use of individuals, families, societies, &c., as ours; our usefulness is the more, therefore, to supply this want, and to aid in the publication of Sermons in existence. At the same time, considering the comparatively small number of preachers in this denomination, and the number of persons whose consciences are so much concerned in the circulation of published Sermons as a means of obtaining the grace of God, a desire to meet this acknowledged want, and to yield the advice of many of our most devoted brethren, the subscriber commi-

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LATTERS CONTAINING RESURRECTIONS.

Received at this office during the week, ending Nov. 9th, 1851.

P. M., South Boston, Mass., H. Harper, Esq.,

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EVANGELICAL MAGAZINE
AND GOSPEL ADVOCATE.

VOL. II. (NEW SERIES.)
UTICA, N. Y., SATURDAY, NOVEMBER 26, 1831.
NO. 46.

CORRESPONDENCE.
We invite the attention of our readers to the following correspondence. It was commenced on the part of Mr. Hart, the Presbyterian clergyman of Adams, while absent from home attending a protracted meeting at Oswego. Whether he got his dear brother Bartholomew's name right or not, he does not inform. In his impudence and blasphemy would indicate it to be the production of the latter. Perhaps, however, Mr. H. had been so much in the school of B. as to nearly rival his master. The letter itself was justly entitled to no answer, nor any other consideration but the most marked contempt, as being the furious ebullition of a raving fanatic. But the circumstance of his being the settled pastor of the Presbyterian church at Adams, required that such a production from him should be noticed. And this, together with the fact that numerous and various reports of the letter had gone abroad, and the report also that Esq. Chittenden had been "brought out," been "converted," or was "under conviction," &c. &c., had been circulated by Presbyterians in various places, induced the latter to reply. The answer is pertinent, and just what it should be. There are however many dark circumstances connected with the Presbyterian revival operations in Adams that are not fully developed in the letters—such as the flaming hypercanness and fulsome flattery on the one hand, and the unwarrantable and horrid denunciations of endless wrath on the other, alternately employed and persisted in for the purpose of bribing, coaxing or driving Esq. C. and his family, and other influential men, into the church. They well knew the great success of respectability and influence his conversion would give to their cause, if they could only get him by any means—no matter whether fair or foul—and they certainly sought to bribe him into a profession of their creed and the support of their schemes. Esq. C. is a gentleman of the bar, of the first grade of talents, respectability and moral worth, the county of Jefferson can boast of, and therefore too high-minded and honest a man to become the passive tool of clerical art, or a hypocritical impetus to Presbyterianism.

The publication of Mr. H.'s letter will do good; as it will serve to show the unbounded arrogance, presumption, and wickedness which these modern crusaders are willing to practice for the purpose of proselyting, and put community on its guard against their wiles.

Oswego, August 24, 1831.
Respected and Dear Sir,—I have never felt till this morning that I had a special personal message to you—I now believe—I have one of immense importance to you, and that it is from the Lord. I shall deliver it in all the plainness, tenderness of faithful love. And, dear Sir, I must begin with deprecation and with confessions. I do not forget that I am a disbelieving man of valour. I have never intended to keep back the truth, or be unfaithful to your soul, but I now perceive that I have not exhorted to you the love which I should as a Christian, much less the decision and boldness which becomes even the meanest capacity, when invested according to the institutions of the Lord Jesus Christ with a commission as an ambassador of God. Forgive me these wrongs. I did hope for a time that it would please the Lord to open your eyes on the glories of redemption, and bring your fettered soul into the liberty of the sons of God. But Satan hindered—he thrust his cloven foot through the unwarrantiness of the watchmen into the pure waters of life and muddled them; and gave you a plausible pretext for refusing to drink and live. And now Sir, I will conceal nothing from you but frankly confess that there are arisen things in progress of the revivals and protracted meetings in Jefferson county, through the infirmity of men and the subtlety of the devil, which I never approved and which I can no longer refrain from openly condemning. You yourself cannot but have perceived a strongly marked difference between the protracted meeting at our village and some others which followed.

Alas, dear sir, I humbly confess to you, we have swerved from the gentleness of love and the meekness of wisdom with which we set out. My God have mercy on us, restore and forgive us. We have sinned, dear sir, from the exceedingly narrow and difficult path of holiness—what then? Does God require greater perfection in us than in you? Are you justified by our frailties, in resolutely pursuing the broad way of sin and perdition? May you therefore boldly lift up a banner of brass against the truth of the living God? May you therefore set your mouth against the heavens, and your tongue walk through the earth? May you connive at the grace of the Lord Jesus Christ? And ascribe the work of his ever blessed spirit to the device and ingenuity of man or to Redoubt? May you assemble with infidels and scoffer and drunkards at Watertown and Oswego, and there prostitute your superior talents to gratify their bitter feelings of rage and malice against the cause of Jesus, rivet on them more firmly the chains of error and embolden them in the ways of self-interest both for time and for eternity! I declare before God, in your conscience you know better—May you employ every artful sophistry, and every soft device, to divert your precious lovely family from the ways of Godliness, as if it were not enough to destroy your own soul, but you must drag them with you into the fire of hell, where their worm dieth not and their fire is not quenched! Oh sir, I tremble as I write, I cry to God at every sentence. But I must denounce to you in the name of my God, that if there be a place in hell where the fires of almighty vengeance glow more intensely than in the abode of the common unbelievers, that place will soon be thine—"except thou repent"—I do not love this terrible severity; but necessity is laid upon me; yes, woe be unto me if I use it not—I tremble as I use it, but not for myself—An awful horror comes over my mind, and something seems to tell me this will either save or damn you. Ah must it be the latter? Is it too late for you to attain the magnanimity of an ingenuous son of the great God and Saviour who will, nobly penitent, confess his sins and turn to the ways of holiness? But do as you will, I have washed my hands. God himself is judge. Repent and live and immortal honours await you. Harden your heart and Christ will let you know that he has not need of you. It is you that have infinite need of him. O thou eternal Father of lights and mercies, for thine everlasting Son's sake, send the Holy Comforter—enlighten and sanctify and save that precious man for thine own glory's sake, Amen.

With sincere and deep respect,
I am yours,
I. A. HART.

T. C. CHITTENDEN, Esq.

P. S. I have one request to make of you as a gentleman and man of honor, and that is if you should, read or not read any part of this letter, give at least, the spirit of the whole. I have preserved a copy.

Adams, Oct. 31, 1831.

Dear Sir,—Your letter of the 24th August last was received and would have been noticed sooner, but for a variety of reasons. The principal one is, that I did hope and believe, that when you recovered from your heated zeal, and reflected upon the ruthless and unwarrantable attack which you had made upon my character, conduct and motives, your Christian charity would have prompted you to have made me an apology. But I have borne until this time, and should have suffered the subject to rest, still...
longer; but instead of receiving an apology from you, I have received instead, insinuations that you have preferred against me; and in taking much pains to excite unjust prejudices against my character. For more than twenty years I have lived in this county and cannot believe that any wanton and unprovoked attack upon my character, or upon any of my neighbors, from any one, or from any person or "striping," as little known in this community as you are, (although shrouded in clerical costume) will be likely to lessen me in the public estimation. Since however, you have made the attack, justice demands from me a reply.

You say you believe you have a "special, personal message" to me "of immense importance, and that it is from the Lord."-something seems to tell you, this (your letter) "will either save or damn me." You firmly believe you have a message to come, from the Lord, and you know whether it will save or damn me! Would it not have been better for you, to have understood your mission, before you delivered your message?-You are like the man who searched after all the prisons in England, to deliver a message from the Lord to a certain prisoner; the prisoner rebuked him, saying, "if the Lord had a message to communicate to me by you, he would have informed you where I was, instead of leaving you to search all over England after me." It is an unanswerable truth, that I shall be eternally damned; or not. If I am to be miserable, what good was done by your message, "from the Lord?" Would the Lord save me by your means, or by any other, if it be true that I shall be eternally lost? On the contrary, if it be not true, was it necessary that God should send you to warn me of the danger, to which I was never exposed? Turn yourself which way you please, your message was useless. By believing that you had such a message to deliver, you give evidence of fanaticism. A man of understanding, and that you pretend to revelation and inspiration." Our Saviour referred to his works as the evidence of the divinity of his mission. The apostles were enabled to work miracles in attestation of their authority. You, sir, are in duty bound, either to give some miraculous proof of the divinity of your dubious message, or relinquish your arrogant and dogmatical, not to say blasphemous pretensions. You confess yourself a "striping," and that you have not exhibited to me the love which you should as a Christian, and you might have added, that you did not intend to exhibit any Christian love, in writing me that abusive letter. "Love worketh no ill to his neighbor; therefore love is the fulfilling of the law."—Rom. 13: 10. If you love me, that I may be eternally pursuing the broad way of sin and perdition, why did not your Christian love assume a different attitude? Why did you not call upon me, as a neighbor and a Christian, and let us reason together, and endeavor to convince me of my error? Why did you improve an opportunity, when you were at a distance from me, to write a letter to me, so entirely contrary to language which you would never have dared to use in my presence? And why did you not use some argument in that letter, instead of dealing in anathemas and denunciations? Did your "commission," that you refer to, authorise you to pursue the course you have chosen? Did the organ of those words have a thing to do with it? These questions are submitted to your own conscience, to answer.

Again, you say, that "Staten, through the unwariness of the watchmen, hindered me from beholding, what you term, the "glories of redemption." And you were one of the watchmen—which then was, the most to blame—Staten, or the watchmen? You confess that there have arisen things in the progress of the revival and protracted meetings in Jefferson county, which have given occasion, and which you say, you "can no longer refrain from openly condemning," and ascribe it to the "infini-
ty of men, and the subtlety of the devil." And why do you condemn me for expressing my honest opinion of those meetings? I have expressed my opinion of those meetings, and shall continue to do so, unawed by clerical frowns, or assumed authority, in the manner they have been conducted in this county. I consider them as "whirl-wis of moral desolation," and such is the opinion of a large and respectable portion of this community, who have witnessed the mechanism, with which they have been conducted. That some good has been produced by means of these meetings, I am willing to concede. But that the evil resulting from them, far outweighs the good, I most sincerely believe. By means of those meetings, conducted by men "who have not a zeal according to knowledge," heated fani-
tics, and designing, (and in some instances) dishonest and ambitious private, moral desolation has followed. The best affections have been severed—the happiness of families has been destroyed, and driven from her throne—and suicide and murder have followed in their train. I must therefore come to the same conclusion that you have, that "through the infirmity of men and the subtlety of the devil, things have arisen in progress of these meetings in Jefferson county, which I can no longer refrain from openly condemning."

Again you say, "I humbly confess to you that we have swerved from the gentle-
ness of love and the meekness of wisdom, with which we set out. This confession, sir, which the brother to whom I have a duty to learn you more modesty. With what an ill grace does the insolent language which follows, come from a man so full of error, weakness, folly and crime? Why do you charge me with "resolutely pursuing the broad way of sin and perdition?" When have I lifted "up a brow of brass against the truth of the living God?" When have I "set my mouth against the heavens?" Have I "contemned the grace of our Lord Jesus Christ, and ascri-
bled the work of his ever blessed spirit, to the device and ingenuity of man, or to Beel-
zebub?" Sir, I demand of this decision, you are unable to support them in any other manner than by bold and pronounced as-
toration. Thou hast borne false witness against thy neighbor." What you have said about my assembling "with infidels and scoffers," &c. at Water- town, does not bear the mark of a false repu-
tation upon a large and respectable class of our fellow citizens, who had the same right peaceably to assemble and oppose passionat-
e and fanatical excitements, as any or other hired man, had to favor them. Nearly one thousand persons, whose moral or religious characters would not suffer by compari-
son with your own, met at Watertown, and peaceably expressed their disapprobation of the modern plan of "getting religion." Instead of reasonably opposing their sentiments, you come out in rage, against their "practising religion."" Indeed. Let me tell you sir, that meeting was not held for the purpose of opposing religion; it was for opposing a substitute for religion, of modern invention, and the work of the "craft." There were men at that meet-
ing, whom I am proud to call my friends, and whose opinions I hold in high estima-
tion. Sir, I revere the Christian character— I venerate "pure and undefiled religion" and it never was and never will be said, in truth, that I ever opposed Christianity. Again you say, "I declare before God, in your conscience you know better." "Who art thou, that judgest another?" You sir, are verily guilty of setting yourself up, as a judge of other men's consciences—"Judge not, that ye be not judged." In relation to the things you mention, I have always en-
deavored to have "a conscience void of of-
ence towards God and man." Your insin-
uations do not terrify me, and have excited none other, than mingled sensations of pity and contempt. "Physician heal thyself." I advise you to read the parable in the 18th chapter of St. Luke, verses 36 and 37, and 4th of verse, and make the application. You in-
sinuate that I "employ every artful so-
phism and every soft device, to divert my precious, loving family, from the path of hol-
iness, and drag them with me into the fires of hell." This, sir, is a most unkind, wach-
tious and cruel insinuation; and if true, renders me unfit for civilized society. When you represented me to be wilfully bent upon the destruction of my own soul, had you forgotten, or have you never learned, that "no man ever yet hated his own flesh"! Why then blame some who have not chosen to be destroyed. But, sir, did you mean to represent that I was destitute of humanity? Do you mean to intimate that you have more regard for the welfare of my family than I have? Do you mean to in-
timate that I am selfish in seeking the good of my family? I have ever labored to serve in conjugal and paren-
tal kindness and faithfulness whose well-
fare is inseparably connected with my own happiness; and who are as near and dear to me as my own existence! Oh cruel and unkind insinuation, and thrice cruel author.
If you do believe all this, are you not a fit subject of either a lunatic asylum, or for "sown to bear her slow unmoving finger at"? If so, I advise you to read the last verse in Isaiah, where you will find that the phrase "the worm dieth not" is applied to temporal things; therefore the phrase does not necessarily mean endless duration. When writing with verifying your character, and ascribing to us the most intense fires of "Almighty vengeance," unless I repent, according to your notion of repentance. Can you, sir, describe a more disgusting and hateful character—a more horrible Moloch, than an infi- nite being of "Almighty vengeance"?—And is it that workmanship, that worship, which is based upon the slavish fear of "Almighty vengeance," cannot be very sincere, or acceptable to him, whom we are required to love, "because he first loved us."] I blush for your ingratitude for all of the favors of heaven, bestowed upon you and all other beings! For I bear them record, that they have a zeal of God, but not according to knowledge—for they being ignorant of God's righteousness, and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God. Rom. x: 2, 3. No wonder you tremble or that "an awful horror comes over you." Any man's soul must be filled with horror, who ascribes such a merciless character to the God of the universe; for "God is love." You tremble; but not for yourself—why not? Because you have made a covenant with death, and with hell are at agreement! By looking at the 28th chapter of Isaiah, in the 18th verse, you may see what will become of your covenant and your agreement—I will also offer you another and a better covenant, which will bring you into a true relationship with God. 28th verse to the end of the chapter—see also Hebrews viii: 6—12, and Hebrews xii: 24.

You further say, "Do as you please—I have washed my hands." Is this selfishness, or a disinterested benevolence? Why did you wash your hands? Perhaps the reason may be found in the 3d verse of the 59th chapter of Isaiah. You have washed your hands! Has God made the eternal happiness of one rational being to depend on you? If so, you must be of immense consequence in his eyes, and God makes use of you, yourself," and are of less importance than you imagine. Since you have washed your hands, you probably have no particular objection to my damnation, because your hands are so clean! Was it for the sake of cleanliness that you wrote me that letter? You can find no authority in the Bible, that you have the power either to save or damn any man—and I rejoice in God, that my future destiny is not to be determined by a "stripeling." Have you not an itching desire for more power and distinction than you possess? Do you not sometimes exclaim in the language of the ungodly son of Abalabon, "I am endeavoring to wrest the kingdom from his father; Oh that I were made judge in the land!" 2 Sam. xv: 4. I advise you to read the history of that ungrate- ful child, and see whether a just comparison may not be made between his case and yours. You mention that by these means you have resorted to, you will be en- abled to induce me to "bow or do reverence to Human" or any one of his disciples.

After having divested yourself of a load that must have given you great distress, you make a request of me, as "a gentleman and man of honor." If you really considered me as such, how could you accuse me of associating with the vilest characters, and ascribe to me such base and unnatural conduct—such wicked purposes? There is an entire destruction of a great part, and a strange correspondence of your inconsistent, absurd, ambiguous, and changeful glory, professed by the creeds of men and secured by our submission, or purchased by our deep distress; is what I do not believe. The story of Universalist recantations has so long and so circumstan- tially been reiterated, that by hundreds it is believed. But investigation has proved, that in 90 instances in a hundred, the whole is a sheer fabrication, unreal "as the baseless fabric of a dream."

You may think it ungenerous in me to call in question the correctness of your statement. But how shall we account for the fact, that so many men—"sensible men"—"first men" in any place, should be led to embrace so "erroneous" a doctrine—a doctrine which, our opponents say, "there is not a single text to support"—especially when we come to consider, that we do not hold any "anxious meetings," "revival meetings," &c. &c. and are accused of neglecting all kinds of religious instruction, conversation, or improvement at home—and when, above all, we add to the considere- tion, that management, assiduity, and ex- pertness of the Universalist societies—their multiplied and pro- moted meetings—and that their agents are scouring every part of the country like the plague-frogs of Egypt—I ask again, how came so many "sensible men" to be Universalists?

You say of yourself, "I tried to believe your doctrine, but, thanks be to God, that I was not cut off in my sins, while I was try- ing, and sent to hell!" From this I am inclined to believe, you think Universalism dangerous to my soul's salvation. But why? Reflect. Does love begat hatred? and the doctrine of peace, begat wrath? Is the sentiment of God's goodness, and the devil's destruction, dishonorable to our Maker? Is it so damping in the sight of heaven to believe that God is wise, good, and all powerful? I am thankful that you were not cut off and sent to hell; would it have been because you was a Universalist—or because you was wise? Surely the latter. You must not here say, that it is the tendency of the des-
trine, to make men wicked. I ask, are there others wicked but Universalists? And would you have been considered wicked, because you believed, and could not else? Has the doctrine a tendency to make those wicked who do not believe it? If it has not, what is it which has such evil tendency on them? Now, Harriet, was it a truth, that while you were thus trying—hell was your portion. How can you not see that truth itself, truth to which all our whims, and changes, and fluctuating fancies! Is it a truth now, that endless salvation is yours? When will this truth change? And why not one truth change as well as another, since all truth has its foundation in God? But, again, why do you wish me to forsake my doctrine? Is it because I represent the character of God as better than it really is? I certainly represent him better than any Universalist. Or is it because God is more honored, when he is slandered, and man more benefited, by the triumphs of slander than by the triumphs of truths, by the envy and hatred of the good and the just? I regret, very much, to think your mind is so poisoned by the influence of those pernicious “four days’ meetings” and your whole soul, and life, and actions, controlled and regulated—the madness by enthusiastic madness. Prophesying themselves to be the subjects of a kingdom—not of this world, yet seeing the applause of the world—arrogant in their meekness—proud of their humility—boastful of their piety. So ardent in their zeal—so set on and in all things, to,to—and, Judas-like, so imposing in their professions of friendship, they beguile “unstable souls” and deceive the unwary. They alienate the warmest affections of the heart—check all the generous emotions of gratitude—dry up the fountains of social joy—embitter those friendly feelings which entwine themselves around the heart of relations—under the bonds of love and union—introduce anarchy in place of order—turn the sweetest Paradise of bliss into gloom and darkness and suffering and death, and drive thousands to despair, insanity and death! Do you need proof of all this? I appeal to your own heart, and to scenes with which you are probably, by this time, familiar. Ah, whither has fled that delightful scene, which a few months ago fascinated the heart—lively interest, and kind feeling, which prevailed in your neighborhood? Why, at present, that shyness and reserve? Why those sour looks? Why does neighbor separate from neighbor? And why that sort of Pharisaics? *Thank God I am not as other men!* And wherefore is it that in Ellingsburg, (in your own county,) we hear of some that have been driven to madness and death?

Your father was my brother—and perhaps there was as great similarity in our looks, voices, manners, members of the same family; whether there were any love of disposition, I pretend not to say, but there certainly was in our religious sentiments. Your father, so far as he had any religious sentiments, was a Universalist. And I appealed to all who knew him, and especially to you, who can but remember years of his life, as well as his paternal love, watchfulness and care; did those sentiments make him one of the Church—never to be presumed to charge him with gross immorality and outwitting sins. That father is dead, and has gone to try the certainty of religious theory—the realities of eternity.

Has that father, too, gone to an endless world, and an everlasting life? Of course, it is my right description! And is this the blessed fruit of truth, the effect of your religion? for which you would have me forsake my last, my only stay and comfort, the tender mercy of God—which causes me to hope, yes, to believe, the salvation of all our race? The religion of Jesus Christ is the “river of the water of life”—“well of salvation,” from which we draw with joy. But the chilling dogma of endless death, is the triumph of infidelity and the opposers of Jesus—it honors none but the devil—drowns the eyes in tears and the feeling soul to distraction—clothes the celestial realms of promised glory with impenetrable gloom—and, instead of deriving hope and comfort in the separation with friends, and finding a path that grows brighter and brighter unto the perfect day; poor, frail, mortal man, like the long absent and way-worn traveler, who begins to flatter himself that in a few hours he shall meet the smiles and well-greetings of his wife and little ones; his sunny prospects are visionary—the dark tempest of the thunder and lightning, and the gloom and heights, which surround the horizon and blots out the face of day, and leave him in an imperative wilderness of we!

O, what evil genius has befallen our race? Has the prince of the power of the air an unlimited sway! What strange reversal of all nature, that God should save those from the devil, who are advocating the eternal existence of the devil’s kingdom; and damn those to all eternity, who are pleading for the uninterrupted away of his own omni-benignant reign! Must those, who have represented him merciful, omnipotent, and relentless in his rage, be hailed with the welcome plaudit, “Well done, good and faithful servants”—while those who represent him as “kind to the evil and the unkind,” as “good unto all, and his tender mercies over all his works”—as “of one mind, and none can turn him”—as having sent his Son to reconcile his children, “destroy the devil and his works”—must with shame and sorrow receive their mitimun, “depart, ye cursed, into everlasting wo!”

But I forbear to pursue the subject further. Do, I entreat you, Harriet, pause and reflect! Is God our friend or enemy? Did Christ come to save, or destroy? Is not all power given into his hands? Can he not, then, accomplish the work of Salvation? If he, then, suffer his enemies to carry off his children and possession; and sin, that abominable thing, which his soul hates, to exist all eternity? No: we will not thus gratify the enemies of Christ—but say with the Apostle, “he must reign till he hath put all enemies under his feet”—and look forward with John, to that glorious consummation, when “every creature which is in heaven, and on the earth, and under the earth, and he that is in them, shall be heard to say, ‘blessing, and honor, and glory, and power, be unto Him that sitteth on the throne, and unto the Lamb for ever and ever. Amen.’”

I pray not close without assuring you that I do believe they are deceiving you, in religion. But do not be so far misled, as to believe me unkind in my feelings to you—but believe, as formerly, I am sincerely yours, for your father’s sake, and truly so, in the bonds of the Gospel.

ALFRED PECK.

Mrs. H. H.—

[For the Magazine and Advocate.]

A RESIGNATION.

Messrs. Editors—I here copy a letter which I have recently received from Br. Edwin Ferris, in my official capacity, as Standing Clerk of the Chenango Association.

N. DOOLITTLE.


Dear Brother in the Lord—I wish you to be so good as to inform our brethren in the ministry, and all who compose the general Convention of Universalists, and all its branches, that I, Edwin Ferris, do withdraw; for the present, from the work of the ministry, and from any connexion with the order of Universalists. But still I do not deny my belief in the doctrine, I would also inform you and them, that it is not because I have any charge against the order of Universalists, but having other business of a worldly nature, which very much occupies and troubles my mind at present, I therefore cannot attend to the ministry, with that energy which becomes a Gospel Preacher. May my dear Brethren accept of this as my honest excuse for the step I have taken, and not forget their brother Edwin Ferris, in their prayers. Farewell, Br. Doolittle. I remain affectionately yours,

EDWIN FERRIS.

