

THE
HERALD

OF

Life and Immortality.

BY ELIAS SMITH.



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BY ELIAS SMITH.

BOSTON, JANUARY, 1819.

INTRODUCTION.

THE Apostle Paul says, "Every man has his proper gift of God;" and every man on earth has some work to perform, which, if rightly, and seasonably performed, will be of some use in the world. There is a certain part for each one to do, which, if not done by the right one, causes some lack, and the community is more or less injured.

Our Creator has wisely arranged every thing, by setting one thing over against another, that a man should find nothing after him.—When a *Moses* was needed, such a man appeared. He was never wanted before, nor needed afterwards; and it is said, there arose no man like him. When the full time came for the Saviour to appear, he came in that fulness of time. As all nations, in all ages have and do need him, and ever will; he is the same yesterday, to day and forever.

When such a man as *John Wickliff* was needed in England, God raised him up; nor could men kill him.

Huss and *Jerome* were needed in Bohemia; and God blest that country with the men. When Germany needed a *Luther*, God raised him up at the best time; so it has been till now, and so will be, till He come before whom all kings shall fall.

Such a time as the present was never known in America. The government of this country is universal; it is founded on principles which the whole world may in truth, acknowledge, to their greatest temporal advantage and profit. It acknowledges that all men are born free and equal, that is, that they are all born in that liberty peculiar to the sons of God, and that as such, they have a right to worship him. The doctrine which proclaims the salvation of all men, agrees with the principles of our government, with the condition of man; with God's dealings with all nations; with the general testimony of all the Scriptures; with the desires of the best men; and if known to all as true, would cause the greatest joy among all nations.

Christ is said to be given a ransom for all, to be testified in due time; or to be the only acceptable preaching free from the commands and doctrines of men.— That time appears now to be fast approaching, yea, is high even at the door.

For more than sixteen hundred years past, the principal doctrines preached and reduced to practice, have been **DEATH** and *destruction*. These things have been so long-sounded through the world, that multitudes suppose them true. It is now time to sound to men the opposite—**LIFE** and **IMMORTALITY**. This view of the subject has led me to undertake a publication with this, of all titles the most sublime—

“The Herald of Life and Immortality.”

An herald; means a crier, or one who by royal authority proclaims a fact to the people of the king's realm (See *Daniel* 8, 4.)

The doctrines of *death* and *eternal destruction*, are contrary to all the dealings of God with his creatures; and therefore are not true. Multitudes in our country

believe this, and ought to help others of their brethren out of that unhappy mistake they are in. It is believed by many, that much may be done to this end by writing and preaching upon the subject; and it is hoped that the friends of mankind will come forward and encourage a work, designed for the good of mankind, in opening their eyes, and turning them from darkness to light, and from the power of satan to God.



GOVERNMENT AND RELIGION.

A GOVERNMENT that is just, has its origin in the weakness of individuals, and has for its end the strength, and security of all; being a mutual agreement of all the governed, that one should be bound to all, and all to one. This is what is called a free government.— Such is the government of the United States.

The word *religion*, originally signified to bind fast; to denote our obligations to God, and each other; and this is the general idea of it throughout the world.

In almost all parts of the world, the *government*, and what is called *religion*, are in harmony; this is not always true, as the state of the people in this country manifests. A partial *government* favours, or defends a partial *religion*; an impartial government, must to be consistent, favor an impartial religion, or cause confusion whenever it interferes in matters of religion.