[From “Triumph of Truth.”]

A PLAIN STATEMENT.

Reader! art thou a Universalist? If thou art not, thou must be a Partisan. If thou art a Partisan, thy faith cannot be founded in the wisdom of God. “The wisdom that is from above, is full of mercy and good fruits, without partiality.” James 3: 17. Surely, if thy faith be full of mercy, it can contain no cruelty: if it be full of good fruits, it cannot embrace the doctrine of endless evil: if it be without partiality, thou art not a Partisan: and if thou art not a Partisan, and art a Christian, thou surely must be a Universalist.

Christian reader! choose thou this day: Will thou believe and contend for a partial system, or will thou believe and contend for that impartial system of grace, founded in the wisdom from above, that is without partiality? Remember, thou art either a Universalist or a Partisan.
[For the Magazine and Advocate.]

ANOTHER INVENTION OF THIS ENEMY.

It is heart sickening to observe the many ways and means, under the self-styled Orthodox, to keep afloat their sinking ship. No offence is too monstrous for their zeal to surmount—no story too base for their heads to fabricate.

This may be a word bold language—say it is—for I desire the full inventions put in operation by those who term themselves the "salt of the earth." I must confess, patience sometimes refuses to do her office.

On my arrival at this place, I found that it had been currently reported, that Br. W. Ballou, while on a bed of sickness, had announced Universalism, and was now preaching among the Baptists. It has been stated in the Luminarian journals of the day, that Br. Fisk was now lecturing against Universalism—and the last Boston Trumpet gives us similar reports. Have similar reports been in circulation relative to Brs. M. B. Ballou and J. P. Fuller, all without one shadow of foundation in truth. None can say that the believers in Universalism manufacture these falsehoods, for they would be the last to credit such reports without sufficient proof. Now our Luminarian brethren must either convince us that these stories originate themselves, and of themselves find their way into an Orthodox paper, or bear the charge of willfully circulating falsehoods, knowing them to be such, under the consolations that the end justifies the means—which end is endless misery.

Reader, what would not such an end justify? It has justified the rack and wheel in some countries. It may in this!! Look to it!!

O. W.

Oregano, Nov. 15, 1831.

David Day and John Jenks were both professing Christians. One belonged to one church, and the other to another. David would keep his word, if he broke the Sabbath, Sunday, for it. John would keep the Sabbath, or Sunday, if he broke his word a dozen times to do it.

Now which of these two performed his duty best, in these two particulars, and most pleasing in the sight of Christ, whom each professed to follow? David, his word keeper, or John, the Sunday keeper, but word breaker? Can any one hesitate to say to what sect David did not belong—or to which John did belong?—Defender.

ST. PAUL'S PERSON.—St. Chrysostom terms him "a little man about three cubits (or four feet and a half) in height." But of all writers, Nicophorus has given the most circumstantial account of St. Paul's person:—"St. Paul was of small stature, stooping and rather inclined to crookedness; pale faced, of an elderly look, bald on the head. His eyes lively, keen, and cheerful; shaded in part by his eye brows, which hung a little over. His nose rather long and not ungracefully bent. His head pretty thick with hair, and of a sufficient length, and, like his locks, interpersed with gray."

MAGAZINE AND ADVOCATE.

DOLPHUS SKINNER, Editor and Proprietor.
AARON B. GROSS, Associate Editor.

Utica, Saturday, November 26, 1831.

ALP'S QUESTIONS.

"O. A change of heart—a new birth.—On the supposition that a dear friend of mine, one on whom I could with full confidence rely (in other matters,) would assure me that he had experienced this change, (I mean in the Orthodox acceptance of the term,) and his actions were consistent with this profession, dare I receive his testimony as truth? If I dare—why? And if I dare not—why?"

ANSWER.

We have not been able exactly to learn the meaning which many Partisans attach to the terms "new birth," or "change of heart." It is a mysterious, inexplicable change, which they cannot explain, nor, if they could, we comprehend. This, we presume, is what Alp calls "the Orthodox acceptance of the term"—and to this we shall particularly apply our remarks, after first noticing a few other opinions on the subject.

We have found one individual who really believed in a literal change of heart—that his first heart was cold, unfeeling, &c., and had been changed for, or into, a second, very different. This man had been very profane—the foremost at all cockfights and horse-races, dancing and frolicks, in his youth—and when he changed, he carried his old habits with him—using the term "Lord God Almighty" perhaps as often as from 50 to 100 times, in the course of one prayer. Instead of being foremost at worldly dissipation, he was foremost in all species of religious intemperance—the first at prayer, class, revival and public meetings of every kind; and would shout and glorify God and his service until he was so hoarse next morning he could scarcely talk above a whisper. Alp has heard of him.

Again, we have heard a celebrated Presbyterian divine, in Philadelphia, explain the new birth, or change of heart, after the following manner. We cannot give the words, but are confident of presenting the sentiment correctly. It was not a mysterious, inexplicable change, nor was it, as many supposed, a physical change—"God would not take out of you one pound of flesh and put into you another for a new heart."—No! it was a moral change, and consisted—1st, in a change of views—2d, in a change of feelings, and 3d, in a change of practices. When the sinner's views of God, of sin, of virtue, and of eternity became changed—through the means of hearing, reading or reflection—an immediate change of feelings followed. Instead of hatred God and his service, he now loved both—and of deeming sin desirable, he now abhorred it, &c., and this change of feelings led to a change of practices. The sinner's motives being changed, there is, of course, a change in his actions, &c. This explanation is, however, too much in accordance with both reason and revelation to be received by our Luminarians, to any extent—even as the other is too grossly absurd to be received by them, except during a revival, when the people are too bewildered to understand what is said, and would, many of them, be operated on as favorably by a kettle drum as by the preacher's voice.

We now turn to what we first presumed to be the scheme on which Alp requested our opinion. In answer to his first query, we answer, No. In reply to his third query, we give the following reasons.—

1. Because if he can explain this change in any manner by which you can understand it, it ceases to be the mysterious change; and, we venture to say, can be accounted for on the scheme last named, or some other equally Scriptural and rational. If he cannot explain it—you are not bound to believe what you cannot understand—I mean so far as you cannot understand it. The evidence of his conduct proves a change of conduct—the declaration of his feelings being different, proves a change of feelings, and a statement of his views different from those he formerly entertained, proves a change of views—but neither nor all of these will prove what is called a miraculous change, no more than they will prove a literal change of heart, or an actual second birth.

2. Should he assert that he believed and felt that he had undergone a miraculous or a literal change of heart, his intentions of versatity are not impaired or destroyed by your disbelief—no more than the fact of such change is established by the evidence his assertions give of it—for he may be and doubtless is, himself deceived in the application of his belief and feelings to the supposed, rather than to the real change. A man's feeling himself to have met with a literal change of heart, no more proves that such a change has taken place, than that Rasselas' Astronomer (supposing, for the sake of argument, that the Astronomer was a real personage) had the power of regulating the weather, because he felt that he had that power. The astronomer was rational on all other subjects but that one—so might your friend be perfectly sober and rational on all subjects but one.

3. We have proceed on the supposition that your friend gave every Scriptural evidence of possessing the real faith, and hopes and feelings and conduct of a Christian. But we have seldom, if ever, met with a person believing in the miraculous or literal change of heart, who could give this evidence. Their faith is mingled with unbelief—their hopes with torturing uncertainties and fears—their joy with sorrows unspeakable and destitute of glory—they have not entered into rest—but manifest that their religion is gloomy and full of partiality and despair.
In such cases we must rely on the promise, oath, purpose, pleasure, will, attributes, and nature of God, as taught in the Bible, disclosed in nature, and confirmed by every rational deduction of our mind, in preference to any man's assertion—especially when that assertion relates to an event so improbable, irrational, and absurd as the mysterious, miraculous or literal change of heart—so different too, as it is, from the change named in the Scriptures.

The remainder of Alp's Questions will be attended to as soon as possible.

G.

EXPLANATION.

A correspondent asks an explanation of Hebrews, vii: 3, where it says of Melchisedec that he was "without father, without mother, without descent, having neither beginning of days nor end of life; but, made like unto the Son of God, abideth a priest continually."

Kneeland's edition of the Improved Version renders the passage—"without recorded father, without recorded mother, without genealogy, having neither beginning of days nor end of life, but resembling the Son of God, continued a priest during life."

Appended to this free translation we find the following note. "Of whose father, mother, pedigree, birth and death we have no account—Wakesfield; who prefers this intelligible, though free translation to what must appear a strange paradoxical account to common readers."

As we conceive the principal design of the writer to be, simply the establishment of Christ's Priesthood on grounds far superior to the priesthood of Aaron, we believe his meaning is this: Though it may be objected to Jesus that his parents were poor, obscure people, whose origin is scarcely known, yet it must be remembered that Melchisedec was just as obscure a personage. Yet Abraham, the head of all the priesthood according to Aaron, paid tythes to this very obscure, and, before, then unknown Melchisedec: thus virtually, for all his descendants, acknowledging his priesthood and superiority—for men pay tythes to the greater only.

Now Jesus being a priest after the order of Melchisedec—i.e. of like obscurity in life—the priesthood of Aaron, through his ancestor Abraham, have already acknowledged the right and power of such an obscure person—even of Jesus—to be a priest, and that too of an order superior to themselves. Read the whole chapter.

G.

FIVE MORE VICTIMS TO RELIGIOUS MANIA.

We have just received information from an indisputable source, that a Mrs. Smith, the wife of the Presbyterian clergyman at Ogdenburgh, has become a perfect maniac, and that, at the time our information was received, (dated Oct. 31.) it required four or five persons constantly to hold her. She calls on them (her friends) continually to pluck out her right eye and cast it from her, and to cut off her right hand; and would no doubt herself tear her eye out of her head if she could get her hands at liberty. She sometimes pretends she is the Christ, saying, "I am the resource of my life." Etc. In the first stage of her malady which commenced at the close of a protracted meeting, she pretended to see remarkable visions and to have revelations from heaven. And her deluded friends—who, with her, had been active in promoting excitement at Ogdenburgh—professed to look upon her visions and revelations as wonderful displays of the power of divine grace.

The last religious Inquirer (of Hartford, Ct.) says, "A very respectable young lady in the adjacent town of Simsbury destroyed herself last week bymeans of laudanum." She had just attended one of the revival meetings in her neighborhood and became deranged in consequence of her gloomy foreboding of an hereafter. She died the victim of modern superstition and revivalism.

The last Newport Spectator says, "A young lady was on Thursday last, brought to one of our physicians for medical advice, who afforded no salutary instance of the effects of the fanaticism of four days' meetings. She had been from her parents for some time past, who reside in Croydon, to some part of Massachusetts, where she had attended these meetings, and listened to the terrible mysteries and denunciations which characterize them, until reason lost her empire and left her the saddest and most deplorable spectacle on earth, a mind completely prostrated."

The Keene Sentinel, in a paragraph headed: "Religious Fanaticism," states, "that on the Sabbath succeeding the late four days' meetings at Acworth, a respectable member of the church, began the Lord's prayer, at a prayer meeting held in the Town House, and gradually raised his voice till he was heard distinctly thirty or forty rods. In the afternoon, he raised his voice, and exclaimed, "O scatter the dust and the smoke, and the taste and the vapor, and the heat; and turn the eyes and the sister by the arm, at the steps; and call Hecuolan strong, bore them up the eiste, overclover several females. He said he supposed he was going to heaven, and seized his mother and sister as if to bear them with him."

Mr. Porter, a portrait painter, who has for a few weeks been engaged in this village, attended a four days' meeting here, and was seriously impressed. His intellect is now prostrated and he has become a perfect fanatic. He went to Boston on Monday last to make spiritual communications to Dr. Beecher. Previous to his departure, he urged that a child, recently buried, should be dug up, confident that he had been invested with power from God to re-animate him. Humanity and philanthropy weep over the multiplied and multiplying instances of mental alienation—Herchill Chronicle.

Well does the editor of the Trumpet remark, "More people have been actually murdered by fanaticism, and the efforts of modern revivalists to frighten them, for a year past, than have been executed upon the gallows for five years past. Jugurthist has not had so many victims the past year, as the more cruel idol Orthodoxy has had.

Awake, O Americans! for the Destroyer is in the land."

G.

Pennsylvania Convention.

It has been seen, by the minutes of the Philadelphia Association, that our brethren in Pennsylvania have resolved to form a Convention in that state. Ignorant of the designs relative to that subject, yet feeling a lively interest in the common cause, particularly so far as that state is concerned, we would suggest to our brethren in Susquehanna, Bradford, Erie, and Warren Counties, in that state, the propriety of sending delegates, so far as practicable, to sit in the meeting proposed to be held at Columbia in May next. The place of meeting is situated on the Susquehanna, and the season is one proper for travelling, to all who reside on the head waters of that noble stream. We see, therefore, no difficulty in the way of sending a representation, and taking a share in the incipient steps of forming a Convention in that state.

It was an early project, often contemplated in secret and spoken of to our friends, to propose to the brethren in the upper end of Pennsylvania that they form themselves into separate Associations—and, by holding their meetings as far south as possible, extend a knowledge of our faith as much into the central portion of the state, as the Philadelphia Association, by similar means, was extending it north and west.

But a few years would elapse before our blessed doctrine would meet in a number of believers who now are sitting in the darkness of the shadow of death, and waiting for the day springing from on high.

The proposal for the formation of a State Convention has now revived the long dormant project, and induced us thus to, perhaps, obstruct our ideas on our brethren. The meeting of a State Convention, composed of delegates from Associations at the extreme of the state, at some central point, would radiate light to every point of the compass, and overcome the kingdom of darkness by beginning the contest in the midst of its own citadel, dividing its forces, and scattering its power to the four winds of heaven.

We know we are enthusiastic on this subject, and may be, therefore, visionary—but to us there is nothing improbable or unreasonable in the plan—and, aided by the blessing of Providence, we shall tend our way towards Columbia, next May, in the hope of meeting many, who by faith are the children of Abraham, from the north and the south, the east and west, and of sitting down with them in the kingdom of Heaven.

G.

His Excellency, Enos T. Throop, Governor of the state of New-York, has issued a Proclamation, appointing Thursday, the 8th day of December next, as a day of public Thanksgiving and Praise to Almighty God, throughout this State, for his numerous blessings and favors to us the past year.

G.
EVANGELICAL MAGAZINE AND GOSPEL

FEET WASHING.

A short communication from H. H. M., of Henrietta, was received, but has been mislaid, inquiring whether it was not as proper to recommend the washing of feet (so particularly enjoined by our Saviour on his disciples in John, xiii: 4—17,) to Universalist Societies, as the ordinance of the Lord's Supper? As there is a difference of opinion on these subjects, we would only say—Let every man be persuaded in his own mind, and practice concerning itself according to the dictates of his own conscience, leaving all others to do the same.

Some denominations of Christians practice both—some neither—others the latter alone. Some partake of the Lord's Supper, as a matter of reassociation and communion only, and do not consider it in the least obligatory on persons in this age of the world—while others deem it a matter of importance, in the neglect of which there is a certain degree of criminality. Thus, while our brother editor considers it as a matter of importance, we do not—we have never partaken of it, with our own or any other denomination—partly through want of opportunity, and partly through want of inclination; desiring that it was too often substituted for the substance and that, therefore, its practice was injurious to Christians generally.

While we do not wish to feel as others do who differ from us, we have no wish to occupy time in striving to persuade others to think as we do. We have more important things to advocate and defend—and are more happy in immersing ourselves in the teaching of our Lord than to discuss points on which we are not in agreement. We do not consider it necessary to administer to those whose consciences make it obligatory on them—but we never can find it a part of our duty to inculcate it, nor deem it obligatory on us to observe it.

Parodies.

Looking over some trials, for political parodies, which took place in England, we copied the following, which were pleaded in excurse, and now present them to our readers as curiosities. The following on the first verse of the first Psalm is by the great Reformer, Martin Luther.

"Blessed is the man that hath not walked in the way of the wicked, nor sat in the seat of the Zwinglins, nor followed the counsel of the Zurichers."

The following is more harsh, but it will serve to show the spirit of the times, when it is remembered that it was delivered by Dr. John Boys, Dean of Canterbury, in the reign of James I., in a sermon preached at St. Paul's Cross, London, to a crowded audience.

"Our Pope which art in Rome: cursed be thy name—perish may thy kingdom—hindered may thy will, as it is in heaven, so in earth; give us this day our cup in the Lord's Supper—and remit our monies which we have given for thy indulgences, as we send them back to thee; and lead us not into temptation, but free us from misery; for thine is the infinite pitch and sulphur forever and ever. Amen."

The allusion to the "cup in the Lord's Supper" relates to the administration of the wafer to the laity, and of the wine to the clergy only, as practised in the Catholic Church, in the celebration of the Eucharist.

Editorial Correspondence.

List, Oct. 24, 1831. rich.
Ba. Gros—[I have just returned from the New-York and Philadelphia Association.] Easton is a large, flourishing and remunerative village—pleasantly situated at the junction of the Lehigh and Delaware, in the midst of a rich and fertile country. The houses are principally built of brick and stone, and the material of the place is excellent. The German and English languages are both widely, and spoken by all classes with a few of the exceptions. Bres. Fisk, Fuller, Thomas, Hawley, and Myers, I had never before seen. The action and manner of the gentleman as I have seen the others, and our common sense would indicate, was highly gratifying and pleasing.

Br. More, from Philadelphia, a young man, was bids fair to be a valuable acquisition to our cause. Mr. Myers preached on Monday morning in German; to me it was an unknown tongue. I learnt that the discourse was considered sound, and owing to the serious and energetic manner in which it was pronounced, and the attention which it received, I judged it must have had a very impressive effect.

Der Freiliche Botschafter, is gradually working its way among the German inhabitants, and is doing much good. At the close of the morning service on Sunday, your father gave notice that he had with him many copies of the Botschafter for gratuitous distribution; and when placed on the table, his attention was surrounded by a rush of the crowd, and the anxiety manifested to procure each copy.

Our meeting, I think, will have a lasting, beneficial and happy influence on the public mind. The good news is the truth; the truth will be like good seed which a man sowed in the field, that grew up and bare fruit—some thirty, some sixty, and some an hundred fold. Our Br. Thomas is entitled to much credit for his occasional visits and labors in Easton—therefore, we have been crowned with abundant success. In short, a revolution has begun there which will never go back—a good work has commenced, which will be carried on to the day of redemption. In a place where there was only two or three individuals, a few months ago, who dared stand forth in defence of the impartial grace and goodness of our Lord in the fulness and happiness of his sentient creation, scores are now to be found.

I went down in the stage, but returned the greater part of the way in company with our brother and friend, Mr. George Leach, of Philadelphia, Pa., by a private conveyance. We preached on our return, at several places where much anxiety was apparent to hear the word. We attended service two evenings, and each delivered a discourse in succession, in places where there were regularly organized Societies of Universalists, and the compensation we received to assist us in defraying our travelling expenses, was $100.3.4.

That which is good St. Paul.

3, 352.

A.D. 352.

At sea.

and

No. 49.

Hence thus enumerated, in as brief a manner as possible, the important circumstances connected with our subject; it may not be proper to claim your indulgence while I am not prepared to compare, which I hope, and believe may prove beneficial to all who are willing to hear and learn the truth.

That there are, at this advanced age of the world, in this free and independent country—and in this intelligent and enlightened people among whom we live, and are a sample of citizens who are employing their means.

A. DUGLITTLE.

Hartsville, October 25, 1831.

Dear Sir—Inasmuch as I conceive the prayers of the poor are acceptable with God, and that their good wishes will not be rejected by you, permit me to express mine, and as it costs nothing but a prayer, I feel you will grant that. I have just been looking over your proposals for the third volume of your paper, and thought how little I had done—but I have done all I could—I am poor, my influence small, and my means circumscribed, but all that I can do, I will do. I heard Rev. A. G. Gros, a week ago to-day, and my heart has been warm, and I have been alive to the spirit of the times. And to-day I heard a little Methodist exhorter speak, and his theme was love, and the effect was a reciprocal feeling in the small audience, very popular by groans and distorted faces, but by tears of joy and cheerful countenances. May the good Lord send us more little exhorters, if they do so much better than great preachers. If the enclosed anecdote is of any use to you, you are welcome to it.

E.

"Attending a Synod, a few years before his death, a strange clergyman whom he had never before seen, was introduced to the Synod, and asked to preach in the evening. Mr. Tennent attended, and was much displeased with the company. As the meeting broke up, the minister of the church, Mr. Tennent in the crowd, coming up to the preacher, touched him on the shoulder and said, 'My brother, when I preach, I take care to save myself, whatever is said by the congregation.' The clergyman looked behind him with surprise, and seeing a very grave man, said, 'What do you mean, sir?' Mr. Tennent answered, 'Have you been sending your whole congregation, Synod and all, to partitions, and you have not even saved yourself! Whenever I preach, I make it a rule to save myself,' and then abruptly left him, without his knowing who spoke to him."—Memoirs of the Rev. Wm. Tennent.
A LAW NEEDED.

An amendment or a law to protect the citizens of the same from the violence of mob rule, must be added to that to protect the altar from disturbance; or they have our rights more snugly in their keeping, more peaceable means more effectually provided against insurrection.

And that law has been passed, it would have raised the veil, and exposed all the falseness of the fingers and toes of our religious liberties and rights—but this privateering from the wilderness—this perversion of the altars and the peaceable to the actual disturbance of the sacred altars—strikes those liberties and rights at the vital root, and at a time when the churches, individually, collectively, privileged абнавры—privileged in throwing the firebrands from the altar into the before peaceful family circle—making the husband hate his own family, and the wife hate her own husband, and however kind, or husband or father, he may be, the neighbor and the friend of the mother and the child and the children as afraid of him as of Lucifer—from the very altar, and before the whole assembling, as well as when the fire was kindled, and the house fell in about the beam that he is an infidel—to which term they have taken the liberty, in the opinion of the wise and holy, to which thing is married. 

Defender.

PLEASURE.

Society is not, and ought not to be, exclusively devoted to serious concerns. The beneficent Creator of the universe would not have adopted man as the depository of his gifts unless he intended that they should be enjoyed. With the law which empowers industry comes the right of idleness, and every man must be allowed to receive his natural and artificial beauty, as it is not to be used in such a manner as to make it possible capable of enabling sweet sounds, and it is well to believe, sir, that you are from such sources were forbidden! Why does the grape ripen, the silk worm work, the animal form, the beautiful thing yield to the church, and the vases catch and preserve the imagination, but to awaken human industry, and in industry and with reward with fruition? It is the excess, and the abuse that are forbidden.

AMBITIOUS.

It is the common failing of an ambitious soul to cover itself—to imagine that it has, by the caprice of fortune, been destined of the high dogs due to its supposed superiority. However, I know in this life to have been, to have fallen from its destination; and these unfounded claims become the source of endless discontent. The mind thus dispossessed presumes upon it, and compares its presence to the imaginary heights for which it is actually to have been developed. Under the influence of these reflections, the character grows sluggish and reserved, detached itself from all social enjoyment, and when it is honored for which it is so secretly pedant. Medocrity and common notion a man of this disposition cannot endure and willily reject the little granted, because all cannot be obtained to which he had aspired.

NATURE.

Surely there is nothing in the world short of the most undisciplined region that has such power over the workings of the human heart, as the mildness, sweetness of nature: The most rugged temper, when emerging from the town, will suddenly into a calms at the sight of an elevated landscape rising in the twilight of a fine evening. It is then that the spirit of peace awaits upon the heart, uniform the thoughts, and elevate the soul to the Creator. It is then that we behold the parent of the universe in its works; we see his grandeur in the earth, and sky; we feel his action in all the emotions which they raise, and all the half-observed, far-off, where we are in the satisfaction of what will make up, of this lovely earth is merely the shadow.