From the days of Nebuchadnezzar, to the present time, the old countries have been distressed with partial governments, and partial religions. All earthly monarchies are in their natures calculated to benefit the few, and distress multitudes, by placing the power in one, or a few. Nebuchadnezzar set up a form of worship, enforcing obedience or death on all the people; while all his officers were engaged in enjoining this, on

the multitude which they were not bound to comply with themselves. Rome, as to *government* and *religion*, was established upon the same unrighteous, partial principles, and so rules over the kings of the earth to this day. In England, a political *nobility*, consisting of a few, is supported in ease and luxury, by the hard labor of the unfavoured multitude, who are born slaves, and so remain till they emigrate or die. That same government supports a supposed *ecclesiastical nobility*, composed of the clergy and the supposed *elect*, who consider themselves chosen of God to eternal salvation, to the exclusion of millions, who are taught that God made them to labour through life to support two orders of *nobility* which the government protects, and that after all this, they are to be sent to a place of eternal torments, where, in sight of the elect, their torments are eternally to increase the joy of the favoured few; and they eternally endure this misery, for not becoming by their own wills, what God never meant they should be, — a part of the *nobility* or *elect*.

When the first settlers of this country came from Europe, they brought European *government* and *religion* with them. The people were better than their principles; of course, for a time they lived in peace; but when they or others after them, acted out the principles of the *government* and *religion* they brought with them, others became victims to the professedly pious persecutors. The Quakers were at first banished, and then *hung*. The Baptists were banished, whipped, and imprisoned; and why? Because they would not worship the image the government had set up. The *elect*, the friends of a partial government, were every where protected, and the non-elect, the heretics, the heterodox, were abused, slandered, impoverished, or imprisoned. All these things have been done in this country, and by the people, or their descendants, who fled to this then wilderness, to escape the rage of persecutors, under the name of “*defenders of the faith*.”

When this country was delivered from the jaws of a tyrant, whose partial government supported a partial

religion and its advocates, then the people were delivered from the noise of these archers, and in the places of drawing water, there they have rehearsed the righteous acts of the Lord towards the inhabitants of the villages in *America*, and now a free people, bound to each other, go down to the gates, and even possess the gates of their enemies. (See Judges v. 11.) The advocates for *European politics*, are almost uniformly in favour of a partial religion, for one grows on the other. Tell them God loves all his creatures, instead of a part, and they are at once enraged, as though God's love to all would cut them short of their heavenly inheritance.

The men who framed the government of this country, were convinced that God loved all, and that all were born free and equal; not only as it respected the government, but religion also; and wisely inserted, that "*Congress should make no laws respecting religion*;" leaving every man accountable to God, his heavenly Father—provided he does not disturb the peace of others. This leaves religion as universal as our Creator has intended it should be.

Notwithstanding all this, a *partial religion* exists in this country, not by regulation, but by *exportation*.—This partial doctrine, forms an ecclesiastical nobility, and is the cause of continual contention, and restlessness among thousands.

The *Calvinists* of all denominations, contend that they are the *nobility, elect, or privileged class*, exclusively chosen, foreordained, and predestinated to eternal life by God's eternal decree, while all others, either by an immutable decree, or their own misconduct, are foreordained to eternal wrath, to the praise of God's vindictive justice. The *Arminians*, or freewill people, contend, that the nobility or privileged class, are such as are so good, as to believe, obey, and behave well till the last moments of life, and in so doing, God will take them to heaven; and all others, if they make but one misstep at last, must endure eternal torture, or be struck out of being by the God, who, for his own pleas-

ure gave them being, and all the good things of this life. These people being so opposite in their ideas of salvation, must of course be at variance with each other, so long as they hold to these opposite, partial, and erroneous principles. Each view each other in a great error; both being, and not being the *nobility*, or privileged *class*. They are jealous of each other, fearing one may overcome the other; and cannot preach, worship together, or commune with each other. The non-elect are looked down upon, as born to help support those who, year by year, are employed in telling them they are bound to eternal misery, either by not being born the elect, or because their own wills counteract the supposed purpose of heaven.

The non-elect are grieved or enraged to think of being shut out of heaven, while they know that many of this supposed *nobility* do no better than they, and some not so well. So the great contention, uneasiness, strife or despair on one side, and haughtiness on the other, goes on, and so it will go, until a *religious principle* is preached, believed, and reduced to practice, which is in exact harmony with the government of this country, which declares all are born free and equal, and all equal sharers in the love of him who is good to all, and whose tender mercies are over all his works, and who will have all men to be saved, and come to the knowledge of the truth.