FOUR DAYS MEETINGS.

"Having attended, stayed a correspondent of the Cornubian O], for several of those meetings, and we have not in a single instance, seen the Bible opened for any other purpose than as a common staging of the place on which the object was, as it were, a mercy not to be suspected of injustice to the denomination of Christians by whom the kind of meetings above named has been chiefly patronized.

DEATH.

It is doubtless hard to live; but is it agreeable to hope we shall not live here forever; and that a better life will put an end to them. If we offer immortality on earth, who there would accept so melancholy a gift? What resource, what hope, what consolation would palliate the rigour of fortune, and the injustice of mankind?

What I've never seen. I've never seen a man open his heart, and not to be constant.

I've never seen a person happy, unless he was one who could control his passions.

I've never seen a lady pass her dreams remain her beauty, unless she was an early riser, and a stronger to cost.

I've never seen a good with that would not leave her friends, connections, and all the world for her master's sake.

I've never seen a good husband that would incense or increase her beauty.

I've never seen an honest man squander that in drink, drinking, and disarming which he should of right pay over to his suffering creditors.

MARRIAGES.

In Berkshire, on the 13th inst., by Rev. J. Chauncey Jr. Mr. L. P. Lapp, of Caroline, to Miss Lydia Comstock, of Coward.

Same place, on the 2d inst., by the same, Mr. Clark Stans, of Pennsylvania, to Miss Adeline Bell, of the former place.

DEATH.

In Marlborough, on Sunday 13th inst, very suddenly, after a short illness, Capt. Simon Hubbard, aged 83 years. He died on the 19th inst., aged 87 years. He was a native of this county. He had been a resident of the county for four weeks, and had been for several years a resident of the house of his father, and was removed from his family and the respect of those who are under his care. He was a believer in, and supporter of the Calvinistic system, and in a few years a resident of the county. He had a large and devoted friend. He was a minister of the gospel, and in the spirit of this glorious doctrine, and as much as we profess it to the day of his death. And it may truly be said of him, "his last days were his best days," and his son of life not in tranquility and peace. The minister died of the disease of the 13th, and tendered the consolation of the gospel to the surviving wife and a numerous circle of mourning relations and friends.

Religious Notices.

Br. J. Chas will lecture at Virginia Corners, on Wednesday evening, December 7th—at Truxton Corners on Thursday evening, (8th)—at Tully Flats on Friday evening, (9th)—at Lafayette Square on Saturday evening, (10th)—at Cashel Creek, Camillus, on Wednesday evening, (14th).

Br. D. Skinner will preach at Sullivan, on the first Sunday in December.

LETTERS CONTAINING REMITTANCES.

Received at this office during the week, ending Nov. 29.

The Magazine and Advocate, is Published every Saturday, by Dophilus Skinner, Proprietor.

Terms.—To Mail and Office Subscribers, $1.25 per annum in advance, or $1.00 per annum, payable in advance from the time of subscribing. No subscription received for less than one year, and the money paid at advance, and no paper discontinued till all arrears are paid, except at the discretion of the Publisher. Agents, for Cornubian O., will be received with the same gratuity. All communications, by mail, to the Editors, must be paid for on receipt or by C.O., of 2 cents. Persons sending in no remittances other than a letter or paper, to receive their correspondence, by a carrier, 25 cents per annum payable half-yearly in advance.

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

VOL. II. [NEW SERIES.]  UTICA, N. Y., SATURDAY, DECEMBER 3, 1831.

NO. 46.

THE PREACHER.

SERMON—NO. XXV.

By Jacob Chase, Jr.

"It is a time to receive money, and to receive garments, and olive yards, and vine yards, and sheep, and oxen, and such servants, and such indemnity."—Deut. xxi. 29.

These words constitute a part of the interregatories, addressed by way of reprehension, by the prophet Elisha, to his, no longer innocent, servant Gehazi. From the chapter before us we learn that Naaman, chief-captain of the Syrian argumns, as well as the nation generally, was an idolater, and stedfastly paid his devotions to his idol god, Rimmon. He was severely afflicted with the leprosy, and learned from a little Hebrew slave, that he had been brought from Samaria, that a prophet dwelt in the land of Israel, who could effectually remove his loathsome disease. On communicating this intelligence to the king of Syria, he was forthwith furnished by his sovereign with letters to the king of Israel, and likewise with ten talents of silver, six thousand pieces of gold, and ten changes of garments; upon which he took his journey to Samaria, in search of the prophet who could restore him to health.

His reception with the king of Israel was by no means flattering to his object. Instead of applying directly to the prophet Elisha, he applied to the king, who, when he read the letters of tribute, exclaimed, in all the symptoms of a madman. He rent his clothes and exclaimed in the most frantic manner, "Am I a God, to kill and to make alive, that this man doth send unto me to recover a man of leprosy! Wherefore consider, and see how he (the king of Syria) seeketh a quarrel with me." What would have been the result of this disagreeable interview, we cannot easily tell, had not the arrival of Naaman and his reception, by the king, been communicated to Elisha, who immediately sends to demand of the king: "Wherefore has he sent unto me? Has he not sent me garments? Let him come unto me and he shall know there is a God in Israel."

Naaman soon appeared with his retinue at the door of the house of the man of God; and by obeying, though with evident reluctance, the directions of the prophet, which were simply to wash "seven times in the Jordan," he was cleansed of his leprosy and restored to perfect health and soundness. Immediately after his recovery he returned with his attendants to Elisha, to make him the presents which he had brought out of Syria. His unusual restoration to health proved effectual in converting him from his idolatrous worship to a firm belief in the Almighty power of Israel's God. "Now therefore I believe," he exclaims, "that there is a God in all the earth but in Israel." "Go for the benefits he had received, through the instrumentality of the prophet, he prayed him to accept the rich gifts he came prepared to bestow; but the prophet, true to his purpose, to his trust and to his God, utterly refused to accept any reward, either as a donation or as a recompense, and bade him, in the language of pure religion, "Go in peace."

But, strange as it may seem, Naaman had returned but a short distance on his way home, when Gehazi, who had lived in the direction and under the immediate instruction of Elisha, and whose religious education had been most vigorous and effectual, had immediately put in practice, and was anon in the company of Naaman. Correctly imagining that Naaman's heart would be glowing with the most fervent gratitude, not only towards the God of Israel, but also towards the prophet, through whose means he had received so wonderful and happy a restoration to health, he flattered himself that he should easily practise upon his credulity. He now addresses himself to this young convert, and with seeming modesty and affected diffidence, by stating, with apparent solemnity, a positive and premeditated falsehood, viz.: that his master had sent him, and had instructed him to say, "There be come to me from mount Ephraim two young men, sons of the prophet. Give therefore to my lord a talent of silver, and two changes of garments." It was enough. The grateful feelings of Naaman's heart, at this eventful period, required no farther argument or evidence in favor or in confirmation of his assertion. Hence without hesitation, he "loaded two talents of silver, and two changes of garments, and laid them on two of his servants," who according to the direction of Gehazi, bore them to the tower, where the goods were deposited and the servants dismissed. Gehazi now presents himself before Elisha, and without relating what had been concealed his iniquity, and still enjoy the unbounded confidence of his master. But to his great disappointment and lasting mortification, the prophet had discovered his culpity and guilt, and proceeded to address and rebuke him in the following appropriate language: "We are not our brethren with thee, when the man turned from his chariot to meet thee? Is it a time to receive money, and to receive garments, and olive yards, and vine yards, and sheep, and oxen, and men servants, and maid servants? The leprosy therefore of Naaman shall cleave unto thee and unto thy seed forever. And he went out from his presence a leper as white as snow."

Having thus enumerated, in as brief a manner as possible, the important circumstances connected with our subject; it may now be proper to claim your indulgence while I attempt to draw a few comparisons, which I hope, and believe may prove beneficial to all who are willing to hear and learn their lessons.

That there are, at this advanced age of the world, in this free and independent country—and in this intelligent and enlightened people among whom we live, a certain class of citizens, who are employing their learning, their talents, and all their influence, in soliciting money, garments, and real estate, from thousands of dollars down to a sixpence, is a fact not to be denied by any who observe what is passing around them. Recent disclosures fully corroborate the truth of what, for a long time, has been whispered, that the ultimate object in all these Orthodox money-catching, commonly called "charitable," manoeuvres and operations, is to overthrow our national government, prostrate our tree of liberty, the erection of which cost the blood which flowed in the veins of our forefathers and other races, and establish, upon its ruins, an ecclesiastical hierarchy, or Union of Church and State, which is more to be dreaded than Nebuchadnezzar's furnace, Pharaoh's seven lean kisse, or the seven plagues of Egypt.

In prosecuting the comparison, I intend to institute, will it be invincible, to enquire into the means adopted, and course or courses pursued, by the numerous and perhaps, avociferous beggars for money, and garments, &c., who prowl over our country, or like the frogs of Egypt come up even into our own numbers, and clamoriously threaten I am hostile to no one. I wish to call attention to Primitive Christianit, and I know no better way than the oihfo I now adopt. 1. Do they not manifest in their daily conduct, precisely the same disposition which was so pathetically condemned in Gehazi, when he says in relation to Naaman, "I will run after him and take somewhat of him?" We may justly infer that Gehazi had lost a short time previous heard his master positively refuse to accept of money or garments from Naaman, notwithstanding his visible anxiety to bestow something. Do we heartily follow any hint?
Now suffer me to propose another interrogatory. Does not the daily practice of these numerous devotees to clerical ambition, parochial righteousness, and aristocratic intolerance, [see a most striking resemblance to that so readily adopted by Gezazi in the instance already adduced to? And when they not constantly saluting our ears with the most boisterous proclamations that their master hath sent them? Nay, have they not improved largely upon the system adopted by the ancient dispenser? He merely solicited a small donation for the immediate relief of “two young men, sons of the prophets, who had come from Mount Ephraim.” But how is it at the present age of the world? They not only continue to repeat the old story, false as it is, which was invented by their illustrious prototypes, the servant of Elisha, but on a refusal to comply with their piously pious requests, you are without hesitation denounced as “an infidel,” “a heretic of God,” “an open enemy and avowed foe of religion of Christ,” “a vile and impious wretch,” unjustly exposed to the vindictive wrath of a highly incensed God— to the merited contempt of all the saints on earth, and to the terrible vortex of infinite pains and never ending despair, in the torrid region of a sulphurous and flaming hell.

4. The nature of Gezazi’s request. Immediately after stating to Naaman that his master had sent him, which we have seen was false; he proceeds to venture a pretext that he rightly judged, would fully account to Naaman for the very sudden change which had been wrought in the mind of the prophet. Thus he informs Naaman, that his master had instructed him to say “there be come to me, from Mount Ephraim, two young men, sons of the prophets, give them I pray thee a talent of silver and two changes of garments.” Do not my hearers discover the consummate duplicity here practised? He does not beg for his own emolument. O no. He pretends to act under the immediate impulse of “disinterested benevolence,” as also in conformity with the will of his master; it was for the exclusive benefit of a couple of young men, who stood in need of assistance. (Ficition ones, it is presumed, for we hear no more about them subsequent to the reception of the solicited donation,) who had come from Mount Ephraim, as was pretended, in a destitute condition. Now permit me to ask, how much this differs from the course pursued at the present time, by a certain class? Is it ever the case among our modern domestic missionaries, that they ask donations for their own, avowed use or indigence, and not the poor? This would be far from the most ingenuous method. They do not appear sufficiently destitute, to occasion a tear of sympathy, which is generally accompanied with a helping hand; hence, like the servant of Elisha, they place the object for whose benefit the contribution is made, in a destitute condition, and under such ambiguous circumstances, that the donor is under the necessity of relying solely upon the word of the beggar, which if the report which we have seen are true, is no better than that of Gezazi; for, as he never applied the property obtained from Naaman to the purpose for which it was granted or given, but carried and deposited it with money and garments, &c. procured under false pretences, from the credulous, and would-be, charitable community, to the amount of thousands, and has been, for the past ten years, applied to purposes wholly opposite to his professed object, but it has been deposited in the Orthodox TOWER, or treasury of the “parent institution,” to be reserved for a more important purpose, to which we adverted before; a purpose, of all others the most dangerous and deplorable in the sight of the patriot and the Christian, as being the most destructive to the peace, the liberty, the prosperity and the lives of mankind. It is a fact, not to be disputed, that a most alarming sum of money has been gathered from community and the various charitable institutions, under various pretences, in a charitable, but which is now held in the different incorporated religious societies, so called, free, and forever to remain so, from any legal tax, to be levied, by any constitutional authority, for the benefit of the nation.

This sum, too, my Christian auditors, has been and is now rapidly increasing, while thousands, who are apprised of the fact, are wondering, and groaning, and sleeping. It may now be proper, as we believe we are able, to show that the same spirit which dictated the servant of Elisha, has been more or less visible in the conduct of many professed religions from the days of Elisha down to the present important period. It was a gratuitation of this covetous and deceptive propensity, that spread devastation and ruin throughout the Jewish Church, from the days of Samuel to its final overthrow and annihilation under the reign of Vespasian the Roman Emperor, and his son Titus. Hear what the prophet Jeremiah says in direct reference to the Jewish prophets and priests whose employment it was to speculate upon the credulity and ignorance of the people. “For among my people are found wicked men; they lay wait, as he that setteth snares, they set a trap, they catch men. As a cage is full of birds, so are their houses full of deceit, and they become great and heavy with their wickedness.” Again, in reference to the same subject, “A wonderful and horrible thing is committed in the land; the prophets prophesy falsely, and the priests bear rule, by their means, and my people love to have it so.” (Jeremiah, 5th chapter.)

My dear friends, how far does this language apply to many prophets, priests and people of the present age? Is it in your power to frame expressions which would represent more clearly the nature of their conduct? But we will pass on to a subsequent chapter, (Jeremiah 553d) and see if the spirit of the prophecy is not applied to all the light we can on a subject of so much importance to our country and the nation. For both prophet and
priest are profane; yes, in my house have I found their wickedness saith the Lord.
And why? because of the nature of the crimes of which they were guilty. Let there be no form you: "I have not sent these prophets yet they ran, I have not spoken to them, yet they have prophesied."

Recollect, kind reader, we are drawing "a circle round the town", and you are to answer in your own mind, and not by the light of retrospect, with the conduct of Gehazi, and the self-styled prophets and priests of the present time. But, by a little attention to the following, the comparison will appear, more plain: for it seems that they "ran" and preached that God sent not a God to be a very fair, and those only who belonged to their particular church; for the question is asked, "Am I a God at home, and not a God afar off?" plainly implying that he's God of all.

But again, "I have heard what these prophets said that prophecy lies in my name; yea they are prophets of the deceit of their own heart; which cause my people to forget my name (which is love) by their dreams which they tell every man to his neighbor."

But it is necessary that we ascertain what was the purport of their preaching, for we are sometimes told that it was "Universatism.

But so far from teaching anything like this, "the burden of the Lord" seems to have been proclaimed by them. Is this the pleasing doctrine of God's universal grace? Surely not. We know nothing about each "burden" which God is said to impose upon his creatures; "We love him because he first loved us," and we do not consider it a burden, but a fruitful source of pleasure.

Hear the true prophet: "When this people, or the prophet, or the priest, shall ask, saying, what is the burden of the Lord? thou shalt thus say unto them, what burden? And as for this prophet, and the priest and the people that shall say the burden of the Lord, I will even punish that man and his house, and the burden of the Lord shall ye murder."

Micaiah we hear their object in all this predicting, dreaming and preaching, the "burden of the Lord," which, as we shall naturally expect, caused the people to forget the name of the Lord. And we find it to be the same that prompted the servant of Elisha, money, garments, &c.

Speaking of those ancient disturbers of the public reposes, and fountains of division, discord, contention and mischief, he says,—

"The heads thereof judge for reward, and the priests thereof teach for hire, and the prophets thereof divine for money, yet will they not return to the Lord among us?"

But we shall be under the necessity of passing over much that might be interesting, and which goes directly to illustrate the subject before us, and come down to the present times.

When our Saviour was denounced to the world: and if we do not discover the same ambitious and dishonest plans and designs when in operation, under the control of the popular clergy, I shall be much mistaken.

Listen, then, to the language of the son of God,—The serpents and Pharisees sit in Moses' seat—they bind heavy burdens and lay them on men's shoulders, but they themselves will not move them with one of their fingers."

What were these "heavy burdens" which they imposed upon the people? By a little attention to the subject, we find that they were the same of which the prophet Jeremi- ah and Micaiah have spoken, whose words we have quoted, and considering the insati- able desire of the Jewish priests for this world's goods, their constant demands must have amounted to an almost insupportable "burden."

We are informed by the Saviour that the people paid fifties of all they possessed. This however, though it was a stated tax, which they were compelled to meet and pay, is not to be considered all that they were in the habit of paying to those avaricious and unprincipled leaders who were conducting their blind and infatuated followers to destruc- tion and death; while they omitted "the weightier matters of the law, judgment, mercy and faith." Therefore, if we can be justified in giving credence to the words of Jesus, we are bound to confess that the same unprincipled, covetous, and unholy disposi- tion, which procured the ruin of the servant of Elisha, was cherished, and clearly evinced in the precepts and examples of many eminent and officious leaders of the Jewish church, and finally proved the principal occasion of their utter and entire overthrow and final destruction as a church and a nation.

Subsequent to this, and after the estab- lishment of the gospel system, we find the same money making schemes adopted by the Roman Catholic Church. Hence the absurd and blaspheamous practice of absolv- ing sins for money, which was continued by the clergy until the whole religious world, as it were, became the legal property of his Holiness the Pope. Hence he was called "Lord God the Pope," and was sup- posed to answer for the sins of his followers, to possess the keys of heaven and hell! But this pretended power and authority, increased so fast, and extended so high, that even ignorance itself could not but discover, its absurdity and inconsistency—and it fell of its own weight, or became in a great measure weakened. But the practice of pardoning sins and granting indulgences, is yet continued, where willing devotees to this ill shaped monster can be found, provided they have money enough to defray the expense.

But, though the reformation, under Lau- ter, had in a measure restored mankind to the extremities, and exposed the extravag- ant and anti-christian pretensions of the mother church—and tho' this monopolizing and ambitious spirit, was for a while restrin- ged and restrained, still it shortly mani- festly itself in the reformed church, and to the degree, that many, to escape the fatal poison, and save themselves from poverty, wretchedness and starvation, braved the terrors of the ocean, and procured for themselves and children an asylum in the wilds of America—that here, though alone as it were, and surrounded by cruel savages, whose yell struck terror to the soul, they might enjoy their liberty and their property, unmolested by a worse than savage barbarism and the halter, were the consequences of a difference of opinion on religious subjects.

But, by the blessing of God, our rulers have as yet, been men, who possessed in their composition a sufficient quantity of patriotism, and love of liberty, to say to the monster, spiritual ambition and pride, "thus far shalt thou come and no farther, and here shall thy proud waves be stayed."

And notwithstanding money, garments, sheep, oxen, or any thing that can be con- verted into cash, continues to be the alibi, and the end of all the labors, prayers and desires of the Ortho- dox clergy—still to their extreme mortifi- cation, their hands are tied, and compul- sion is yet out of the question.

Having progressed thus far, and as I believe, shown conclusively that pure religion, unencumbered by the hands of a wicked, hypocritical, and designing priesthood, whose object is money and power, we shall now draw to a close by noticing briefly the closing scene of the history of Gehazi, including questions relating to the use and value of his money, and incidentally applicable to us, individually and collectively.

You, my friends, have followed me with your attention through the history and illustration of all the important circumstances connected with the subject. I shall, therefore, assume the prerogative of pronouncing you duly qualified to answer the questions proposed in the text in reference to the present. And,

1. Can the practice of begging money, garments, &c. for the ostensible benef- it of missions, missionaries, church scholars, and charitable institutions, be justified by reason, revelation, or the nature and fit- ness of things? I anticipate that your an- swer will be "It cannot."

2. Has the practice already been too long indulged, for the temporal or spiritual good of our enlightened nation? Rescuo will compel you to answer in the affirmative—for common experience teaches that "what cannot produce like it is not what passes it," and has not this speculative practice been the cause of the greatest amount of misery ever suffered by our fellow beings? It surely has, and what we have read from the Old and New Testaments, and from profane history, corroborates the fact.

3. Do not your daily observation and ex- perience teach you, beyond all power of con- tradiction, that a mammoth monster is na- tively rearing his ponderous head, and even in his infancy, the animal of the most valuable rights and interests? Is it so?

And are you not fully convinced, that you are not only violating the injunctions of heaven, but
by countenancing, by your frequent contributions, the impious notion, that the gift of the Holy Ghost can be purchased for money; but that the true voice of the BEAST, that will eventually trample with the most entire impunity, upon those civil and religious rights and privileges, which we hold so dear? If you are not convinced, God grant you shortly may be. And if you are convinced of these solemn and startling facts, let yourself be known as the honest, decided and determined opponents of all such vile and abominable encroachments upon the wise and holy rules of primitive Christianity, and pure morality. Discountenance the vile deception, which like the magic paper can be brought up in so many different shapes and forms, by withholding your property until you can have the satisfaction of presenting it with your own hands to the person who stands in need of it, independent of an ever officious agent.

And now, my friendly hearers, to conclude: may the power of Eliah’s God ever protect and defend you, from all the wily arts and hypocritical deceptions of dishonest and vile impostors. May his wisdom guide and direct you in all the ways of good living, and the common affairs of life—and may his infinite mercy and grace, ever be, as it ever has been, exercised over you and for you, as well as over and for all the works of his hands, while time shall endure, and at the last, when sin shall be finished and transgression shall come to an end—when death shall be destroyed and he that hath the power of death, i.e. the devil—and when the ultimate purpose and design of the Creator, in calling a world into being, shall be fully accomplished, may God accordly with his immutable purpose, crown for immortal life and glory upon all the intelligences composing his vast creation. Amen.

[From the Christian Intelligencer.]

UNITED STATES’ CONVENTION.

It will be perceived by a resolution of the Penobscot Conference, in this week’s paper, that that body disapproves of the proposition of the General Convention of the New-England States and others, to organize a Convention of the United States. We presume the objection with the brethren in that Conference is on account of the principle upon which the Convention is proposed to be formed, viz. That it shall exercise jurisdiction over the several State Conventions. We believe this objection is very general in Maine. There is amongst us, a growing attachment to the principles of Congregationalism, or independent ecclesiastical government. If the United States’ Convention could be formed on purely associational principles, or with all ecclesiastical jurisdiction with the several State Conventions, we should think very well of the new organization. But to every thing like jurisdiction from such a body, either in form or in fact, we should strongly object. It is a good and pleasant thing for brethren in different parts of the Union to meet, strengthen the bonds of friendship, and consult on measures for the general good. This might be done without the exercise of ecclesiastical power. Let the charge of each Convention be to itself. Let the United States’ Convention meet amicably in different States. The brethren then could form a more extensive acquaintance with each other, worship together and return encouraged and benefited by the interview. These views we consider the object; and we shall cheerfully listen to the sentiments of others.

MAGAZINE AND ADVOCATE.

DOLPHUS SKINNER, Editor and Proprietor.
AARON B. GROSH, Associate Editor.

Utica, Saturday, December 2, 1831.

LETTER......NO. X VI.

TO REVEREND R. S. AINIK, PASTOR OF THE FIRST PRESBYTERIAN CHURCH IN UTICA.

ON THE TRINITY.

DEAR SIR,—After so long a lapse of time, as has passed since I last wrote you, I again assume my pen to renewedly call your attention to the discussion of the doctrinal subjects already commenced. I trust your goodness will pardon the delay, when I assure you, that, from the multiplicity of my avocations, I have not found leisure to resume this labor till the present moment. The appropriation of my time, especially in particular as it is regulated by the following rules—1st. I first consider and settle what must be done; 2d. what ought to be done; and 3d. what may be done. As the writing of these letters was viewed among the second class of duties, and I have had a constant supply of the first on hand, therefore this delay. Not but that the subject of these letters is of sufficient importance to bring them under the first head; but then the time, is not so important as the manner in which they are performed. The particular branch of your doctrine, to the discussion of which I called your attention in my last three letters, was that of ‘fuller angels and angels’ confusion in order to the Trinity of the Son. And here, I would observe, I have altogether the advantage of you: inasmuch as I have reason and common sense on my side of the question, to begin with, and which I have no fear will lead me astray; in addition to which, all the aid the Scriptures can yield either of us, will be on my side: for you maintain, in the first place, that the doctrine of the Trinity is what reason and common sense cannot see through nor explain, and that reason is a dangerous guide to follow; and secondly, that it is so sacred a mystery that no man can understand or comprehend it, whether he be carnally, or spiritually minded. Of course it cannot be a matter of revelation: for revelation is that which makes manifest, or reveals to the understanding. But as the Trinity cannot be understood, if, of course, has never been revealed. Hence, you can derive no aid either from reason or revelation.

This doctrine is thus stated in your Confession of Faith, chap. ii. sec. 1. 3. “There is but one substance, one power, and eternity; God the Father, God the Son, and God the Holy Ghost. Therefore the Son begetted not proceeding; the Son is eternally begetted of the Father; the Holy Ghost eternally proceeding from the Father and the Son.” Larger Catechism, your Church and published with your Confession of Faith, we read: “There be three persons in the Godhead, the Father, the Son, and the Holy Ghost; and these three are one eternal substance to your Confession, he cannot be in power and glory: although distinguished by their personal properties.”

On the perusal of the above language, methinks the serious, reflecting and philosophical mind cannot but be forcibly struck with the remarkable contrast exhibited between this language, and the simple, plain and intelligible language of the Bible. And with equal force, also, must such a mind be struck with the unintelligible jargon, absurdity and contradictions contained in this language. I wish here to submit a few simple questions to your consideration. In Jeaxs Christ the true and only begotten God: You will doubtless answer, “Yes.” Had he a body? “Yes.” Had he parts? “Yes.” Had he passions? “Yes.” Well, then, according to your confession, he cannot be God: for, as we have seen, that asserts that God is “without body, parts, or passions.” Again, if the three persons in the Godhead be so understood, whether you may be informed of one may be affirmed of the others. If it may be said of the Son, “he is eternally begotten,” may not the same be affirmed of the Father?—Does not the very word begotten imply a particular time of begotten, and a time when the Son was not begotten? And is it not monstrously absurd to say of the Father, and when the Son was not begotten? and the Holy Ghost possessing still a different property, not common to either of the other two, neither begotten nor begat, but proceeding.

Again, as you maintain that the Father is God, the Son is God, and the Holy Ghost is God, and these three are one; let us ask, is the Son, the Father? If you say “Yes,” you give up the doctrine of the Trinity. And allow, simply, that one and the same being is called by various names, the same as Paul and Saul signify the same being, or person; or Joose, Barnabas, and Son of Consolation. (Acts iv. 36, and xii: 9.) If you say, the Son is not the Father, but the God; he is not the Holy Ghost, but he is God; and the Holy Ghost is not the Father, nor is he the Son, yet he is God? Then let us ask, have you not three Gods? Most certainly you have. So take which form of the Godhead you will, you cannot escape the difficulty. Should you now, to extricate yourself from the difficulty, affirm that each of the three persons named is God in unity, or conjunction, with the other two; but not for all alone, God: then acknowledge the divisibility of God, and virtually divide the Deity into three equal parts, all of which, when united, make up, or constitute one God! And hence,
you might, with equal propriety, speak of one

But let us trace this doctrine to its origin;

and learn, if possible, when and where it ori-

ginated. Does the volume of Nature teach any

such doctrine? Is there any tradition, any com- 

passion of man's observation, or of creation it-

self, that could suggest the most distant idea of

such a doctrine? No, nothing. Reason and

philosophy say that cannot be, in the universe,

more or less superficial, and the being being

must be divided, and necessarily the cause of

all other beings and existences.

And while all will admit that it is absurd to

suppose more causes than are necessary, none will deny

that the Father, the self-existent, unoriginated

Jehovah, is a cause abundantly sufficient for na-

ture and all its phenomena. Well, did God re-
nemble himself to Adam as a tri-personal being

consisting of Father, Son and Holy Ghost?

Did Adam know anything about the Trinity?

No, nothing. Did Moses, or the ancient patri-

archs, or prophets of Israel, know or mention

anything of the Trinity? Not a syllable. On the

contrary, they taught that “the Lord our God

is one Lord, and thou shalt have no other gods

beside me—there is no other God—Have we not

as a People and a King—unto the Lord our God,

ted us” The Old Testament contains nothing in

allusion to so strange a thing, or that can, with

the greatest violence, be tortured into its support.

Well, did Christ, or any of his apostles ever

teach the doctrine of the Trinity, or anything that

resembled it? I think no person, free from prej-

uices, or his bias, and the power of contradic-

tions, will assert that they did. For the New

Testament contains no such language as Trinit-

arians now use to express that doctrine. No

such expression, any language, or any such

words, as are common in the writings of Trinitari-

ans, are never found in the New Testa-

ment. But consider, Sir, would not some one

of them be likely to be found there if the Tri-

nity was the greatest and most solemn doctrine

of the Gospel? Let candor give the answer.

Not only is the New Testament silent as to

any and all the phrases used by Trinitarians to

express their faith, but, as I shall hereafter show,

it decidedly opposes so strange and unnatural a

theory. But, Sir, I am prepared to state, not

false that neither Christ nor his apostles taught

the doctrine of the Trinity, but that it was not

taught, nor even named, during the two or three

centuries, at least not in the sense in which

it is now held, if named at all. It is true, the

philosophers, and mystic philosophers of the Ptolemy and

Pantheism began early to corrupt Christianity, and to seek

to blend its doctrines with Polytheism and

Paganism. But the doctrine of the Trinity had

not been established, nor even named, till the

Council of Nice, assembled by Constantine, in

the year 325. This Council, it appears, was

called to settle a dispute which had arisen be-

tween Alexander, Bishop of Alexandria, and

Arius, who taught that the Godhead could

might be expected, the Bishop had the Preby-

ter expelled. It appears from Eutychius, the

Patriarch of Alexandria, that there were 2048

Bishops or two-thirds of the Godhead, or

which the opinions of the nature of Jesus Christ.

Sabeli-

lius and his followers believed that Christ was

derived from the Father, like a flame of fire

hanging down from God, but not a living

first. Paul of Samosata, Patriarch of

Antioch, and his followers, believed in the pro-
influence of God to be the deliverer of mankind. And

318 bishops believed in his equality with the

Father. From hence, it appears there were

not 318 in 325 in the doctrine of the

equality of the Father and Son; of course they

were Unitarians: though entertaining different

ideas respecting the nature of Christ, they had

only one respecting the God and Father of all.

But a Christian priest, relates that "2048 Bishops met at Nice

and the Emperor commanded that the creed
drawn up by the Bishop of Jerusalem should

be read in the Synod. Three hundred and

eighteen Bishops embraced it, 1730 differed in

various ways, neither agreeing in their sentiments

nor any one article of faith.

Ismael ibu Ali, a Mahommedan historian of

great reputation, also says, "the aforesaid 318

Bishops moreover, assenting to the ordinance of

Constantine, set forth the Christian faith in a

form different from any other creed, as

such heretofore." So that it is evident that

not a sixth part of the Bishops present, (only 318

out of 2048,) could subscribe to the doctrine of

the Nicene creed; but then it is presumed the

Emperor imposed it on them, on pain of death, to

turn the balance in favor of the Bishop of

Alexandria.

Notwithstanding the zeal with which Con-

stantine espoused the cause of Arius, and

decided against the voice of a vast majority of

the Council, he soon repressed of his then ultra-

orthodox, banished the famous Athenians to

Carmen against Arius, and died an Arian—

Furthermore, the Council of Jerusalem received

Arius; and Constantius, abetting the dying sen-
timents of his father, established Arianism as the

religion of the empire.

But still, at this late period, the doctrine of the

Trinity seems not to have been known.

Though the deity of Christ was advocated by a

great number of his followers; but close by the

introducing him as a third person into the Trinity,

had not yet been thought of. At length, after a

long struggle between the followers of Arius and

Sabellius, Atheniens began to publish (about

two centuries later) that Holy Spirit it with some degree of approbation; and having

raised up a new party, Theodosius the Great

called another general Council at Constantinople,

A. D. 391 : which adopted the Holy Ghost into

I had almost said the family of the God)

the holy Trinity, as it then began to be called.

Thus Athenians, in the latter part of the

fourth century, seems to have brought forth this

doctrine, and may justly claim it as his own

child. Gregory Nazianzen, in one of his ora-
tions, says, "When many were unsure in the

faith concerning the Son, many more concern-

ing the Spirit, and very few sound in both arti-

cles: Athenians was moved to assert of the

Spirit, what others had done of the Son." It

The forty-five creed-making Councils that

assembled during this century, as the rapidly

accumulating corruptions that began now to pour

into the Church from all quarters, put the finish-

ing strokes to the doctrine of the Trinity, and

it was fixed during the long and dark age of

the Church. It was now held forth by Trinitarian divines. It was conceived in

sin and shapen in iniquity. But what is, to

me, the most marvelous, is, that such a doctrine,

which they had been taught by God, unknown during the three first centuries of

the Christian era, brought forth and cherished in the

darkness and corruptions of that age, should

still be held in the enst and the age, and coun-

cially by so sensible a man as Dr. S. C. Ai-

I shall resume this subject in another letter,

shortly.

Yours, &c.

D. S.

DR. ELY'S CALVINISM.

In a late number of the Philadelphia, Dr.

Ely, in answer to a letter from Dr. Henry K.

Wilson, of Albany, making some inquiries con-

cerning his sentiments, holds the following lan-

guage—

"On the subject of the atonement there has

been of late years, considerable approxima-
tion to annihilation; for we are told, that

the amount and duration of our Sa-

viour's sufferings were finite; that his pains

were all his own, and not the identical pains

of any other being; that his pains did not

include any of those feelings which result

from the natural sense of personal suffering;
does that his "own sufferings were endured by

him for others, for sinners, and so were vaci-

tious; that they were such in their nature,

duration, intensity, and amount as the jus-
tice, wisdom, truth, and faithfulness of God

required them. Moreover, it is his experi-

ence; and that his sufferings will be ap-

plied to all the elect; to all who shall ever

come to Christ; in such a way that God

will be just as well as merciful in justifying

them. About the actual redemption of God's elect, there is no dispute among us;

for all admit that Christ is their only, all-

sufficient, just Redeemer."

"Concerning the inherent merit of Christ's

sufferings, and their essential suffi-

ciency and applicability, there does exist at

present a diversity of opinion. The great-

er part of our ministers teach that the mer-

it of Christ's sufferings was infinitely sufficient,

not only for the salvation of all mankind,

but for millions of worlds of sinners. Of

course, these hold that these infinitely meri-

tous and sufficient sufferings furnish the

proper ground on which alone the pardon

may be offered to every sinner.

Others hold and teach that the sufficiency of

Christ's meritorious sufferings for the par-

don of all men depends on the purpose of

God, that Christ should render such an in-

finitely sufficient and therefore universally

applicable, vicarious suffering; that God

might, in consideration of it, sineerely offer

unconditionally to pardon all mankind.

These opinions I hold to be all false; but

they do not lead the holders of them, as ve-

ry frequently they may and should, to the

defe of Universal salvation, or to the denial

of the actual redemption of God's elect.

I hold, therefore, these erring brethren to be

essentially sound in the faith, and treat them

accordingly; while I renounce their specula-

tions, either to be regarded, and a sufficiency, never to be actually applied to the salvation of any sinners, whom Christ did not in his vicarious obedi-

ence, even unto death, represent, that they,

through his substitution in the place of

all persons, might be accepted as righteous.

"That obedience which was not rendered

for a particular individual can never be

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applicable to his benefit; and whatever Christ has merited, that shall he receive from the hands of perfect justice, even to the salvation of the last sinner, the chastisement of whose peace he bore. But, says Jesus by redeeming his people has deserved some other honor, than that of their salvation. I admit; "wherefore, God also hath highly exalted him," and made him head over all things to the church; but had he concerning all sinners, all sinners, who normally suffering to the full satisfaction of divine justice for all sinners, then all sinners would certainly have been pardoned, and the devil himself would have escaped everlasting punishment.

"You will doubtless, learn, brother Wilson, from the above statement, that I hold to a limited atonement, adapted to the actual salvation of all who will ever be willing to accept of pardon through the blood of Christ, more strictly than Owen, or your favorite Turretin, or even your Orthodox self; unless you will be able to show to my quondam friends, that I am no Hopkinson, and that however given to change, when convinced of error, I have not changed my sentiments on the subject of the atonement, which is the sole meritorious cause of the actual redemption of all who shall be saved. Yet I love multitudes, as good Presbyterians, who hold to particular redemption and universal atonement."

"I remain yours, as formerly, in the bonds of the Gospel. E. S. ELT."

On the above we submit the following remarks. We shall take up the Doctor’s paragraphs separately, in order as they stand.

1. From the first paragraph we learn that "there has been of late years considerable approximation to unaniity" among Presbyterians, "on the subject of the atonement;" and that all now hold that "our Saviour's sufferings were finite"—were all his own—including none "of those feelings which result from the consciousness of personal criminality," &c. and furthermore, that these sufferings of Christ shall be applied to all the elect; to all who shall ever come to Christ."—"All admit that Christ is the only, all-sufficient, just Redeemer of the elect." Here the Doctor and all his brethren certainly forget themselves, and overthrow their whole scheme. For if Christ suffered only in a finite degree, and yet was a vicarious sacrifice, and an all-sufficient and just Redeemer of God’s elect, it must clearly be seen that the demerit of sin is not infinite—of course the eternal damnation of any would be unjust. The Doctor cannot gainsay or avoid this conclusion—of course, his own system is overthrown, and endless damnation is refuted in the very premises. For the Doctor dare not contend that the non-elect are more criminal than the elect.

2. From the second paragraph we learn there is a diversity of opinion among Presbyterians concerning the merit, sufficiency, and applicability of Christ’s sufferings: that the majority hold to their infinite merit and sufficiency "not only for the salvation of all mankind, but for millions of worlds of sinners," and hence, that "a free and absolute pardon may be offered to every sinner." Others hold that the sufficiency of Christ’s meritorious sufferings, for the pardon of all men, depends on the purpose of God," &c. All these opinions the Doctor considers false, and thinks "they might very naturally lead either to the doctrine of universal salvation, or to the denial of the actual redemption of God’s elect. And so we should think. For if, according to Calvinistic principles, Christ did not die in vain, and if he actually died for all, and his atonement was infinite sufficient for the salvation, not only of all mankind, but of millions of worlds of sinners, surely no one could reasonably conclude that less than all mankind would be saved. But Dr. Ely says they do not thus conclude. Still he thinks the sentiment false, and renounces "their speculations about a merit never to be rewarded, and a sufficiency never to be actually applied to the salvation of sinners," &c. Of course, the Doctor believes in the salvation of all for whom Christ died, and none else—that he redeemed an elect and chosen number only. He also believes that without the redemption of Christ, none can be saved. Now let us look at the Doctor’s consistency. In a doctrinal sermon published in the very paper from which the above article is taken, he says, "They who will be lost must believe, and repent, and be saved, if they would." Will the Doctor please prescribe some medicine that will cure this part of his Divinity, by explaining how those can be saved whom Christ did not redeem? But he says a few lines below, (for he evidently saw the self-contradiction in which he was involved,) "the purposes of God concerning the everlasting death of those who will experience it, not being known to these individuals, cannot influence their moral conduct," i. e. though God had decreed their unbelief and eternal damnation, this being unknown to them, could not influence their unbelief nor prevent their salvation! Why, really, Dr. Ely, your system of Divinity needs more medical aid than you can render it, to make it appear whole. Now, Doctor, please answer one or two simple questions: Can those believe, who God eternally knew would not believe? or in, other words, can an event take place that God eternally knew would not take place? You maintain that all will be saved whom Christ redeemed, and that none can be saved who are not redeemed. How then say you, "they who will be lost, might be saved?" But you add, "if they would." Ay, that if they would. But who controls that if they? You say just below, (in your sermon,) "The Holy Spirit exerts an irresistible, saving, governmental influence over the mind in every instance of conversion; without which divine mental suasion, no sinner would ever repent." O Doctor, what sophistry is yours! You pretend your system is so liberal that all might repent and be saved—then add, "if they would"—then attempt to show that the "governmental influence" and "divine mental suasion" of the Holy Spirit are indispensable to the conversion of sinners, and that these are bestowed only on an elect and chosen number of the human family! This is somewhat like attempting to prove that a thing may exist, and not exist, at the same time. But, 3. The Doctor says, "that obedience which was not rendered for a particular individual can never be applicable to his benefit; and whatever Christ has merited, that shall he receive from the hands of perfect justice, even to the salvation of the last sinner, the chastisement of whose peace he bore." But all sinners would—were pardoned, and the devil himself escape everlasting punishment. Right, Doctor, right, according to your own premises. Stick to them and you will do well enough, in maintaining Calvinism; at least as well as any body can do in support of so horrid a sentiment. But do not adulterate it by mixing the semblance of Arminianism with it to suit the times. But Doctor, whatever may be said, and whatever difference may exist in our respective views of the nature and character of the atonement by Christ, of one thing I am satisfied, viz: if any will be saved by him, the whole human family will be chargers in that blessing—if you credit the Bible, there is no way of avoiding this conclusion. For that asserts positively, that Jesus Christ "gave himself a ransom for ALL to be justified in due time," that he, "by the grace of God, tasted death for EVERY MAN"—that he is the propitiation for the sins (not sin, but sins) of THE WHOLE WORLD, not a part of the world, but THE WHOLE. Doctor, can you tell us what these passages mean? We presume you could if they had read as followers—"a ransom for the elect, to be justified in due time—tasted death for every man that was elect—a propitiation for the sins of those that were called of the world. Sec.

4. In conclusion Dr. Ely again states his belief in a limited atonement, and congratulates himself on being a little more orthodox than Dr. Wilson himself, or Owen, or his favorite Turretin; and above all, that he is "no Hog kinian." It should be remembered that the Doctor resolved, in his younger days, never to be hung for friendship to Hopkinsianism. And we presume his Orthodoxy will not soon be called in question, after such an explicit avowal of it. He is certainly Orthodox to the back bone. And equally indisputable is it, to our mind, that his Orthodoxy is opposed to the Bible, to common sense, reason, philosophy and justice, as well as to itself. If it were not so, it could not properly be called Orthodoxy, in the modern sense of that word. S.

The Rev. Wm. L. McCalla, the "pugilistic theologian," says that Dr. Ely had rather be kicked, than not noticed all. G.
CHEAP PAMPHLETS.

To supply Universalists with cheap pamphlets for gratuitous distribution, we have concluded to print a series of monthly pamphlets, to be called the "Christian Visitant." Each number will contain 12 duodecimo pages, closely printed, with good type, on fair paper, to treat on doctrinal and practical subjects relating to the common salvation, written in plain style, and mild manner, so as best to recommend our holy faith to the understanding and affections of a candid inquirer.

The work will commence as soon as a patronage of 1000 copies is obtained, and the first number will contain a statement of the general benefit of Universalists, together with several reasons why we reject the doctrine of endless sin and suffering.

The "Visitant" will be afforded to subscribers, at $1.75 per 100—$1.125 per 50—and 30 cents per dozen—meaning, of course, that quantity of each number—until a patronage of 3000 copies is obtained; when they will be afforded at $1.50 per 100—$1 per 50—and 25 cents per dozen—until a patronage of 6000 copies is obtained; when they will be afforded at $1.12 per 100—75 cents per 50, and 25 cents per dozen, or at "one thousand pages for a dollar," equin in cheapness with the American Tract Society's works.

As the American Tract Society has its capital, and we must earn ours—and they print on stereotype plates, for an immense patronage, and by male, horse, and steam power—we hope our friends will not accuse us of making too much profit in entering into competition with them in cheapness, should the aforesaid patronage be granted us. Indeed, nothing but making it a cash business—a certain, substantial, and ready patronage—can enable us to publish at the aforesaid prices.

Let Societies, therefore, (or companies,) ascertain the number of "Visitants" they can take per month—raise sufficient funds, appoint an agent, in whose name, and through whom all business, (as subscribing, paying for, and receiving the pamphlets for them,) may be transacted, and acquaint us as soon as possible, free of postage, with what they have determined to do towards assisting us in the important and useful undertaking. By thus uniting their individual efforts, they will get more pamphlets per month, and much lessen our trouble. And if different societies wish to combine, and they, or any individuals, will take more hundreds than one, per month, we will make a deduction of ten per cent. In short, to subscribers we will afford them, at all times, as cheap as our own pecuniary ability will properly allow.

As we wish to make the work as permanent as we are certain it will be useful to our cause, no subscription for less than a dozen copies per month—nor a less time than one year, will be received. After the first number is issued, payment in advance, for such time as may be convenient, must be required. Cost of transportation on the Visitants, and postage on all letters relating to them, must be paid by those receiving the first, or sending the latter.

As we wish to issue the first number during the month of January next, we are obliged to say to every person favorable to the undertaking, IF WHAT THEY DON'T, DO IT QUICKLY.

A. B. & E. K. G.

THE TWO WILLS OF GOD.

Calvinists maintain that it is God's revealed will that all men shall be saved; but that he has a secret will in opposition to this, which is, that a part shall be eternally damned.

Queries: How came our Calvinistic brethren to the knowledge of this secret will? Have they been permitted to enter into heaven and be privy to the secret counsel of Jehovah? If so, have they not been guilty of unpardonable treachery and unfaithfulness in thus betraying their trust and divulging this secret will? And how can they ever expect to be trusted with another secret, having been so unfaithful in this? Once more: If God has a secret will in opposition to his revealed—if his revealed is not his real will, who, after learning this, would place any confidence in revelation, knowing the revelation God had made of his will, was calculated to mislead and deceive? Brother Calvinists please answer these questions.

S. GOD'S WILL AND MAN'S WILL.

"God will have all men to be saved and come unto the knowledge of the truth." "But," replies the Limitarian, "all men will not be saved, because they will not comply with the terms of the gospel—their wills are stubborn—they will not yield." Well, whose will shall prevail—the will of the creature, or the will of the Creator? Answer: "God worketh all things after the counsel of his own will." But again, the Limitarian replies, "God will never save mankind against their own wills—he will not compel them to be happy." Answer: His people shall be willing in the day of his power; for he "turneth the hearts of the children of men as the rivers of water are turned." Again, does God will a thing without reference to the means by which it is to be accomplished, and without knowing whether his will can be gratified or not? If so, and his will is eternally thwarted, will not God be eternally miserable?

S. NEW-HAVEN, CONN.

A letter from Br. T. Fisk informs us the "glad tidings of the kingdom" has taken deep root in that city, and is prospering beyond example. He preached there lately to a most crowded and respectable audience. Our limits forbid further notice.

S. THE TRACT CAUSE.

We learn that an agent of the American Tract Society lately visited Marietta, Pa.—preached in favor of tracts, &c.—took up a collection for the Society, and, from an audience of about three hundred persons, succeeded in collecting thirteen cents!