The principles of our government include *all men of all nations*, for it declares that "all men" are born free and equal. In this government, are three noted characters. 1. THE ELECT—This includes the chief magistrate as first, and all others chosen for the general good of the whole. 2. BELIEVERS, or the friends of the government, who understand and love the government; defend it, who by their knowledge, and good lives teach its excellence to others. 3. UNBELIEVERS, who do not understand nor love the government, who rebel, or despise it; teach others the same, wish it overthrown; who notwithstanding this, are kept in submission by the other two classes, whose intention is, as far

as is in their power, to bring them to obedience, that all may enjoy the blessings of the best government on earth.

Besides these, are included all infants, fools, the deranged, the aged, and the dead in their graves. All these are protected and defended by the government of this country; while the magistrates are meant for a terror to evil doers, and a praise to them that do well. All this each one may see is true.

In that religion that is pure and undefiled before God the Father, or the government or doctrine of Christ recorded in the New Testament, are three noted classes:

1. The **ELECT**. These include, 1, Christ, God's Elect, as the Head of every man. Head of the body the Church, and Head over all things to the Church, which is his Body, the fulness of him who filleth ALL in ALL. 2, The Apostles and all the Gifts for the rebellious. Besides these, are all believers, who understand, love, and obey the Gospel. 3, All *unbelievers*, who are ignorant, hateful, and rebellious. With these are included all infants, deranged persons, and all the dead. Christ the first of the Elect is Lord, both of the dead and living. "LORD OF ALL."

Christ and all believers in him, are appointed to be lights in the world, that others through him and them, may glorify God in the day of visitation. This religion or government of Christ is set up to subdue all things, reconcile all things, and gather together in one all things in Christ, both which are in heaven and in earth, that every creature in the end may ascribe glory to God and the Lamb forever, when the kingdoms of this world become the kingdom of our Lord and his Christ, and all nations call him blessed.

This is that *impartial religion*, which is in harmony with the government of our country; with all the dealings of God with his creatures in this life; with the earnest prayer of all good men; with the general testimony of all the prophets, and which is certainly most for the happiness of all men; the honour of Christ, and

the highest glory of God. When this religion is universally preached, universally believed, universal^y loved, universally made practical, then will wars of every description cease; on earth will be peace and good will towards men: and then, and not till then, shall God's will be done in earth as it is in heaven. Then shall the whole earth be filled with his praise; and let all the people say, Amen, and Amen.



Order of Events, until the kingdoms of this world become the kingdom of our Lord and his Christ.

Being remarks on the 7th chapter of Daniel.

Men generally are looking forward to some great and important end of all the wonders now in the world. Multitudes think something better for the nations of the earth will be given, than is yet enjoyed; but what that better is, or when it will come, remains to them, yet a subject in the dark. All are agreed, who read the prophecies, that a day of peace and joy will come, when a part or all will be made happy and safe forever.

In order to know what that good is, we must take heed to the "sure word of prophecy," a light that shineth in a dark place, and will shine until that glorious day dawn, and the day-star arise in our hearts.

The book of Daniel contains in short, the account of all that shall take place in the nations and kingdoms, until all nations shall call the Saviour blessed. The whole is summed up in the seventh chapter.

Before I begin my remarks on this chapter, it is necessary to observe a few words on the second chapter of this important book. In this chapter the reader will find an account of the dream of Nebuchadnezzar,

concerning an image, whose head was gold, the breast and arms of silver, the belly and thighs of brass, the legs of iron, the feet and toes part iron and part clay. The king in his dream, saw a stone cut out of the mountain without hands, which smote the image and ground it to powder; so that all the materials of which the image was composed, became like the chaff of the summer's threshing floor, and were driven away, and seen no more. The stone which smote the image, afterwards became a great mountain, and filled the whole earth.