He wished these favorable to the cause to remain and unite themselves into a society. Two preachers, two females, two elders, and the person who takes care of the house, were all, we believe, who remained! The rest of the audience—disgusted at the details of the blessed effects of distributing "the little divine messengers"—rushed from the house, after the benediction was given, as if the pestilence was there. And it was.

The Christian party in politics need send no agents to Marietta—a door is opened there which no man can shut—the secret commission, and its accompanying plans for getting money is there, and these things are not understood by a people, who act according to the light they possess. Would that there were more like them.

G.

TO CORRESPONDENTS.

J. H. K., is unavoidably deferred to make room for the thanksgiving hymn—we hope soon to hear from her again—her Hebrew melody in our last betokens a gift that, even if it should not be improved, should be often employed.

Veritas shall have a place soon.—Several others, among whom is our excellent brother L. L. S., have been kept waiting, thus far, but we hope not finally, in vain.

Alp's Questions will be continued next week.

AGENT WANTED.

Wanted immediately, an active, intelligent and responsible agent for this paper, to travel through the country, collect arrearages that are due the Publisher, and procure new subscribers. None need apply except those who can come well recommended and give good security.

To such an one liberal terms will be offered by D. SKINNER.

If those subscribers who intend to discontinue their subscriptions at the end of the present volume, are requested to give notice of the same, previous to the first of January. We hope the number will be small. All others will be considered subscribers for next year.

S.

NATIONAL.

National Societies are all the rage—we learn that the Free Inquirers of New-York have established another "National Tract Society" in opposition to the "American Tract Society" of the Presbyterians. If we mistake not, the term "National" has been applied to their various societies, by the Christian Party in Politics, to prepare the public mind for a "wise National creed."
POETRY.

[For the Magazine and Advocate.]

THANKSGIVING HYMN.

O sing to Jehovah: for light is advancing,
 Even in the Lord, for his glory is come;
The beams of Truth upon nations are glancing,
The wandering pilgrim in journeying source.

Awake, then, from sorrow, arise from despair,
The night has been long, but the morning is fair.

O shout for the day-star from Heaven is shining;
The reign of Delusion is over and gone;
Loves, peace, joy and hope, are their tendrils unfailing,
And justice and mercy combining in one.

Awake, then, from sorrow, arise from despair,
The night has been long, but the morning is fair.

No more shall the wanderer, grooping in error, His vision beclouded with darkness and night, View life in despair, and the future with terror; The beams of salvation have burst on the sight.

Awake, then, from sorrow, arise from despair,
The night has been long, but the morning is fair.

Rejoice: for the earth is receiving her splendor, The flowers of Eden are blooming soon; The tyrant of darkness his throne shall surrender, And freedom revisit the Gentle and Jew.

Awake, then, from sorrow, arise from despair,
The night has been long, but the morning is fair.

Boniface, December, 1831.
L. C. B.

From the London British Magazine.

STANZAS.

By Willis Gaylord Clark.

"How great are his signs, and how mighty are his wonders! His kingdom is an everlasting kingdom, and his dominion is from generation to generation."—Daniel.

I marked the Spring, as she passed along, With her eye of light and her breath of song; While she interposed, in the garden's bloom, While the streams sprang out from their living home; While the buds bent low to the brook's slow touch, And their breath went forth to the waving sky.

When the first looked fresh in their sweet repose, And the young dew slept on the new-born rose.

I looked upon Summer—she golden ran Fair joy over all that he touched upon; His eye was bright, and his smile was kind, Like the boundless smile of a perfect God! The stream alone glided in his quick ray— The fleeting clouds overspread the valley bay.

Over each dark cloud a wondrous glory went, As they floated in light through the instrument.

The scene was changed—by Autumn's hour; A frost had discolored the Summer bower; The blast wailed and笛s the Barker leaves, The reaper stood mourning by gathered sheaves; The mellow pom of the rainbow woods Was shrilled by the sound of the rising flood; And I knew by the cold—by the withers severe, That Winter drew near, with scythe again.

I stood by the Ocean; its waters rolled In their changeful beauty, white and gold; And Day looked down with its splendor bright, Where the blue waves danced round a thousand signs; The ships went forth on the tranquil seas, Their white wings played in the silver breeze; Their waves rushed o'er, amidst the parting form, While the wanderer was wrapt in a dream of Home.

The mournful wave came to the rocky shore, While its shadow lay sleeping in tranquil rest; The mist, like a cataract of glory, lay, While its misty cloud, like the misty day, The eagle soared the highest, and there he was, The plowman toiled the longest, and there he was, A child of thanksgiving by bliss of palace.
SERMON
Of the Rev. Dr. Wilson, of Albany, to his Congregation, on Sunday, October 23d, 1831.


Being in the habit occasionally of sketching from memory, such sermons delivered from the pulpit in my hearing as appear to me extraordinarily interesting, for my private use, I had done so with the sermon preached by the learned Dr. Wilson, hereunder printed. I heard him, and heard from any man, one, to me seeming of deeper interest, in several points of view. My reflections upon it have led me to think that its light ought not to be hid under a bushel. That I cannot better perform my part of it than in rejoicing in its substance and much of it in his own words. I should have applied to him for the sermon, had he written it, but I know from the manner of its delivery, he had not. He studies as very good preacher ought and will, his subject, (not his sermon) and being perfect master of the subject itself, pours it forth over the pulpit upon his hearers in a torrent of thundering eloquence, like the waters of the cataract of Niagara, which leaves an indelible impression upon the mind.

MAHERMHALANISHAAR.

Sunday Evening, Oct. 31st, 1831.

Dr. Wilson preached from the text—

"I have nourished and brought up children, and they have rebelled against me."—Isaiah iii: 2.

He said he would not disguise, that in anticipation of the question of the evening, he had experienced unusual trepidation during the past week. But the impressions of others on you, I will defer to the discussion; they required him to raise the voice of warning, of reproof, and rebuke; not only against the sins of the common people, of persons of low degree, but against the more aggravated transgressions of the rich in the higher walks of life, men distinguished in wealth, fame, and honors of the world—men occupying high stations.

He was an American—born and brought up in Pennsylvania, in the Democratic school. He was a republican—his parents and ancestors were, and so he believed were their parents also, but of this he was not certain. He was born ever no party man. He did not speak this by recommendation or apology.—He feared he should think it necessary to apologize for preaching God's word; no, he would fearlessly declare the whole counsel of God, whether men would hear or forbear. He had chosen this text because he believed it applicable in a peculiar manner to the people of this country. They might be said emphatically to be God's children; he had nourished and brought them up, but they had rebelled against him. He had directed our ancestors to the Western continent, protected them here amid all the dangers which surrounded them in their trials and difficulties; defended them against all their foes, and finally established their civil and religious freedom. Nevertheless they rebelled against him. They forgot the God who showered upon them their blessings, making no acknowledgments of him in their Constitutions which they formed for their civil governments. The preacher would not particularize the Constitutions of the several States; to do this, his remarks must be extended beyond the limits of a single sermon. He would confine himself at this time to the Constitution of the United States, only. There was no acknowledgement of God in that instrument. He knew, indeed, that it was there stated to have been done in Convention the 17th of September, in the year of our Lord 1787, but that was no acknowledgment of God or his divine agency in that great work.

Neither did the old articles of confederation of the States contain any acknowledgement of God, except by way of recital in their date, of the 4th day of November, in the year of our Lord, 1777. These omissions were great sins; direct acts of rebellion against the God that upheld, nourished and brought them up. It was one of the several acts by Congress, in Philadelphia, eight persons appearing on the 9th of July, 1778, and about nine years and two months before the Constitution was formed, and at a time of great peril and alarm; when the hand of God had been, as it were, visibly seen and felt in the struggle for their deliverance, that Congress in Philadelphia, in 1774, made an acknowledgment of God as the Supreme Governor and Ruler in the hearts of the people. They recite, "whereas it has pleased the Great Governor of the world to incline the hearts of the Legislatures, &c. Here was the earlier and direct acknowledgement of God's power and of his work in the minds and actions of men, indispensable to those of whom that Congress was composed. This was about the darkest period of the revolution. But when the war was over, and the victory won, and the blessings of liberty and peace secured, the Constitution was framed and God neglected. He was not merely forgotten—He was absolutely voted out of the Constitution. The proceedings as published by Thompson, the Secretary, and the history of that day, show that the question was gravely debated in Congress, whether God should be in the Constitution or not, and after a solemn debate, he was deliberately voted out of it. This was a great sin, an act of rebellion against the Majesty of heaven and earth, who had nourished and brought them up, and wrought for them so great a deliverance. It was the height of ingratitude in a Christian people. The savages of our wilderness, and the inhabitants of the Isles of the sea acknowledge the sovereignty of a Great Spirit—all nature around proclaims the God that governs and sustains it. How great then are the sins of those blessed with the more splendid light of the gospel of his grace, to refuse their homage and acknowledgment to him. But as if it were not enough to vote God out of the Constitution; in the amendments to it one year afterwards, 1788, the first article declares, "Congress shall make no laws respecting an establishment of religion," &c. The reason assigned was that it was voted to vote God out of the Constitution; to declare that there should be no religious test; that Congress should make no law to establish religion, &c. were Atheists in principle.—They had also their own ambitious ends in view; were worldly minded men; they sought for worldly honors and distinctions. Some of them were Deists, blasphemers of the Son of God, of the same stamp of Tom Paine, in his Age of Reason, or blind Palmer. They would therefore neither acknowledge nor honor him nor his religion.

He was aware of many imperfections and absurdities in the Constitution. It declares that "we the people of the United States, in order to establish justice, and secure the blessings of liberty, &c. do establish this Constitution," while at the same time it declares, &c. 0, that "the importation of each person of any of the States shall admit, shall not be prohibited by Congress, prior to the year 1808." Thus establishing by positive enactment, traffic in human flesh for upwards of twenty years; entailing misery and cruel bondage upon human beings, in the same time it falsely proclaims universal freedom—"liberty to the captives, and th
opening of the prison doors to them that are bound." And the more completely to shut out from the slave all hope of escape, it is declared, article 4, that "no person held to service or labor, in one State, escaping into another, shall be delivered up on claim." Thus firmly is negro slavery established by your Constitution in the southern States —the crying sin of our country—the consequence of which, recent events at the south but too painfully disclose. Every Christian while he anticipates the evil to come, deplores it, and prays God, for Christ's sake, to avert the dread calamity; in wrath to remember mercy. When you vote men into office, under this Constitution, you require them to swear to support it. How absurd the oath which enjoins the obligation to maintain at the same time both the liberty and slavery of the people. It had been well for our southern brethren long ago, to have followed the example of the Pennsylvania Quakers, and endeavored to lead their Negroes to live free all their slaves. But those who voted God out of the Constitution, and slavery into it, had another object in view. They maintain the strange paradox that a negro was a person, and that he was also property. That they had a right to consider him as either the one or the other, as they might choose. That considering the negroes as persons, they were entitled to be represented in Congress by white men, and accordingly the Constitution gives to three-fifths of them such representation, amounting to about thirty members. This is which gives the preponderating weight in Congress to the slave holding States, and has perpetuated amongst our people the traffic in human flesh. The horrors of this traffic, he would not describe the separation of husband and wife, parent and child, brother and sister, he would leave to the imagination of his hearers to conceive.

Secondly.—There is not only in the theory of your government, no recognition of God, but there is a practical operation, its administration has been in conformity to its theory. Those who have been called to administer the government have not been men making any public profession of Christianity.

Washington was a man of valor and wisdom. He was esteemed by the whole world as a great and good man—but he was not a professing Christian, at least not till after he was President. When the Congress sat at Philadelphia, President Washington attended the Episcopal church. The reason Dr. Abercorn gave, has been told me. He did not go to church on the days when the sacrament of the Lord's Supper was to be administered. Washington's custom was to rise just before the ceremony commenced, and walk out of the church. This became a subject of remark in the congregation as setting an example for others, and with the doctor undertook to speak of it with a direct allusion to the President. Washington was heard afterwards to remark, that this was the first time a clergyman had thus preached to him; and that he should henceforth neither trouble the Doctor nor his congregation on such occasions; and ever after that upon occasion dispensed with the sacrament. He was a distinguished man from the church.

The next President was the elder Mr. Adams. It is true he was a professor of religion; but what sort of religion? It was the religion of Dr. Priestly, the Socinian. After that Englishman came to this country, and his dangerous creed, Mr. Adams became a convert, and partook of the sacrament at his hands. For this bold rejection of his Son, God showed his displeasure by depriving Mr. Adams of the government at the end of the first four years.

Mr. Jefferson was his successor. Whatever difference of opinion there may have been as to his religious faith at the time, it is now rendered certain that he was a Deist. In the heat of the party discussions of the day, his political opponents make it a charge against him. His friends denied the charge and showed that he paid £50 a year to a clergyman.

The people were not convinced of the truth of the charge, and he was elected. Although the Constitution prohibits any religious test, yet the people, on various occasions have made a religious test; and I have no hesitation in saying that had it been known to the people that Jefferson was a Deist, he would never have been elected. That fact, after his Notes on Virginia, ought never to have been doubted by any reasonable man. That work, of itself, contains sufficient evidence of the fact, and I believe the influence of his example and name has done more for the extension of unbelief than any other man's. Since his death, and the publication of his works, every one, young and old, remains not the shadow of doubt of his infidel principles. If any man thinks there is, let him look at the book itself—it is for sale at Little's and many other bookstores in this city. I do not recommend the purchase of it for any man, for it is one of the most wicked and dangerous books extant. But those who will, may there see and satisfy themselves.

The next President was Mr. Madison. There is no evidence that he has yet made any profession of religion. I have spoken to him on the subject, but to his answers to me, he evaded any expression whatever of his religious faith. He is the son of pious parents—his father was a remarkably pious professor of the Christian faith. He brought up his children in the nurture and admonition of the Lord. Mr. Madison while at college, was considered a pious young man. After receiving a liberal education, he went to study law with Mr. Jefferson, against the wishes of his father, who remonstrated against it, believing, as he did, that Jefferson was a Deist. Having attained the honors of his profession, and shown himself no common talent for his years, he soon became distinguished, and was elected to Congress which framed the Federal Constitution. The part he took in the debates upon that instrument, furnished sufficient evidence of the infidel principles he had imbibed with his natural inclinations.

Although he always after those studies ceased, had evaded, laughingly, all of his father's anxious inquiries in regard to his religious belief. He was a distinguished member of that Convention, and one of the authors of a work of great merit written in his early youth. On the Constitution. For four years he was Secretary of State of the United States, it was remarked of him that he diligently studied his Bible, and that book only, on the Sabbath; but in the next four years of his Secretaryship, he became an aspirant for the Presidency, and from that time we hear no more of his studies of the Bible. However this may be, I have seen no evidence as yet that he has made any public profession of religion.

Mr. Monroe succeeded him. There is nothing in his history as to his religious faith. He has never made any profession of religion, the newspapers have not communicated it—at any rate I have never heard whether he did or not; and I believe he may be considered as an Athenian philosopher.

The younger Adams was his successor as President. I have reason to believe he embraces the Unitarian faith, pretty much the same which the Socinian, his father, imbibed from Dr. Priestly, and contributed to establish in the east. The writings of the younger Adams show he has studied the Scriptures considerably, but what his real belief is, or whether he has made any public profession of Christianity or not, I am not certain.

The present Chief Magistrate I believe pays more respect to religion. It is said he regularly attends church, but I cannot find that he has made any public profession of religion. Upon the whole, the history of the administration proves, that God is not honored, nor his laws observed, by those appointed to bear rule over the people under the Constitution. Like the kings of the Jews from the time of Jeroboam, God says of them in Hosea, "they have set up kings, but not by me, they have made princes, but I knew it not."—Not that God did not know these men, but that they were not of his appointment, did not know and acknowledge him, and he therefore did not recognize them as set up by him. It might be supposed by some that there were matters not to be discussed in the pulpit, but he thought otherwise. He would assure his hearers that if other ministers did not preach upon these subjects, he would. He did not think of them, and talk of them too, among themselves; they were the frequent subjects of conversation among these, and if they did not preach about them they did not do their duty. For his own part, he would fearlessly do his duty, and expose the generality of the people they did the low, regardless of the frowns or the favor of man.
Having noticed all the Presidents, I may
remark, said the preacher, that were we to
look into the other departments of the
General and State governments, and the
members of Congress, we should find
generally, the same deplorable disregard of
religion among them. I am told that
Mr. Frelinghuysen, the worthy Senator
from New-Jersey, states that out of all the
members of Congress he could find only seven who were
willing to join him in the prayer meetings.
I have conversed with the Patron, upon
this subject, and he thinks that in the pre-
ceding Congress there were a greater num-
ber of professors.

Upon the whole, the religious state of
those elevated to high stations, at the seat
of government, seems to be growing worse,
and the same remarks might be applied to
the State governments. There are few
who cannot see the great example of Governor
Vermont, or the late Governor Crafts, of Vermont. Of all the Gover-
nors of Pennsylvania and New-York, which
the preacher enumerated, there were but
two in the former, and one in the latter,
(Mr. Jay,) who were professors of religion.
If we are to believe the newspapers (said
the preacher) on the sides of the different
facts of the day, the criminalities and
recriminations of men in high stations;
and especially, if we believe such men as
Messrs. Ingham, Berrien and Branch, and
for ought I know, they appear to be men
entitled to credit—if we believe them, it
may, I say, the worst of vices and immoralities
are encouraged by men in high places in the
government. Whenever the characters of
such men become known, although the
Constitution disclaims any religious test,
the people themselves will make a religious
test. They have done so. Look at the
excitement which has prevailed with re-
spect to the profanity and wickedness of
Masonic oaths. It commenced with an
obscene printer at Batavia, a small village
in the interior of this State, five years ago.
It has spread through all the towns in the
State, and is still spreading under the guidance of the
Holy Spirit, with astonishing rapidity.
It has come from town to town, and from
county to county, through the western part
of this State and in Pennsylvania. It has
carried Vermont. It will prevail in this
State also—supported as it is by the talents of
a Spencer, a Maynard of the Senate, and
other distinguished men. It has pre-
vailed in several counties in Pennsylvania,
and will go through the whole of it. I know
that State, my native State, well, and I know
it will spread throughout that common-
wealth, and God only knows where it will
end. This neglect, this disdain, this
profanation of the name of God, and of his
Sabbaths, he will assuredly punish. It is
growing worse continually. Look at your
steamboats constantly plying on God's holy
day, carrying passengers into and out of this
State; your stage; your Sunday Mails;
the thousands that go out of the city, ram-
bling about its suburbs, upon the Rail Road
and elsewhere upon the Sabbath, perhaps

at the very moment I am now speaking:
and where is the public man—where is the
magistrate—that issues his warrant, or rais-
ses his voice against these gross violations
of God's holy commandments? I have been
decided that generally speaking, we, as a people,
were growing worse, more hardened in ini-
quity.

I will state facts within my own obser-
vation, to prove this. In the year 1815,
just after the election, I traveled across the
country, through parts of Massachusetts,
Rhode Island, and Connecticut, and re-
marked that during the whole distance, I
had not seen any one intoxicated at taverns,
nor heard a single profane oath, except
once the words "I swear," and that by a
man, holding a whip in his hand.

About six years ago I took the like jour-
ney again through parts of the same States,
and had occasion to remark the direct re-
verse of my observations upon the former
journey. Now, at almost every tavern I
saw persons drinking or intoxicated, and
very where I heard, frequently, the name of
God profaned.

The preacher said the application of this
subject demanded a national reformation.
In the name of God the Son, the Redeemer
of men, he exorted this nation to reform.
In the name of the Triune Jehovah, he in-
voked the Divine influence on the hearts of the people of this nation, and especially upon
his hearers, to enable them to treasure up
these things in their memory; and con-
tribute their time, their talents, and their
influence to produce national repentance and
reformation, etc. etc. etc.

[From the Christian Intelligencer.]

RELIGIOUS DEBATE.

We learn from the Religious Inquirer of the 5th inst. that Rev. Dr. Taylor of Yale College, assisted by Rev. Mr. Curtis and a Leyman as aide de
camp, lately attended the meeting of Rev. Gilman Noyes, a young Universalist preacher in Woodbridge, Conn., "taking counsel how they might entangle him in his talk."

After Mr. Noyes had read the Sermon, which was from the text, Romans xvi. 8, Mr. Curtis arose and requested the Congreg-
ation to be seated, as there would be an exam-
ine of the preacher's doctrine. Where-
upon Dr. Taylor arose, and proceeded to
prove Universalism false, by saying it was
the doctrine of Orthodoxy, by declaring that the
doctrine of endless misery is true. Mr. N.
not altogether satisfied with the authority,
proceeded to challenge the Doctor to some
scriptural authority. The Dr. declared
himself was scriptural authority, he had
read the Bible entirely through, and had
found no less than thirty texts which
proved his doctrine. Indeed he was so con-
descending as to quote the following
text out of the Bible. "It is appointed unto
time once to die, and after that the judg-
ment." Mr. N. followed his Rev. antagonist,
until quite beaten. Mr. Curtis arose and
tried to do better. He too was as unfortun-
ate as the Dr. The whole debate was pub-
lished in the Inquirer, and shows very sat-
sfactorily the power of simple truth over
the wisdom and numbers of this world.
The young man acquitted himself well, re-
marking of us the stripping David, who, with
a sling and a stone, brought proud Goliath
to the ground. Dr. Taylor, being driven from
every inch of ground he had assumed.
CURIOS ENOUGH.

Who would believe it! It is announced in the mouth piece, and who avowed it, as the Intention of the Association, to obtain the control of the civil government "in ten or at farthest twenty years," has offered a premium of $100, in addition to suitable compensation, for an original work showing the evils of a union of Church and State. It cannot be that the Union intend to establish and circulate such a work. We conjecture that, if they wanted it at all, it is for the purpose of confuting or evading the facts. The idea, however, held out, is that they wish to circulate such a work. This must be for the purpose of throwing dust in people's eyes. It forcibly reminds us of a person who had stolen goods, forcing his hands across the road, and in an eager pursuit of some body, crying strenuously "stop thief! stop thief!" In this way he escaped suspicion himself, and made off with his booty, greatly elated at the success of his stratagem.—Christ. Intel.

NEW SOCIETIES.

A Society of Universalists was formed in New-Haven, Conn. on the 27th ult. At the first meeting, a committee consisting of Hon. N. Darling, T. G. Woodward, N. Ruggles, J. Dunple and A. Thomas, was appointed to form a Constitution.

We further learn from the Religious Inquirer, that a Universalist Society has been organized in Newton, Mass., consisting of about fifty male members.

A Universalist Society has lately been organized in Epping, N. H. The number of members is 80.—Christ. Intel.

REV. S. C. AYIN, PASTOR OF THE FIRST PRESBYTERIAN CHURCH IN UTICA.

TO THE REV. S. H. AYIN, PASTOR OF THE FIRST PRESBYTERIAN CHURCH IN UTICA.

ON THE TRINITY.

[Concluded.]

DEAR Sir:—Having, in my last, pointed out some of the absurdities involved in the doctrine of the Trinity; shown its opposition to reason and philosophy; that it was unknown to the writers of the Old and New Testaments, neither of which contain any expressions like those employed by Trinitarians; and moreover, that the doctrine had its origin, with other kindred errors and absurdities, in the corruption of Christianity that rapidly accumulated in the fourth century: I shall now proceed, first, to examine the foundations of the doctrine of the Trinity, as drawn from the Bible, in its support; and, Secondly, to set forth the simple doctrine of the Scriptures in relation to the Father, Son and Holy Ghost. The Trinitarians imagine they discover proof of the Trinity in the very first verse in the Bible; and that in the books of Moses this proof is abundant; from the fact, that Elohim, the Hebrew word rendered God, is used in the plural number; and because Elohim (Gods, as you term the word) is joined with a singular verb, it therefore denotes Trinity in Unity. But, Sir, this is too pernicious an argument to stand the test of clear reason and learned criticism. Calvin, himself, whom I disapproved of this argument, and says in relation to it, "that such readers should be advised to strew such violent commentaries." And Dr. Edwards says, "some may think there lurks a mystery in the word Elohim constructed with a singular verb, denoting Trinity in Unity; but what shall be said to those who, when the word is even translated English, you can read with a singular adjective, Job xiv: 10, which is perhaps used in the plural to express the vastness of the beast." The plural form of God occurs as the proper name in various places (as in Genesis: 30, where "God said, let us make man in our image,)

"It is perfectly consonant with the genius of the Hebrew language, and with the custom of all Oriental nations, even though one person, in the singular number only, is intended; as well as all the several authors, and not a single voice from any sect whatever, or at least from any sect whatever, can be adduced in its favor, or in favor of the doctrine of Trinity—God is one, and not three; He is not a Trinity, but one God, and the name One. But the number One, as I have said, does not signify, that God is not three in persons, or that the Father, Son and Holy Ghost is not One God. The three persons in the Godhead are not three Gods, but three persons in one God. The word Trinity is a misnomer, and is used to signify the three persons, not three Gods, of the Godhead.

"For unto us a child is born, unto us a son is given—His name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace," is frequently adduced in support of the absolute deity of Christ. But, Sir, let me ask, Who is the Son of God? He is the Son of the Lord, and the Son of the Father. And the Son is the same as the Father, and the Father is the same as the Son. And was the eternal, uncreated God ever conceived and born of a woman? His name shall be called," &c. But calling this Son the same name in reality, the self-existent Jehovah? If so, will not the name of a son, Emmanuel, which signifies "God with us," make him really a strong God? Will not the name of the Son (Eloah, which signifies God) make him really God and Father? Are we to consider all men that bear the names, Elia (God the Lord), Elad, (God my God), and other names of similar import, as in reality the same being whose names signify? Again, allowing Christ to be the mighty God, let us ask, how many mighty Gods will it take to make the beginning of the world? But I would ask, In the beginning of what—was the word? Was it in the beginning of God? Did God ever have a beginning? No. It must be, then, in the beginning of the creation; or perhaps more properly, in the beginning of the Gospel dispensation, or of the new creation, which was committed to him to accomplish, and by whose instrumentality and authority all things were to be renewed. Calvin says, "Christ was not set up as the root of Jesse, but as the root of Jesse. And the apostles speak of the regeneration, but not of the original creation of all things by Christ; unless it be, as some suppose, himself, instrument or instrument.

It should, however, be observed, the word generated, in the 3d verse, rendered made, never signifies to create, in the New Testament, in the sense of bringing into being, as the word generated, in the same sense, of the Godhead, is use. It signifies to, to become, to be done, to happen. The text, therefore, properly signifies that all things in the Gospel economy were done by the authority or direction of the Messiah; and this, in turn, required, we are to understand the Supreme Jehovah, is there any sense in the expression, "the Word was with God." Does it mean that God was with the Word? But they were called gods to whom the word of God came—there be gods many and Lords many (see the word gods in the original, or in the marginal readings, in the above passage): x: 17. 1 Sam. xlvii: 13. Ps. viii: 5. Lxxix: 1.) thou Gentiles may the apostle, there is but one God, the Father. John xiv: 34. 35. 1 Cor. xii: 5. 6. 7. 8. 9. 10. 11. xii: 1. 2. 3. 4. 5. 6. 7. 8. "There I have made thee a god unto Pharaoh," Exod. vii: 1. Thus you perceive the word gods is frequently used in the Scriptures in a subordinate sense. And whenever it is applied to any other person than the "Father of the spirits of all flesh," it must evidently be used in a subordinate sense; for God is one, and his name One.

Another text supposed to favor the doctrine under consideration, is John xvi: 30. "I and my Father are one." But, Christ adds, wil}
EVIDENCE this affords in your favor. Does it extend to the measures of today? Or simply one or union of design? If the first, it overthrows your distinction or plurality of persons in the Godhead. If the second, it proves that all of whom this one is affirmed are ends, and not means. "

If these alone, but for them which also shall believe on me through their word, that they all may be one; as thou, Father, art in me, and I in thee; that they also may be one in us, that the world may believe that thou hast sent me." (John 17:21-23.)

"The Father, Christ the Son, and all the thousands of believers who believe, and ever shall believe, constitute but one!"—St. Paul says, "I have planted, Apollos watered."—"Now he that planteth and he that watereth are one."—1 Cor. iii. 5, 6. Of course Paul and Apollos were but one person, one being, by this Trinitarian logic! Tertullian observes, that the expression is "in a single thing, not one person; and he explains it as meaning unity, likeness, conjunction, and cooperation, to do the work." The two shall not be parted, etc. Let him consider that text, all that believed were of one heart and of one soul, and then he will understand this. I and my Father are one. The neutersubject, es, in the Greek, and wherefore Father, and the sentiment that neither agrees with the pronoun nor, the word Father, and therefore signifies not unity of person or being, but agreement of society, harmony of purpose and design.

1 Tim. iii. 16, needs only to be correctly translated, to shew that it affords no support. Dr. Adam Clarke, who wished to make the text mean to the support of the Trinity, has boldly and categorically said, "We are perplexed by various readings on the first clause, Thos. Harkness and S. Horsley, on these, God was manifest in the flesh: for instead of These, God, several MSS. versions and fathers have as or, which or. The text is commonly referred to the word mystery, Great is the mystery of godliness which was manifested in the flesh. Agreeable to Griesbach's punctuation, and a correct translation from the best Greek MSS., the text should read (including the last clause of the 15th verse) thus: "The pillar and firm support of the truth (and conclusively great) is this mystery of the Father, God and Christ, was manifest in the flesh, justified in spirit, appeared to the messengers, been proclaimed among nations, believed on in the world, taken up in glory."—"And thus the verse works on. Here again we have reason to believe our common version does not present us with a true and proper translation. We have the authority of many good and good men for rendering it thus: "And the Son, [as said.] God is thy throne to the age of the age." By thus rendering the text correctly, all obscurity disappears. The 6th verse of this chapter, which is generally supposed to teach that God and Christ are two, not one, says, One God and One Lord Jesus, I conceive is properly rendered thus: "let all the messengers of god pay homage, or reverence, to him." The word proskynesis represents that civil homage which was usually paid to distinguished personages or governments. See the Septuagint, Gen. xxii. 7, 12. 1 Chron. xxix. 20. Dan. ii. 46. and in the New Testament, Matt. viii. 2; xvii. 20. Acts x: 34. But in this context I interpret the word worship, occurs. But the context in the 1st of Hebrews, particularly the 9th verse, shows that the apostle was very far from believing Jesus Christ to have been a mere servant, or a mere adoration."—"Therefore God, even you God, hath anointed thee with the oil of gladness above thy fellows."—Now Jesus was in God. Has the Father a God? And who were the followers of God? They were the God and the Holy Ghost. No! if so, then Jesus, the Christ, is not merely equal to, but above them, since his anointing. But if men, or angels, or even archangels were his fellows or companions, it was more than a boasting of propriety in saying he was anointed above them.

1 John v. 7. "For there are three that bear record in heaven, the Father, the Word, and the Spirit, and these three are one," is so manifestly a part of St. John's writing, that it would be a waste of time to remark on it, except to present the evidence of its piousness, for which purpose I insert the note below, which is taken from the Improved Version of the New Testament.

I have now examined some of the principal arguments and Scripturres commonly adduced by Trinitarians in favor of their hypothoss. And all, I believe, on which sound reliance is placed by you; and find the doctrine of the Trinity weighed in the balance and found wanting.

I shall therefore proceed to make a few more brief remarks on the subject, present you with the simple words of the Bible, and then dismiss the theme.

It appears to me, Sir, that a doctrine so mysterious, or rather, so absurd, inconsistent and contradictions, should neither be admitted, much less believed or pretended to be believed, without the fullest and most unequivocal evidence from the word of God. And certainly the word of God can never countenance as absurd and contradictory doctrine. But the Trinity is attempted to be supported by a few isolated texts, figurative expressions, and mistranslations of Scripture, and in opposition to the plain and fair sense of the plain, positive and unequivocal passages.

The frequent shifting of their ground, and the diabolical quibbling of Trinitarians, when arguing on the subject, very clearly avince the want of any solid foundation on which to build their doctrine. For instance, when they are reminded of the apparent weakness and dependence of Jesus—that he was once a weak and helpless infant—that he increased in stature and in favor with God and man—that he was weary and faint, hungered, thirsted, wept, rejoiced, and prayed—was grieved and tempted, betrayed and forsaken, was laid in a manger, and was mocked; the reply they make generally is, that these things are said of his human nature—that some things are said of him as a man, and others as God. But why does not the Trinity make this distinction between his two natures, if it existed? Why does not Jesus himself make this distinction, and tell his disciples when they are to address him as the God and the Holy Ghost?—If so, then Jesus, the Christ, is not merely equal to, but above them, since his anointing. But if men, or angels, or even archangels were his fellows or companions, it was more than a boasting of propriety in saying he was anointed above them.

I shall therefore proceed to make a few more brief remarks on the subject, present you with the simple words of the Bible, and then dismiss the theme. It is true, Jesus says, "I have power to lay down my life, and I have power to take it again;" and again, "All power is given me in heaven and in earth," but in the latter case the very expression shows that the power was not originally and ineritably in himself, but was given him of the Father. Indeed, in all he said, he acknowledged his inferiority to, and dependence on, the Father. He says, "I came down from heaven, not to do mine own will, but the will of him that sent me." Therefore he says, not my will, but thine be done." My doctrine is not mine, but his that sent me. If any man will do his will, he shall know of the doctrine of God; but if any man will do mine will, he shall know of mine Father and mine doctrine. Therefore I say unto the Jews, I am not sent of myself, but he sent me. When ye have lifted up the Son of man, then shall ye know that I am he, and that I do nothing of myself, but as the Father taught me, I speak these things. I speak that which I have seen with my Father.—For my Father is greater than I. John vii. 38. v. 16. vii. 28. 33. xiv. 23. But, Sir, notwithstanding I deny the doctrine of the Trinity, and the supreme Deity of Christ, because not taught in, but directly opposed to the Bible, and maintain the dependence and inferiority of the Son to the Father, I do in no way maintain and firmly believe that his doctrine is the doctrine of God; his authority, the authority of God; his miracles, the miracles of God; his salvation, the salvation of God. For God are the words of the doctrine, through his Son, commissioned him "to bear witness to the truth," to work miracles in his name, and to accomplish the great work of salvation. Acts ii. 22. 36. No doubt the Son of God was to be his own, diiinterer God; for God sent him. Should the government of France send a minister plenipotentiary to this country, on civil affairs, an i
Dr. Wilson’s Sermon.

We invite the very special attention of our readers to this sermon, which we have this day copied into our columns from the Albany Daily Advertiser, as published in that paper, with the high encomiums bestowed on it and the distinguished author, by the correspondent who furnished it. If any thing had yet been wanting to enable the most blind to see, the most deaf to hear, and the most stupid to understand, both the sign and the time, and the real design and character of the enemies of our country who have been nourished and are yet fed and pampered by its munificence, that evidence is furnished in Dr. Wilson’s Sermon.

We cannot find words to express the horror and astonishment excited in our minds, that a clergyman could be found who had been brought up and educated in this country, capable of uttering such sentiments from the American pulpit—and especially that those sentiments should have been uttered by a favored and popular clergyman in the capital of this State. We are almost surprised that he was not haled away from his own pulpit and church, by an outraged and insulted congregation. We do not say that it would have been altogether right to have done it; but we believe it would have been done had his congregation contained half a dozen good old soldiers of ’76—they would not quietly have brooked so pointed an insult—a shameful outrage upon patriotism. We look upon the sentiments contained in the sermon as of the most dangerous and pernicious tendency in society, especially when held by a clergyman and artfully and insidiously disseminated among the people of his charge. The danger, however, is much lessened in this case by the publication from the press, of the sermon in question—being now laid before an enlightened, liberal and patriotic public, it will receive the cordial reprobation that is merited, and community will know how to appreciate its (now notorious) author, and to guard against the wicked designs of which he is the mouth-piece.

Dr. Wilson manifests in this sermon far less modesty and reserve even than Dr. Ely himself did, in his celebrated 4th of July sermon, in 1837. He shows the cloven foot more plainly for Dr. Ely, notwithstanding his ambitious schemes and dangerous designs, always manifested, at least, an external and verbal respect for the Constitution of the United States, and the established religion of the nation. But the Albany Doctor, laying aside all restraint and all respect, openly impugns and controverts both.

The first assail the Constitution of the United States with all the bitterness and acrimony of an avowed enemy of our government; and because that venerable instrument was not made a religion, instead of a political creed, he pronounces the adoption of it as it is, "voting God out of the Constitution!" And because the first article declares "Congress shall make no laws respecting an establishment of religion," (one of the wisest prohibitions ever incorporated in any civil Constitution,) and prohibits all religious test laws, he denounces the framers thereof as "Atheists in principle," and the Constitution itself, as full of "imperfections and absurdities!"

In the next place he asails those who have administered our government, from its first establishment to the present time; and among all the distinguished and worthy individuals who have been averted to the stability of the Union, not one but what this sanctimonious bigot denounces as either destitute of religion, or its open and wicked opponents. Washington, the great and the good, is denounced as destitute of religion, because he did not profess it in any manner than this D. D. desired, or did not come up to his standard of Orthodoxy. Adams, the elder, is denounced in still more severe terms, not, indeed, because he was not a professor of any religion, but alas! what was still worse—he was a Unitarian! This was sufficient to procure him the reprobation and damnable sentence of Dr. W. So that we may hence discover that, however good, and however moral, and however pious a man may be, unless he is truly Orthodox, in the sense of Calvinistic Doctors, and believes that one is three and three but one, it all avail him nought—profession is his portion. And Dr. W. would fain have a Constitution compelling all men to profess what he calls Orthodoxy!

We cannot but smile, however, at the ridiculous attempts Dr. makes in this part of his subject. He says, "For this bold rejection of his Son," (i.e. by partaking of the sacrament at the hands of a Unitarian minister) "God showed his displeasure by depriving Mr. Adams of the government at the end of the first four years." Yet God was so foolish and short sighted (read pardon the expression) that while he turned his back on the Unitarian Christian, out of office for his heterodoxy, he allowed a real Deist (for according to Dr. W. Mr. Jefferson was such) to be elected in his place. This was mending the matter much. It is probably, however, according to Dr. W.’s logic, that God did not know that Mr. Jefferson was a Deist, (as his sentiments were kept rather concealed from common observation,) till after he had been elected!}

Messrs. Madison and Monroe were no better, and Jackson little if any, than their predecessors. The members of Congress and Gov-
THE PREACHER.

SERMON...NO. XXVI.

THE DUTY OF CHRISTIAN FREEMEN TO ELECT CHRISTIAN RULERS:

A Discourse delivered on the Fourth of July, 1877, in the Sewickley Presbyterian Church, in Philadelphia:

By Ezra Styles Ely, D. D.

Inspector of the Third Presbyterian Church in that city.

"We now see therefore, ye kings; be instructed, ye judges of the earth. Serve the Lord with fear, and rejoice with trembling. Kiss the Son, lest he be angry, and ye perish from the way, when his wrath is kindled but a little. Blessed are all they that put their trust in him."—Psalm ii. 11, 12.

This Psalm represents the Lord Jesus Christ as the rightful sovereign of all lands.

The nations may rage, and the people imagine vain things; the kings and other rulers of the earth may take counsel, and perpetually oppose the Lord and his anointed, saying, "Let us break their bands asunder, and cast away their cords from us," for we will be free, nor will we regard, the obligations imposed by Christianity; but it is an endless rebellion, for "He will sit as prince for ever." Heaven shall laugh: the Lord shall have them in derision.

He will excommunicate his government over them, with, or without their consent; and if they are refractory, then shall he speak unto them in his wrath, and vex them in his sore displeasure. Let it be my advice to all my friends, love one another, have no heart to rely on any holy hill of Zion; I will declare the doctrine: the Lord hath said unto me, Thou shalt war my son; this day have I begotten thee. Ask of me, and I will give thee Heathen, i.e. all the nations, for thine inheritance, and the uttermost parts of the earth for a possession. These shall break them with a rod of iron; they shall dash them in pieces, like a potter's vessel.

On this exhibition of Messiah's reign over all the inhabitants of the earth, whether Jews or Gentiles, the exhortation and benediction of our text are founded. Let all princes, kings, rulers, and judges of every description, says the Psalmist, be instructed for themselves and their people; let them learn true wisdom; and act in conformity with their duty and privilege in serving the Lord with filial fear and reverential joy. Let them render to the Son of God, in these private character and public stations, that submission of the heart, and homage of their lives, which he claims, "lest he be angry and they perish from the way, when his wrath is kindled but a little." The benediction follows: "Blessed are all they that put their trust in him;" whether public rulers or private citizens, "that put their trust in him;" who is the Saviour of sinners and Governor of the nations.

Yes, "happy is that people that is in such a case: yes, happy is that people whose God is the Lord."

We have assembled, fellow-citizens, on the anniversary of our Nation's birth-day, in a rational and religious manner, to celebrate our independence of all foreign domination, and the goodness of God in making us a free and happy people. On what subject can I, on the present occasion, insist with more propriety, than on the duty of all the rulers and citizens of these United States in the exercise and enjoyment of all political rights, to honor the Lord Jesus Christ.

Let it then be distinctly stated and fearlessly maintained in the first place, that every member of this Christian nation, from the highest to the lowest, ought to serve the Lord with fear, and yield his sincere homage to the Son of God. Every ruler should be an avowed and a sincere friend of Christianity. He should know and believe the doctrines of our holy religion, and act in conformity with its precepts. This he ought to do; because as a man he is required to serve the Lord; and as a public ruler he is called upon by divine authority to "kiss the Son." The commandment contained in Proverbs iii. 6, "in all thy ways acknowledge him," includes public as well as private ways, and political no less than religious ways. It is addressed equally to the man who rules, and to the person who is subject to authority. If we may not disown our God and Saviour in any situation, it will follow that we are to own him in every situation. Infinite wisdom has taught us, that he who rules over men must be just, ruling in the fear of God. No Christian can gainay this decision. Let all then admit, that our civil rulers ought to act a religious part in all the relations which they sustain. Indeed they ought pre-eminent to commit their way unto the Lord; and when they do, they delight in their salvation, and rejoice in their deliverance; he will be their guide in the way, and when they say, "Let us break through the gates," he will go before them. His name is the Lord, and his mercy is on them that fear him; and his truth is within them. Many will be his delight, and many will be his co-religionists.

I do not wish any religious test to be prescribed by Constitution, and proposed to a man's acceptance as a public trust. Neither can any intelligent friend of his country, and of true religion, desire the establishment of any one religious sect by civil law. Let the religion of the Bible rest on that everlasting rock, and on those spiritual laws, on which Jehovah has founded his kingdom; let Christianity by the spirit of Christ in her members support herself; let Church and State be for ever distinct; but, still, let the doctrines and precepts of Christ govern all men, in all their relations and employments. If a ruler of the Christian land shall seek to be one, in this land of evangelical light, without delay; and he ought, being a follower of Jesus, to honor him even as he honors the Father. In this land of religious freedom, what should hinder a civil magistrate from believing the gospel, and professing faith in Christ, any more than any other man? If the Chief Magistrate of a nation may be an irreligious man, with impunity, who may not? It seems to be generally granted, that our political leaders in the national and State governments ought not to be notoriously profane, drunken, abandoned men in their moral conduct; but if they may not be injurious to themselves and their fellows, who shall give them permission to contemn God? If they ought to be just towards men, ought they not also to esteem and hold in honor the God of their salvation, and to render unto him that honor which is his due?

Our rulers, like any other members of the community, who are under law to God as rational beings, and under law to Christ, since they have the light of divine revelation, ought to search the Scriptures, and to be disposed to the truth, profess faith in Christ, keep the Sabbath holy to God, pray in private, and in the domestic circle, attend on the public ministry of the word, be baptized, and celebrate the Lord's supper. None of our rulers have the consent of their Maker, that they should be obdurately, or obstinately drunk, profane, irreligious, uncharitable, the opponents of Christianity; and a religious people should never think of giving them permission, as public officers, to be and do, what they might not lawfully be and do, as private individuals. If a man may not be a gambler and drinker, who deems the Lord Jesus Christ at Washington. In other words, our Presidents, Secretaries of the Goven-
ment, Senators and other Representatives in Congress, Governors of States, Judges, State Legislators, the Executive and Legislative, and the Magistrates, are just as much bound as any other persons in the United States, to be orthodox in their faith, and virtuous and religious in their whole deportment. They may no more lawfully be bad husbands, wicked parents, men of bad habits, than the obscure individual who would be sent to Bridewell for his blasphemy or debauchery.

God, my hearers, requires a Christian faith, a Christian profession, and a Christian practice of all our public men; and we as Christian citizens ought, by the publicition of our opinions, to require the same. Secondly. Since it is the duty of all our rulers to serve the Lord and kiss the Son of God, it must be most manifestly the duty of all our Christian fellow-citizens to honor the Lord, and protect and promote his causes, by electing and supporting as public officers the friends of our blessed Saviour. Let it only be granted, that Christians have the same rights and privileges in exercising the elective franchise, which are here accorded to Jews and Infidels, and we ask no other evidence to show, that those who prefer a Christian ruler, may unite in supporting him, in preference to any one of a different character. It shall cheerfully be granted, that every citizen is eligible to every office, whatever may be his religious opinions and moral character; and that every one may constitutionally support any person whom he may choose; but it will not hence follow, that he is without accountability to his Divine Master for his choice; or that he may lay aside all his Christian principles and feelings when he selects his ticket and presents it at the polls. "In all thy ways acknowledge him," is a maxim which should dwell in a Christian's mind on the day of a public election as much as on the Sabbath; and which should govern him when conversing with others concerning Christ, or either at the Lord's table, or in the election of a Chief Magistrate. In elucidating the duty of private Christians in relation to the choice of their civil rulers, it seems to me necessary to remark,

1. That every Christian who has the right and the opportunity of exercising the elective franchise ought to do it. Many pious people feel so much disgust at the manner in which elections are conducted, from the first nomination to the closing of the polls, that they relinquish their right of voting for years together. But if all pious people were to conduct thus, then our rulers would be wholly elected by the impious. It is the duty of all good men to abstain from themselves from elections, then the bad will have the entire transaction of our public business.

2. If the wise, the prudent, the temperate, the industrious, and the sound in their conduct do not endeavor to control our elections, they will be controlled by others: and if one good man may, without any reasonable excuse, absent himself all may then. Fellow Christians, the Lord of Christ and of our fellow-men should forbid us to yield the choice of our civil rulers into the hands of any selfish class; and save from their corruptions the tools of their party politics. If all the truly religious men of our nation would be punctual and persevering in their endeavors to have good men chosen to fill all our national and State offices, of honor, power and trust, truth would soon be felt by political parties, and the day can come when the religion of the Bible would, for their own interest, consult the reasonable wishes of the great mass of Christians throughout our land. If any good men in the community ought to abstain from the exercise of their rights in relation to the choice of civil rulers, they are those clergymen whose hearers are unhappily divided by the bitterness of party spirit. If it would prevent their usefulness, as ministers of the gospel, to show that they have any judgment and choice about public concerns, they may, doubtless, from the Levitical law, be consulted for special religious purposes; but not to vote —-but none have a right to disfranchise them, (as the State of New-York has done,) for fearing God and working righteousness.

It is a pleasure to be able to say, however, that the people of my pastoral care never interfered with my personal rights as a citizen and a Christian; and in most instances I am persuaded, that even a divided congregation will be perfectly willing that their pastor shall vote as he thinks best, if he will do it without becoming a preacher of party politics.