This dream of the image and stone, Daniel interpreted, as signifying five kingdoms. The gold head, he said, was the kingdom of Babylon, under the reign of Nebuchadnezzar; the silver breast and arms, the kingdom of Persia; the brass belly and thighs the Grecian kingdom; the iron legs, feet and toes, the Roman kingdom, with the ten kingdoms into which the Roman kingdom was at last divided; the stone which brake all these, Daniel said was the kingdom of God, to be set up in the time of the last kingdom, which should break all other kingdoms, fill the whole earth, and stand forever.

These kingdoms mean an unjust power of individuals exercised over the nations of the earth; first by the *Babylonians*, then by the *Persians*, next by the *Grecians*, and at last by the *Romans*. It was not properly four kingdoms, but the same unrighteous power exercised; first by one nation over many, and then by another, and at last by the *Romans*, where it remains to this day, and will, until the kingdom of God destroys every principle of government, that is not for the glory of God, and the peace and happiness of all nations who are to be blessed in Christ.

All said more than is written in Daniel, chap. 2, is but an illustration of the same subject. These five kingdoms are mentioned in Ezekiel 21, xxvii, "I will overturn, overturn, overturn it, and it shall be no more, until he come, whose right it is; and I will give it him. Here are three overturns. First, I will

overturn the kingdom from the *Babylonians*, to the *Persians*. Second, I will overturn it to the *Grecians*.— Third, I will overturn it to the *Romans*, and when they rule, I will give the government to Him who has a right to rule, even Christ, to whom this world belongs, who said, "I have overcome the world." The heathen are now given to him "for his inheritance, and the uttermost parts of the earth for his possession."

In Daniel 7th, mention is made of four great beasts, who came up out of the sea, in consequence of the striking of the four winds; these beasts were divers one from another. No two of them were alike. The first was like a lion, with eagle's wings. He lost his wings, and then stood on his feet as a man, and had a man's heart. The second beast resembled a bear, raised up on one side, with three ribs between his teeth. The third beast resembled a leopard, with four wings of a fowl, and four heads, and great in power. The fourth beast was dreadful and terrible, very strong, having iron teeth, and ten horns. This beast stamped the other beasts with his feet, and was divers from the other three. This beast had another little horn which came up among the ten, which took three of the other horns out of the head by the roots; this horn had eyes like the eyes of a man, and a mouth speaking great things.

Daniel saw in vision the thrones cast down; that is, the dominions of these beasts; he saw the Ancient of Days sit, while thousand thousands ministered unto him, and ten thousand times ten thousands stood before him; the judgment was set, and the books were opened. He also saw, on account of the words of the little horn, that the fourth beast was slain, his body destroyed, and given to the burning flame; the other beasts lost their dominion, but their lives were prolonged for a little season. In consequence of the death of the fourth beast, and the loss of the dominion of the other three; Daniel saw the Son of Man come with the clouds to the Ancient of Days, and this Son of Man had "given him dominion and glory, and a kingdom, that all peo-

ple, nations and languages, should serve him : his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed."

This vision contains in short, all that is to take place, until the "mystery of God." is finished, or until the "restoration of all things spoken by all the holy prophets since the world began." This vision was interpreted by Daniel, by one to whom he came near. The following is the interpretation given to the prophet: 1. ve. xvii. — "These great BEASTS, which are four, are four kings, (or kingdoms) which shall arise out of the earth." These four beasts mean the same as the four parts of the image; *Gold, Silver, Brass, Iron & Clay.* The gold head, meant Babylon, in its most exalted, and richest state under Nebuchadnezzar. In this vision the four monarchies are represented by four Beasts, to denote their cruelty; ruling by strength, and not in righteousness.