Some are under the idea of giving a vote, with the elections or tricks which are too commonly the disgrace of a free people, but there is no necessary connexion between voting and the suborning of votes. Let all the good set a worthy example in this matter, and discourage those who would purchase to themselves places by promises, lies, strong drink, and noisy declamation at taverns, grog-shops and the polls, and these abominations, which have become too common in our land, will in a great measure abate. Let every man be sure of professing Christian in attendance on elections; but rather let him never give a vote, than receive a treat for his suffrage.

I propose, fellow-citizens, a new sort of union, or, if you please, a Christian party in politics, which I am exceedingly desirous all good men in our country should join; not by subscribing a constitution and the formation of a new society, to be added to the scores which now exist: but by adopting, avowing, and determining to act upon truly religious principles in all civil matters. I am aware that the true Christians of our country are divided into many different denominations; who have, alas! too many points of jealousy and collision; still, a union to a very great extent, and for the most valuable purposes is not impracticable. For,

All Christians, of all denominations may, and ought, to agree in determining that they will never with impunity support for any public office, any person whom they know and believe to sustain, at the time of his proposed election, a bad moral character, in this, thousands of moralists, who profess no experimental acquaintance with Christian religion, might unite; and in concert with our Christian party. And surely, it is not impossible, nor unreasonable for all classes of Christians to say within themselves, no man that we have reason to think is a liar, thief, gambler, murderer, debauchee, spendthrift, or openly immoral person in any way, to be in any church or fellowship, and that corruption should not only be allowed, but encouraged; for it would be requiring too much to insist upon it, that a candidate for office shall always have sustained an unblemished moral character, and it would be unchristian not to forgive and support one who has proved his repentance by reformation and a considerable course of new obedience.

Some of the best men were once vile; but they have been washed from their sins. Present good moral character should be considered as an essential disqualification for the post of honor. In this affair I know we are very much dependent on testimony, and that we may be deceived; especially in those controverted elections in which all manner of falsehoods are invented and vendied, wholesale and retail, against some of the most distinguished men of our country; but after all, we must exercise our candor and best discretion, as we do in other matters of belief. We must weigh evidence, and depend most on those who appear the most competent and credible witnesses. It will be remembered that we believe a man's neighbors and acquaintances in preference to strangers. When we have employed the lights afforded us for the illumination of our minds, we shall feel peace of conscience, if we withhold our vote from every one whom we believe to be an immoral man.

Come then, fellow Christians, and friends of good morals in society, let us determine thus far to unite; for thus far we may, and ought to, and shall unite, if we duly weigh the importance of a good moral character in politics. Let us give our votes to the majority of a party that respect you from striking the mean of every dishonest and base man from your ticket. You have a right to choose, and you glory in your freedom: make then your own election: and when all good men act on this principle it will not be a vain thing. Candidates then, must be moral men, or seem to be, or they will not secure an election.

Moral character has now some influence in our elections, but not that place which it deserves. The law of public opinion excludes confirmed sinners, and persons judicially convicted of high crimes and misdemeanors. The man who seeks to render the election of all profane swearers, notorious Sabbath breakers, seducers, slanderers, prodigals, and vicious persons, as well as the advocates of divorce, impracticable. I humbly entreat, that all who reverence the Lord's day, and whose affection for the living beings the open violators of the fourth commandment; that no sober man would vote for a tippler; that no lover of domestic purity would vote for one whom he knows to be lewd; and that no
We have good men in abundance to fill all civil offices, from that of President to the humblest ; and it is the fault of all the numerous Christians of our country if such are not elected.

It will be objected that my plan of a truly Christian party in politics will make hypocrites. We are not answerable for their dishonesty, if we do not, by our tendency in the scheme to make men deceivers; and if real enemies of the Christian religion conceal their enmity, that concealment is for the public good. We wish all iniquity, if not exterminated, may, as if ashamed, hide its head. It will be well for our country when all men who expect office are under the necessity of appearing honest, sober, pure, benevolent, and religious. It will be well for us when men cannot expect to retain, if they for a time occupy, high places by bribery, deception, coalition, and hypocrisy. It is most undesirable that public officers should be good men, friends of God, followers of Jesus Christ, and lovers of their country; but it is a matter of thankfulness if they are constrained to skim such persons; for in this wayvice, and the propagation of vice by evil example, is prevented. It will be objected, moreover, that my scheme of voting on political elections according to certain religious principles, will create jealousies among the different denominations of Christians. But why should it? Our rulers which we have elected are of some, or no religious sect. If they are of no religious denomination, they belong to the party of Infidels. If they are of any one of the denominations of true Christians, it is better, in the judgment of all true Christians, that they should be of that one company than in the 'towship of Infidels. Let a civil ruler, then, be a Christian of some sort, we will all say, rather than not a Christian of any denomination. If we fix this as a principle of our political morality, we shall all be gratified in turn, by having Christian rulers of our own description.

I am free to avow, that other things being equal, I would prefer for my Chief Magistrate, and Judge, and Ruler, a sound Presbyterian; and every candid religious man will make the same declaration concerning his own persuasion; but I would prefer a religious and moral man, of any one of the truly Christian sects, to any man destitute of religious principle and morality.

Suffer, my Christian fellow-citizens, a word of exhortation. Let us all be Christian, and godly in our civil offices, and let us not clip the supreme love to our blessed Master, whether we unite in prayers or in the election of our civil rulers. Let us be as conscientiously religious at the polls as in the pews, or house of worship. This course of conduct will promote good government and true liberty. Our public rulers then will prove terror to them who do evil, and a praise to them who do well. Let us choose men who dare to be honest in their own religious creed, while they are too much of Christians and of republicans, to attempt to lord it over the faithful.
EVANGELICAL MAGAZINE AND GOSPEL ADVOCATE.

of others. Let us never support by our votes any immoral man, or any known con-
temner of any of the fundamental doctrines of Christ, for any office: and least of all for the Presidency of these United States; for all that they protect at all, is the urchin in Christ." The people who with their rulers kiss the Son, shall experience special divine protection, and be a praise in the whole earth. Let us elect men who dare to acknowledge the Lord Jesus Christ for their Lord in their public documents. If all our Presidents has ever done this? It would pick no Infidel's pocket, and break no Jew's neck, if our President should be so singular as to let it be known, that he is a Christian by his Messages, and an advocate for the Deity of Christ by his personal preference of a Christian temple to a Socratic Convention. It would be no violation of our national Constitution, if our members of Congress should quit the reading of newspapers, and writing letters on the Lord's day, at least during public worship, in the Hall of Representatives.

If all our great men should set a holy example of reverence for the Sabbath and the worship of Almighty God, it would not convert them into tyrants; it would not make our national government a religious aristocracy; it would not violate our federal Constitution.

We are a Christian nation: we have a right to demand that all our rulers in their conduct shall conform to Christian morality; and if they do not, it is the duty and privilege of Christian freemen to make a new and a better election.

May the Lord Jesus Christ for ever reign in and over these United States, and call them peculiarly his own. Amen.

[Footnote to Magazine and Advocate.]

FANATICISM NO NEW THING.

"The great use of distinguishing absurdities is, that we may know how far human folly can go; the account therefore, ought to be faithful."—Johnson.

Nothing is more common than to hear honest, good people, expressing their astonishment at the prevailing wild and frantic spirit of modern revulsion; supposing it to be a "new thing under the sun."—But a brief attention to the pages of ecclesiastical history must convince every unfettered mind that, instead of its being a new invention, it is in fact an old one, which reason and reflection had in a good degree overcome, and placed on the back-ground, which long ago characterised the sayings and doings of many knavish leaders and ignorant followers in craft and delusion.

In confirmation of the foregoing conclusion, which some may deem premature, I would cite the attention of the candid reader to the many religious sects which might be mentioned, which will serve as a fair sample of religious frenzy in all ages.

History informs us that about the year 1688, 6. 6 would give birth to a sect of enthusiasts called the Disciples or Prophets. They first made their appearance in Dauphiny and Vivarais, in France.

Their company, in its commencement, was composed of five or six hundred Protestants, male and female, who unilaterly gave themselves out to be prophets, and claimed to be inspired by the Holy Ghost. They exalted the doctrine of all spiritual gifts: though (as is generally the case, where fanaticism and delusion usurp the empire of reason and conscience,) the most of them were boys and girls. They had strange and unaccountable fits, which were preceded and accompanied by strange symptoms, such as flings, somersaults, etc., which caused them to stretch out their arms and legs, and stagger round some time, and then fall to the ground.

Their practices was to fall on their backs, beat themselves with their own hands, shut up their eyes, and beave with their breasts. They would remain a while in trances, then come out of them with strange twittings, uttering all that come into their minds. They pretended to see the heavens open—to discover angels, Paradise, etc. They also pretended to see hell, with all its miseries and ghastly inhabitants.

When the prophets had for a while been under the influence of these contortions, and agitations of body and mind, they would begin to predict that the end of all things drew near.

We are informed that in the year 1706, three or four of these fanatics made their appearance in England with their prophetic spirit, which soon discovered itself in the same manner as in France, by ecstacies, agitations, jumpings, and twittings.

They propagated the like spirit to others, as is always the case in seasons of enthusiastic revivals, so that before the expiration of the year, there were two or three hundred of these prophets in and about London, constantly engaged in delivering their doleful and terrifying warnings to the people.

Among them the very minute, which these enthusiasts, was to give warning of the near approach of the kingdom of God, and the awful judgments which would then be visited upon the ungodly.

Now, I ask, how much this differs from the prevailing operations of the spirit of revulsion, in our own country? I doubt not the sincerity of thousands of our own contemporaries, who are the mis-thinkers dupes of craft and deception—neither do I doubt the sincerity of many of the French prophets. And, permit me to observe, that their faith and practice appear to be strikingly similar, and I do not that both are actuated by the same spirit—irrational fanaticism.

I know that there are many, who, not having read the history of such operations in past times, carried into effect by aspiring enthusiasts, as and such neutralists do not feel to open a work that claims to be of God. But let such reflect that Peter the Hermit, and the holy Crusaders claimed to be directed immediately from heaven.—Sabattai Zevi, the false Messiah, who arose in the 17th century—and who succeeded in infusing into the people the idea to be the true, legitimate Son of God, for whom the Jews had been so long waiting.

The fact is, there always has been a set of restless and aspiring spirits in the world, who have uniformly been prone to the meretricious, and who are constantly inventing some new or receiving some old expedient for reftaining the world, and for bringing about anti-christian designs into execution.

Since this is the case, kind reader, let us, in conformity to the apostolic injunction, "Believe not every spirit, but try the spirits whether they are of God, knowing the spirits of error." If they attempt to get us out into the world. And again—"Prove all things, and hold fast that which is good," or that which has a good practical effect upon mankind.

And now may the winds of peace rest upon thy dwelling, and the shield of conscience preserve thee from ignorance, vices and misery. Adieu. J. CHASE, JR.

Burharn, Oct. 29, 1831.

[For the Magazine and Advocate.]

AN EVIL CORRECTED.

There is an evil, I have noticed, quite prevalent among the Universalists, as a Christian community, which I wish to see corrected; not that I would wish to make men hypocrites, but rather that they might abandon all dissimulation, and stand forth the faithful and fearless advocates of what they profess. The evil to which I allude is, the giving to the Limitarians an undue, unnecessary advantage over us.

From our earliest religious impressions, we have associated with the ideas of religion, the sentiment of a radical, miraculous change—as pre-requisite to our induction into the kingdom of God, or adoption into the family of Jehovah's sanctified children.

And though in after life, we may draw different conclusions relative to the principles of Christianity than were taught us in our juvenile years, yet the impression received is lasting, and we are inclined to yield to its influence directly, or indirectly, and sometimes almost imperceptibly.

The common notion is, that Universalists are not religious characters, inasmuch as they make less pomp and noise than any other denomination, and the presumption is, they do not make any such pretensions. Hence, there is nothing more frequent, than to hear the question asked, "Have you ever experienced religion? Have you been born again? Do you believe in a change of heart? Have you been converted unto God?" and such like ambiguous expressions. And nothing is more common, than to hear a negative reply, from those who may entertain different views from their interrogators. Now, this is wrong. It gives an opportunity for the Athesist, Deist, with a witness. Were we to ask these same individuals, whether they believed in the Christian religion? we should likely, not only receive an answer of affirmatio, but hear a fine dissertation on the nature, and influence of the gospel, and a rational, logical, sacrificial, and revealed religion—experimental, experimental and practical; perhaps receive the most
perfect assurance, that its principles had produced a salutary effect on the affections and passions, in subduing and directing their course, and in engaging the whole soul in the advancement of Zion's cause. Now, it is doing an injury to the name we assume, to give negative answers to such questions as are above named. There is no necessity of giving such opportunity to excite public prejudices against us. Perhaps, it will be said, we entertain no such views of religion as are inculcated in such expressions, and we will be plain. Very well. Is it politic to give such answers, as shall have the impression that we are strangers to religion, while we profess to be the followers of Christ? Supposing we were to invert the case, and were to ask others, differing with us in sentiment, whether they had been begotten of the Gospel, made acquainted with Christ, and were religious, should we not receive an affirmative answer? Surely. But this answer would be alike inculcated in the sentiments, or, with the understanding, that they assented to our peculiar doctrines, but in accordance with their own views and sentiments. Why may we not then, with the greatest degree of propriety, without any violation of principle, give an affirmative answer, with the apprehension, that they are to understand it to be according to our religious impressions, and not according to theirs.

If any man does not profess to know anything about the Gospel of Christ, or the religion of the Bible, then let him cease the assumption that he is a Universalist. But if he profess to be a Universalist, let him manifest by words fittingly chosen, that he is professedly religious, and let him demonstrate by his moral conduct, that he has grace in his heart which leads to practical piety.

L. L. S.

[For the Magazine and Advocate.]

PIOUS SINS AND PIOUS SLANDERS.

Messrs. Skinner and Grosh—From the extensive circulation of your useful paper, I cannot forbear requesting you to communicate some of the proceedings of an eight days' meeting, held in this town, a few days since, by the Baptists. The meeting was conducted with a deal of gravity for the four first days; and at this time some sixty or sixty were brought to the anxious seat, and occasionally to their knees, to be prayed for by the priests: while at the same time, several hundreds were sent about the house to be prayed at. Now the wild fire began to burn more moderately, and 'the meeting must be protracted a few days longer'—"sinners could not be left half converted"—thesemourning souls must be helped—Godd had begun his work in Manchester—the ministers were his agents—and they dare not leave the harvest." And the neighbors must open their bed-room and pantry doors to the clergy and visitors a few days longer. All this, and a volume more weighty of the duties of God, (whether per- formed themselves,) when praying for the anxious. I was present at one of the meetings about this time; and after hearing a revival sermon, composed of stories and scarce-crow anecdotes, the anxious seats were filled, and some twenty or thirty were groaning and crying aloud as well as appearance. I thought, as one of old times, that "the pains of hell gain hold of him." At this time, a pious priest asked him if he had got religion. His answer was, "Yes, and I wish all of you felt as I do." Thinks I to myself, if religion gives such torture, I do not wish it (may God forgive the expression). During this meeting, or the one preceding, a very pious member raised himself in the midst of from 400 to 500 people, and after twisting himself into almost as many shapes as Proteus, told the following (pious) story. "I remember the other day I was with Mr. Lilly, of Palmyra, and had been with him to a Universalist, and had brought up his own family of children as such—that a son of his, a young man, while on his dying bed, called his father to him, and said, "You have raised me thus for a Universalist, and told me there was no hell. But I am now convinced there is a hell, and that I am now dying and going to it, in consequence of what you told me." He then died in a few minutes. After telling this story, the pious Baptist turned towards one of his neighbors, who was a Universalist in sentiment, and a friend of Mr. Lilly, and said, "I am afraid we have some such parents in this place, who are bringing up their children in the same way, to go down to hell!"

This story, as good as the intention might have been, (which intention may be judged of from what follows,) had a bad effect on the meeting. For the next evening, to a large congregation, the following letter was read, signed by Rev. Mr. Whelpdale, pastor of the Presbyterian church, in Palmyra, which was obtained by one of Mr. Lilly's friends, in order to show the falsity of the story as many as related it.

"Col. — Dear Sir,—I am requested by Mr. Lilly to say, that the statement made by your informant, respecting his having been a Universalist, and the things reported to have been said by his son on his dying bed, Mr. Lilly states, that he never at any time embraced or avowed Universal sentiments, and that he never at any time, conversed with his son on the subject. Mr. Lilly further states that his son died in 1816, that he was denounced from the pulpit during the same day he died—and that the only remark made (to his knowledge) on religious subjects, he made to Dr. Ensworth, who was with him nearly all the time—the remark was, that he "going to the other world soon to be happy." This remark he repeated two or three times and then fell into a stupor. I add, Mr. Lilly is a member of my church, and I never heard the slightest intimation of his ever having been a Universalist.

Respectfully yours,

S. W. Whelpdale."

Thus, you see, Messrs. Editors, this "pious fraud" was promptly and fairly exposed on the very ground where it had been palm-crowned by one of Universalists, before, to the confusion of its pious author, and the great mortification of all its coadjutors.

One story more, and I close. A very pious and much respected doctor of our village, stated publicly, that he had been a resident of Troy, (N. Y.)—that there was a society of Universalists there, and that it was composed of the most wicked, vile, profligate, and abandoned wretches, of all that country; and that he would not trust a Universalist to hold his horse, a moment, for fear of its being stolen. Our friends in Troy must look to this. Names and facts are ready. I am yours, &c.

A PATRON.

R. F. having frequently preached in Troy, and being personally acquainted with most of the leading members of the Universalist society in that place, we cheerfully answer this malicious accusation, on their behalf by saying that the Universalist society in Troy is very respectably conducted, and that there is no impropriety or immorality in that city—which is a matter of public advertisement. The names of the members and the number of members in that city are public and known—this pious doctor's malicious charges is to no purpose; it is groundless.

[See, Editor's Note, and Adv.]

MAGAZINE AND ADVOCATE.

DOLPHUS SKINNER, Editor and Proprietor.
AARON B. GROSH, Associate Editor.

Utica, Saturday, December 17, 1831.

BUSINESS.

The time has arrived, when, in the regular course of business, the Editors are both too much immersed in business, to pay that strict and minute attention to their correspondents which might be expected. We hope this apology will be sufficient to excuse us for any apparent neglect in our editorial or social relations.

G.

DR. ELY'S SERMON.

We publish in this day's paper, Dr. Ely's celebrated 4th of July sermon. As it is not probable many of our readers have ever seen the sermon from full-length having inquired for it—as we have often advertised, and made extracts from, and comments on, it; now give it entirely, lest it should be said we have given garbled sentences and unjust views of it. As the Doctor has just published the third edition of it, and, besides publishing it for the second time in the Philadephian, has had 5000 copies struck off in an Extra, for gratuitous circulation, it is good evidence he is proud of the sermon, and still holds to the principles therein maintained. He will doubtless thank us for giving it circulation, among the many thousands of our readers, who perhaps, otherwise would never have seen it.

We forbear making many comments on it at this time, but request our readers to examine its contents with candid but scrutinizing eyes. However stoutly the Dr. denies, verbally, any wish to unite Church and State, or to have an "establishment of any one religious sect by
The enemy has got up a new invention.

Not satisfied with the episcopate carried on by Tract distributors, and revival visitors, a new inquisitorial power has been put in operation in our cities, and extended, we believe, into every section of the country. Pious young men, under the age of thirty-five, are united into a praying, preaching, exhorting and visiting society—committees are appointed to ascertain the faithful, boarding houses, &c. where family prayer and obedience to the Christian party is kept up, and where they are disregarded.

Young men are then warned, and prevailed on not to enter such families as companions, or boarders, whose charities (?) are neglected—not to associate with persons who are not, as themselves, members of these associations or friendly to them; and (we presume) not to encourage, in any manner, the tradesmen, merchants or mechanics who are not hopefully pious and religious (?) (The Albany Defender calls for the names of those who are members in that city, in order that they may be presented before the next Grand Jury for conscience—

the measure is a severe one, but, from what we can learn, is just and necessary; seeing that they aim at the subversion of character and ruin of business, especially of the peaceable citizens who keep boarding houses. There is an auxiliary Society of the kind in this village—

but whether the young hyenas has commenced its night prowlings, or shown its teeth and fangs, by any overt acts of conspiracy against keepers of boarding houses, &c. we have not yet learned. We believe that the auxiliary will copy after the parent society. If so, let the good citizens, here and elsewhere, be on their guard. Down with inquisitions and inquisitors—whether Catholic or Protestant!

SUNDAY LAWS.

Laws to uphold doctrinal tenets are disgraceful alike to the tenets which need them and the people who support them. The observance of the first, or of any day as a Sabbath, is a doctrinal tenet, not held by even all Christian denominations. Wherefore, then, continue in being laws binding the conscience and forming particular denominations? Yet almost every State has some such laws. Is it not time they were repealed?

G.
ENCOURAGING.

We have just heard from two or three of our agents, who wish the Magazine and Advocate to be continued as it is, without any alteration of its form or terms; and write very encouragingly concerning the prospects for next year. One of them writes that he has procured fourteen new subscribers where now there is but one. Another writes that he has procured two, and another eighteen. Another says the Presbyterian excitement and protracted meetings will enable him to double the list of subscribers where he lives. Another one says, "Your paper is doing wonders in this region. Two or three subscribers who thought of discontinuing, have concluded to take it for another year. One of them had just bought three sermons in pamphlets, for which he paid a shilling apiece. I told him that the sermons contained in one volume of the Magazine and Advocate, at the advance price, allowing there were no other matter in the paper but the sermons, cost only between 5 and 6 cents apiece—as the volume contains 26 sermons at only $1.50: and yet the sermons constitute no more than one-sixth part of the reading matter of the volume. That besides sermons, the paper contained a great variety of letters, expositions, essays and other interesting matter; and then a complete journal of the proceedings of all our Associations, Conventions, &c. After a moment's pause, and, indeed, as long as it is published; for really, when I come to think of all the interesting matter it contains, I would not be without it for twice its price. It furnishes me with a fine storehouse of arguments in support of the truth, and ammunition with which to combat error. Then again, I want something of this kind of reading for these long winter evenings, which otherwise would hang heavily on my hands. And I consider also that the volume with a title page and index, for binding, is worth more than its price, at the end of the year, besides all the advantages of its perusal as it comes out weekly through the year; for by this means I preserve it for my children after me, and for future generations." G.

CHRISTIAN VISITANT.

In our notice of this contemplated publication, in No. 49, we omitted the mention of the following items. The facilities afforded by the canal for their cheap transportation will, we hope, particularly tend to enlist the support of every society in its vicinity. The numbers which are published during Winter months may be expected to remain in Use, should no other cheap and safe conveyance offer earlier, until Spring, when they can be forwarded at once. Societies at some distance from the canal can have them forwarded to some near point, and send there for them. In Rochester, Buffalo, &c., some bookseller may be found willing to receive them and take care of them until called for. Should any bookseller wish to take a number for sale he shall have them at such a deduction as will allow him a fair profit. Societies in the vicinity of New-York, Hartford, or Boston, by giving us their subscriptions shall have them forwarded to those cities at every favorable opportunity.

To enable our distant friends to judge of the character of the work in matter and manner we will here state the fact that we have received promises of assistance from Bros. S. B. Smith, D. Skinner, W. I. Rose, S. W. Fuller, O. Whitson, and A. C. Thomas—of whom we doubt not will endeavor to make their communications as acceptable to our patrons as possible. Besides these, the assistance of other brethren will so doubt be afforded us as we progress in the undertaking. The measures already taken are merely preparatory. In the typographical department regard shall be had to correctness and neatness. For this purpose, in part, a new supply of type and other materials have already been purchased.

We confidently expect that patronage sufficient will be afforded us to prevent any regret that our zeal has outrun the liberality of our brethren, and to reduce the price of the Visitation below even the productions of the so-called American Tract Society—while their character shall be far above that of these numerous publications. G.

A TASK.

Will some revivalist friend please furnish us with an account of the numbers who were driven to despair, murder and suicide by the preachings of Jesus and his apostles? It will serve as a parallel to the cases originating in modern revivals, and act as a quietus to the cavillings of Universalists at the guinnessness of the religion obtained at four days' meetings, &c.

Will some Limistrian friend furnish us with a statement exhibiting the number of times the word bell is named as a place of misery, in any sermon preached by the apostles of Jesus? It is asserted by Universalists, that Paul in all his writings, and in all his preachings, never, that can now be learned, used the word bell as a place of misery. But surely if this was the case, Paul must have preached and wrote very unlike a Limistrian preacher. Will some of our Partialist brethren examine into these things to see if they be so?

ORIGINAL ANECDOTE.

"What will you do when you get to hell?" said the Rev. Mr. C., in his most terror-inspiring tone and manner, to a lady who trusted in God as the Saviour of all men, and whom he had been endeavoring to terrify into a belief of endless misery—"What will you do when you get to hell?" She modestly replied, with a composed smile, "Endeavor to make myself as comfortable as possible."

The calm composure of the answer must have abashed the minister of wrath, more than the most pointed rebuke for his impudence could possibly have done.

CHAIN LAWS.

Cannot something be done to repeal the unconstitutional laws which authorize religious societies, in the cities of Albany and New York, to extend chains across the streets on the first day of the week? This anti-republican and injurious practice was abolished, by repealing the law which authorized it, in Pennsylvania, one of the blessed effects of the attempt to stop Sunday mail—will not New York, and other States, follow the example?

SUNDAY SCHOOL UNION.

Let not our readers forget the array of Congregationalists, and other public dignitaries, united together in Washington, last winter, by the Presbyterians, in support of Sunday Schools; and that that meeting was probably got up with a view to aid in the incorporation of the Union, by Congress.

GERMAN HYMN BOOK.

We see by the last Botschaft that our German brethren are about to be furnished with a hymn book in that language, suited for the worship of Universalist societies. We hope the publishers (the Editors of the Botschaft) will be patronized liberally in their laudable undertaking.

ATTENTION.

We invite the attention of our friends at the North to the notice of Br. Smith, and the accompanying note, to be found under the head of Religious Notices on our last page.
DEATHS.
At his residence in Lebanon, Madison county, on the 21st, John Powell, aged 68. His funeral was held on the Sunday following, by an unusually large and respectable congregation, much increased by the report of how sincerely they valued him while living, and how large the loss now is when he is gone. The religious services of the Gospel were gratefully attended by Dr. Freeman. Mr. Powell, for some time previous to his death, was a resident of the 'Universalist College,' and, it is said, the last act of his copyrighted 'Imperial Grace.' As an evidence of his strength of mind and firmness of character, we give a short extract of his short address to his dying bed, that was so simple and yet so earnest, that it will be to his family. - And it is, now, daily, becalmed with and children, hear and remember this, the last advice and counsel to his parents, and to his wife, whose last wish is that, if you may be happy in time, and how much it is, if you will have it all for the name of man. Be loving and affectionate one to another, always preserving the peace and happiness of each the other as your own, and at all times and under all circumstances, remembering, and always preparing, according to your wishes, the last of your life, and the last of your happiness.

Religious Notices.
ORDINATION.
Dr. O. Whiston will be set apart to the work of an Evangelist, onAdvertis. on, Wednesday, the 26th inst. Ministering brethren generally, and particularly those invited to form the council, are invited to attend.

Dr. B. R. Smith will preach at Trenchtown, on Monday evening 19th inst. -at Boonville, on Tuesday morning, 20th; and at Trenchtown, 21st. Mr. Adams, on Tuesday evening, 22d, at Watertown, with Dr. B. Moore, on Franklin. On Monday evening, 25th, Dr. Whiston, on Wednesday, 26th, at Adirondack Square, on Thursday evening, 28th, at Tabor, (Albany) on Friday evening, 29th.

The object was explained in the foregoing announcements, and the purpose of receiving such communications as shall be made.

The anniversary of our Savior's birth, will be celebrated by the Universalist Society in Rutland, on Saturday evening, 26th inst. O. Roberts. Services to commence at half past 6, P.M.

LIBERAL LITERARY INSTITUTION, New York.
The Preliminary Schools for the Winter, are now in successful progress. That for Young Gentlemen has already established itself, and the number is rapidly increasing. The School for Young Ladies was commenced November last, and is now in a flourishing state. It is evident, that the students in Geography and Astronomy particularly, will possess superior advantages, as they will have access to the libraries of the College, there being a pair of Williams' thirteen inch globes attached to the institution. Those who may prefer the course in the science of music, will have access to the best and most complete apparatus for practising their pupils. Board and tuition on the most reasonable terms.

LETTERS CONTAINING REMITTANCES.
Received at this address during the week ending Dec. 14th.

J. M. MC. to B. R. Smith, 5,000.
J. E. H. to J. A. H., 500.
J. H. to J. A. H., 100.
J. B. to J. A. H., 80.
J. H. to J. A. H., 80.
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LETTER FROM L. L. SADLER.

[Text continues as a letter discussing various topics, including religious and social matters.]
practical investigation, I have been convinced that the doctrine of endless punishment is not found there. And, as hinted in my former communication, I had rather sacrifice any sectarian principle, or prosanctified notion, than renounce the testimony of the sacred Scriptures. Wherefore I am compelled to admit the doctrine of the *restoration of all things,* my former creed to the contrary, notwithstanding. I have long enough strived to carry my point by the argument of assumption—by twisting and bending Scripture to accommodate my own peculiar creed. I now appeal to the law and the testimony—let me be called a heretic, if of controversy, I think, at least, I shall not have to retreat for want of faith or confidence. For now "I am not ashamed of the gospel of Christ, for it is the power of God unto salvation, not to the Jew only, but also to the Greek." I was taught, in my younger days, to esteem Universalists as Heathens and publicans—that their doctrine was unscriptural, and dangerous to believe. Or human depravity! I honestly believed in Orthodoxy till experience taught me the contrary; and I am happy to say, I am so far saved from religious bigotry, that I can now extend the same friendship to my brother Methodist brethren, and while I do the same to my Methodist brethren, I must beg leave to dissent from them in the notion of a never-ending hell, and for the following reasons:—

1. The doctrine of endless misery is highly derogatory to the character of that Being whose nature is love, and whose "tender mercies are over all his works."  
2. The doctrine of an endless hell never made a Christian, nor ever will; but has a tendency to make skeptics, leads to insanity, and often to suicide and murder! He who can receive such, let him recite Selah. 

I expect, undoubtably, I shall be held in disrespect by many of my Christian friends, for the choice which I have made; but let the name go—if I may but have an humble seat with the faithful children of Abraham, it is enough; even though they should be "every windy Welch man."—

W. MARTIN. 

Hamilton, N. Y., November, 1831.

HAMILTON COLLEGE.

"The following communication was intended for the Utica Observer, but was only received after the Observer was published, and too late for our paper, last week. It was, however, presented to Mr. Maynard, for publication in his paper of this week, with the author's name.

After several days' possession, Mr. M. returned it—having declined publishing it—not wishing to stand in the way of the College procuring public aid, and because its influence was great. We now publish it with the author's initials annexed—and invite attention to its ample Hamilton College influence."

G.

*[For the Magazine and Advocate.]*

We were not a little surprised to see a recent notice in the Utica newspapers, that the "Constitutional guardians" of Hamilton College, had made a public appeal for donors of endowments. We are aware that it is in want—and if it be worth preserving, very much needs the patronage of its friends. For past experiences have demonstrated, that liberal private donations, are necessary to the maintenance of a college, and the support of the State, have been insufficient for its support.

And we should deem it a great public favor, as well as a very proper method of securing the further charity of individuals, if they would inform the "inhabitants of Utica, and all their fellow-citizens." One has already contributed upwards of $200,000, which has been granted them by the State. For if such an amount can be so soon exhausted—and to do so little purpose—what pledge can be given, that the College, so far as its own resources are concerned, will not receive an amount of public charity?

Besides, the very liberal donations made by the State, were made out of the whole people's property, and not the charitable individual alone—but every taxable citizen who has an interest in this Institution, and has a right to know something of these things to which his money is applied. And he has the further right of knowing, whether the public charity is wisely exhausted, would not with prudent application to purely literary purposes, have been equally honorable to the Institution, and beneficial to one community, to another. It is, hoped, that the above remarks will not be construed into any want of personal respect for the Trustees and Faculty of Hamilton College. We shall be among our most respectable citizens. But truth should not, therefore, be suppressed, nor public right disregarded.

B. S. B.

From the Independent Messenger.

YOUNG PREACHERS.

The laity in general of all denominations are very injudicious in the treatment of their young preachers. Flattery and contempt are the Scylla and Charybdis, between which young preachers are carried by their critical elders. If they do not flatter one or the other of these rocks, they will make a successful voyage to their desired haven. But were to those who strike; they must either sink to rise no more, or, if fortunate enough to escape, make a precarious voyage, fraught only with toil and danger.

Preachers are men. Think what we may, they belong to the human race—they have feelings—they have passions—they have curiosity, like other men. They differ from one another like the rest of their race. Some of these have many talents, many gifts, many graces, and others little ones; some amiable dispositions and winning manners, others unamiable and repulsive. Some excel in speech, others in writing; some in doctrine, others in scholarship; some in pulpit oratory, others in pastoral visitation; some in one gift, and some in another. And lastly, some of them are worthy to be loved and honored as the best of mankind, whilst others, led away with temptation, or perhaps to hypocrisies, become the utter detestation of all good men.

If a young clergyman at his sitting out in the mission, were not answered by the minister, who has been trained, for the beauty of his person, for eloquence of delivery, for elegance of language, for brilliancy of ideas, for strength of argument, of phrasing of language, or the gifts of oratory, he runs a most imminent risk of becoming a "spoil'd child." That is to say, a vain, self-conceited, lazy, ungrateful, domineering, clerical swine; the pity and exclamation of all sensible men. We must all abhor the backsliding of the church well calculated to sink her honor in the depths of the sea. This kind of idoltry pertains perdition to its idol—and the vessel which has sailed enough not to overturn, will, by the weight and blast of the wind, sail widely outside the drift of the current. Friends,—if you have a promising young preacher, do not judge him with flattery. But there is a rock on the other side equally dangerous. Perhaps your clergyman is a young man of plain person, of sound but homely character, that have not yet undergone the polish, which experience and maturity alone bestow. Will you seek out all his deficiencies? Will you treat him with neglect? Will you speak no encouraging word to him? Will you mortify him by extolling others only to make him feel his own inferiority? Will you withhold those little encouragements which cost you nothing,—yet give him every thing? Friends, do not needlessly mortify, aggravate or dampen the feelings of such a young preacher. Do not dishearten him in the good work, but hold up his hands, that the rod of truth and righteousness may prevail, and that a mutual blessing may enrich both.

A word withal to young preachers themselves. Beware of flattery as ye would of a serpent. It is deadly poison. Be no flatterers, be no flatterees. Be not boisterous, be modest, and faithful in your high calling, that your praise be not of men but of God. On the other hand, beware of despondency on account of human displeasure and neglect. Endure hard times as you would for Christ, and seek the approval of Him who judgeth without respect of persons. When you hear another praised, join, if you conscientiously can, in the applause;—but above all do not reserve Strive to deserve honor, and if it be withheld from you, comfort yourself with the reflection that it is your due, and with the assurance that sooner or later it will be rendered. In one word, steadfast, and God will give you the victory.

MAGAZINE AND ADVOCATE.

DOLPHUS SKINNER, Editor and Proprietor.

AARON B. GROSH, Associate Editor.

Utica, Saturday, December 29, 1851.

CONCLUSION OF THE VOLUME.

This number completes the present volume of the Magazine and Advocate, and another year's labor in the arduous duties of its Editors. In bringing this volume to a close, various reflections and feelings, both of an agreeable and painful nature, crowd themselves upon the mind. We feel happy, and particularly thankful to a kind and indulgent Providence, that our lives have been spared and our strength continued; that we have been enabled to go through with our labors, complete another volume successfully, and in it to do, as we trust, some good, in disseminating the heavenly doctrines of truth and grace, and ascending the course of error, fanaticism, and wickedness. We feel also particularly thankful to a liberal public, and our many kind patrons, for the efficient aid and encouragement they have affixed us, in so widely extending the circulation of this paper, and contributing their share toward accomplishing the great object we have in view. The names of all such who have rendered us their aid and encouragement in the work, are regr...
tured, not only with pen and ink on paper, but in the archives of our memory, with the pen of gratitude, on the "fleshy tablets of the heart," and will be forgotten only when we cease to remember our best friends, or forget to feel thankful to those who have nourished and cherished us in their bosoms. By their aid, and the intrinsic weight and energy of truth, light has been made to shine in many a dark corner; joy and peace to-gladden many a desponding soul; and error, bigotry, fanaticism and "spiritual wickedness in high places," have been made to quail at the sound of the trumpet of truth.

But while we indulge in these pleasing and grateful reflections, we must also remember, though the thought be painful, that all we have done is little, compared with what ought, and what remains to be done—that though liberal principles have progressed with considerable rapidity during the past year, and though some thousands have been emancipated from spiritual bondage, yet millions more are groaning beneath its chains, thousands driven to distraction, and hundreds more to downright madness and suicide—that though the enemy have thrust assailed our civil and (Congress) with their battering rams, to beat down the walls that defend our liberties, and thrice have been repulsed, yet still undismayed and ever fruitful of invention, they have not relinquished their aim, but sounded a retreat only to change their uniform and their implements of war, and furnish themselves with new stores of ammunition, that they may return to the charge with better hopes of success, and with one coup de main, seize the reins of government and demolish the temple of liberty forever. These are no idle conjectures—they are no phantoms of imagination, but solemn realities. We cannot so mistake the signs of the times as to be deceived. There is an important crisis about forming, and we believe that people who are not awake to the danger that threatens them. The sermon of Dr. Wilson, of Albany, and many others of a similar stamp, that are now delivered by the clergy of that order, and the re-publication in a third and greatly enlarged edition, of Dr. Ely's celebrated political sermon, are not without meaning or design. The various and almost numberless institutions and societies of the day, (similium benevolent,) with their immense and constantly increasing funds, and all under the immediate control of the clergy of a particular stamp, speak a language that cannot be misinterpreted. Let them then awake, and every liberal minded man to his post. Leave not the field with the battle half fought, nor return to your tents without the laurels of victory. For liberty once lost, may require seas of blood to be regained. And of all power in the world, ecclesiastical is the most to be dreaded in civil affairs.

To commune with our patrons at such seasons as this, is both satisfactory and profitable. Another year has elapsed—we bid it adieu, with all its joys and sorrows, pleasures and pains, ease and labors, and look to the future; with it we bid adieu to our patrons till another year commences, when we trust our communion with most of them will again be renewed. We trust to their kindness and generosity to overlook or pardon the errors and imperfections, (which indeed are many,) of our past course, and shall feel grateful for all the counsel and aid they can render us for the future. In the multiplied evolutions and perplexities that fall to our lot, it is not to be expected we can do justice to every subject, or satisfy all of the various dispositions and feelings of our readers; but we have aimed to benefit our readers and the public, and to do all the good we were able to do; and we have a conscience void of offence toward God and toward man. For as Dr. Young says:

"Who does the best his circumstances allow, Does well—see nobly—sings could do more."

We shall pursue our course in future much as we have for the past; and particularly do we intend laying before our readers, from time to time, such documents as the two last sermons published, (viz. of Drs. Wilson and Ely)—that from the very lips of our enemies they may be condemned, by an enlightened and liberal public. We shall continue the practice of publishing sermons in every other number, or once in two weeks, and endeavor to have them such as will be worthy of a careful perusal; for such are particularly beneficial to societies and individuals who are interested in preaching. We have now on hand much important matter for publication, and many interesting subjects for discussion, on the carpet; which must be deferred till our next volume.

CONFERENCE.

A number of believers in impartial grace met at Platuburg, on Wednesday morning, 9th ult., and chose Br. J. Bradley, Moderator, and Br. J. Wright, Clerk.

Sermons were delivered by Brs. H. Fuller, Z. C. Wood, E. Vose, and J. Bradley, on Wednesday and Thursday. The circular by Br. Fuller represents the meetings as large, affectionate and pleasing—and the sense of truth as prospering in that vicinity. We regret that our limits prevent a further notice of the meeting and extracts from the circular, which is animated in its appeals, and cheering in its narrations.

REQUEST.

Subscribers who are owing us for two or more volumes of this paper, are requested to make immediate payment of their arrears, otherwise their accounts will soon be put into other hands for collection. Those living at a distance, and where they know of no agent near them, can send by mail, a $5 bill, and, if post paid, shall be credited on book for three years.

AGENTS.

And subscribers generally, who have been prompt in paying for their papers, are entitled to our warmest thanks. Their aid has been truly efficient, and will never be forgotten—without it our paper would never have survived till the present. We have many such on book, who, for a succession of years, have never failed of being in season. In some cases agents have sent money without designating the names of the subscribers to whose credit it was to be placed on book. We wish such to inform us in their next communications how it is to be applied, (both as to names of persons and places,) and be careful to observe this rule in future: for it is impossible we can give each subscriber credit, properly, without knowing who he is, and where he lives; as we have many subscribers in different places bearing the same name.

S.

IT WORKS.

A general consternation pervades the ranks of our Presbyterian brethren since the publication of Dr. Wilson's infamous sermon. Some call it a forgery—manufactured in this village, and for this paper—by calling on us, or examining a file of the Albany Daily Advertiser, these may learn their mistake. Others deny the Doctor to be a Presbyterian. Whether he is, or not, we have not stated positively—we beseech him, and advise them, before they deny him, to inquire for themselves. Certain it is, Doctor Ely of Philadelphia, and Doctor Henry R. Wilson of Albany, contend who is the most orthodox in the Presbyterian faith, and agree in politics. (See Magazine and Advocate, No. 40, Vol. 2.) Let them, every honest and republican Presbyterian inquire for himself, and act accordingly. There are, certainly, many patriotic men in that denomination—and we solemnly call on them, as they love our country, its liberties and free institutions, to come out of this Babol of iniquity—have no part nor lot in the treason of their leaders—and openly oppose their infamous designs and unhallowed sentiments. If they do not inquire—if they will not act against them—then let them come out boldly in defence of the sermons of Doctors Wilson and Ely—let them be men even in their treason.

NORTHERN ASSOCIATION.

This body met at Shoreham, Vt., Oct. 5. Br. Warren Skinner was elected Moderator, and Br. J. Moore, Clerk. The business was transacted with much harmony, and the brethren unquestionably enjoyed a season of communion and edification. The Association adjourned to meet at St. Albans, Vt., on the first Wednesday in October, 1832. Sermons were preached by the following brethren, viz:—W. Bell; J. Moore; I. D. Williamson; J. Bradley; Warren Skinner; C. F. La Fave. —Trumpet.
POETRY.

[From the Christian Messenger.]

CHILD'S HYMN FOR THE SABBATH.

Thou, who with kind, indulgent hand,
Hast placed me in this happy land—
God of the Sabbath!—may I be
A good, obedient child to thee.

My heart may not sin mournfully,
Or reach the lips where praise should dwell;
Nor in mine eye may there appear
Solemn or rebellious tear.

Oh, may I never forget that thou
Hast planted health upon my brow,
While death is left its human teardrops
Pour round my arm as young as mine.

And when to thank thee for thy care,
I lay my little hands in prayer,
May there be near no dream of play,
To chase my thoughts of thee away.

C. M. S.

POETRY (Continued).

DEATH BED.

We reached her breathing through the night,
Her breathing to the light.
As in her breast the wave of life
Kept beating in and out.
So silently we seemed to speak—
So slowly moved about.
And when she saw the powers
To seek her living out!
Our very hopes belied our fears,
Our fears our hopes belied—
We thought her dying when she slept,
And sleeping when she died.
For when the morn came dim and sad,
And chill with early showers,
Her death bed's hymns were
Another mourn than ours.

DEATHS.

Another Revolutionary Soldier gone—Died at Tren- ton, N. J., December 8, 1851, Dr. Roger Tompkins, in the 88th year of his age; formerly a native of Billerica, Mass. Dr. Tompkins was a soldier of the revolution, and for seven years the service of his country.

[The publishers of newspapers in Middlesex county, of which the deceased was an editor, are requested to insert this notice, as the deceased left many relatives and friends in those parts.]

In Pleasant Valley, on Wednesday, Rev. Samuel Hilliard, aged 83 years. He was a soldier of the Revolution; and one of that patriot band who assisted in securing the victory at Saratoga. He was sick many months, and that time he had been an ordained preacher of the doctrine of the final restoration of all those who have been sustained in it a few days previous to his decease, in the enjoyment of uninterrupted health, and to the very hour of his death, in a firm be- lief of the truth of that doctrine which had been the principal business of his life to inculcate. At Seven Falls, on the 20th of Nov., has, very suddenly, George Hearse, son of Silas and Marcia Beecher, aged 2 months and 15 days.

Religious Notices.

CHRISTMAS EVE will be celebrated in the Universalist Church, in this village, this evening. The house will be illuminated, &c. and a sermon delivered on the occasion. Services to commence at half-past 6 o'clock.

ALSO.—A sermon, appropriate to the day, will be delivered at New-Hartford, to-morrow forenoon, by Dr. Grosh, who will officiate during the day.

LETTERS CONTAINING REMITTANCES.

LETTERS CONTAINING REMITTANCES, Received at this office during the week, ending Dec 2.

HU. M. B. Davis, Esq., 19, N. Court-st., Boston.

W. S. K. Leslie, Esq., 16, Rand's Court, Boston.


W. C. Kellogg, Esq., for F. D. & S. M., $100 cah.

UTICA, December 31, 1851.

BOOKS.

We would inform our friends that many books, for which we are receiving frequent orders, are not now on hand. A large supply of Boston was burnt in, on the Hudson river, before the flood. A large quantity of English was also burnt in, between Albany and this place, but has been received by land carriage. We have yet the Ancient and Modern History of the World, 1850; Mysteries of the American Revolution, 1850; Stories of Ancient and Modern Times, 1851; A Dialogue of Happiness, Hutchinson's Triumph, Gospel Herald, vol. 1, and some pamphlets, sermons, &c. and by the latest arrival, have received sermons on the Sheep and Goats, the New Testament, and 100 sermons for the Universalists, by all T. Whittemore. Hymn Books, we have none at present.

POST RIDERS.

Are requested to regulate their lists of names for next post, and for the first post in January, to be shipped up for the past year, where they are responsible for the pay. Where the subscribers themselves, instead of the Post Riders, are responsible to us, it is also equally de- sirable to have the names regulated, in the beginning of the year. For, owing to the frequent change of Riders and change of roster, these are the most fluctuating and varying lists of any on our books. Not that such subscriptions we have; but, from the above cause, and not knowing the residence of nearly all of them, frequently lose track of them, and their ac- counts get so mixed and confused, if not paid, that it is difficult to regulate them.

S. & G.

WINTER.

It is the province of true wisdom to endeavor to derive gratification or instruction from every object around us. There is nothing, however, forbidding it may appear, which does not contain some materials for it, or there is securely any flower from which the bee cannot extract some portion of sweetness.

Winter, with its frosty breath, and its brow encrusted with a snowy wreath, is not certain at first view, like a heath or a rose in full bloom, but on a more close examination of its more beauties, will have withered the flower, stripped the trees of their foliage, and subverted dissolution over the plain. Still it is a season rich and varied, and of many enjoyments, by varying them. Men are fickler beings: the summer makes us sweetsick, and the slight for something else, though conscious that it will be equally unsatisfactory.


Genest's street, fronting Deserai, nearly opposite to Universalist Church, Utica, N. Y.