The first beast is described as a monstrous lion, changed into a man, with a man's heart. The lion signified the strength of Babylon, under Nebuchadnezzar, as the lion is the king of beasts—his two wings as of an eagle, denoted the swiftness of Nebuchadnezzar's flight in conquering the nations. The plucking the wings describes the time when Nebuchadnezzar dwelt among the beasts—his standing on his feet with a man's heart, describes the time when that king returned, became a good man, and praised, honored and extolled the King of Heaven, who ruled the people in righteousness.

The second beast was a bear, the most voracious of all beasts; this means the *Persians*, who under Cyrus, took Babylon, and ruled the same people. They destroyed multitudes of people, like the merciless bear, regarding neither young nor old, male nor female.

The third beast was like a leopard, with four wings of a fowl, and four heads. This was the Grecian kingdom under Alexander first, who flew with great speed, until he had conquered the world. The four heads mean the four divisions of this kingdom, under Alexander's four generals after his death.

The fourth beast was of the most importance to Daniel, and is so to us, as that beast is now alive, and in authority, reigning over the earth in a greater or less degree. This fourth beast is described, 1. Having iron teeth, 2. nails of brass, 3. ten horns on his head, 4. another horn which came up and brake three of the other horns, 5. this eleventh horn had eyes, and a mouth that spake great things; 6. his looks were more stout than the other horns, 7. this horn made war with the saints, and prevailed against them. This beast means the Roman Government, and is the same as the iron legs, with the feet and toes of the image — Thus it is explained, ver. 23. 24, 25. Thus he said, “the fourth beast shall be the fourth kingdom upon earth: which shall be divers from all kingdoms, and shall devour the whole earth, and shall tread it down and break it in pieces, and the ten horns out of this kingdom are ten kings that shall arise; and another shall rise after them, and he shall be diverse from the first, and he shall subdue three kings: and he shall speak great words against the most high, and shall wear out the saints of the most high, and think to change times and laws, and they shall be given into his hand, until a time, times, and the dividing of time.”

Every person acquainted with the Roman History, will find the following things:

1. That the Roman kingdom succeeded the Grecian;
2. that after some time it was divided into two empires, called the eastern and western empires, described by the iron legs of the image.
3. that after this division it was divided into ten kingdoms; answering to the ten toes of the image, and the ten horns of the beast. France was the first of the ten kingdoms, which is now broken.
4. Among these arose the eleventh horn with eyes, and a mouth speaking great things. This means the bishops of Rome, who have excommunicated so many kings.—
5. It is a known fact, that the bishops of Rome have subdued three of the ten kings or kingdoms which were formed out of the old Roman empire.
6. It is certain that the popes have worn out the saints down to this day,

and have changed times and laws. 6. They have prospered, and the saints have been given into their hands. 7. the time of the reign of this horn with eyes, is limited to three years and a half, which is twelve hundred and sixty days, which means so many years.

8. After all these things were explained to Daniel, he was told what should be the end of the whole, ver. 10. "The JUDGEMENT was set, and the books were opened."

(To be concluded in our next.)

LIFE AND IMMORTALITY.

AS this work is designed principally to describe *life and immortality*, brought to light through the Gospel, we shall in this Number give the outlines of *LIFE*, beginning at the origin of all life and being.

Notwithstanding the variety of opinions among men, as to many things, they generally agree, that God is the fountain of all life; and that all men receive their present life and being from him. This is plain from the Scriptures of truth. "John i. 4. "In him was life, and the life was the light of men." Here the Creator is described as the fountain of life. Every living thing receives life from this fountain. Acts xviii. 25, 28. "He giveth to all *LIFE*; and breath; and all things; for in him we live, and move, and have our being; as certain also of your own poets have said; for we are also his *OFFSPRING*." This account of life in God, and from him, agrees with the account of the life of the first man. Gen. ii. 7. "And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life, and man became a living soul." Eve received her life from God, through Adam—and all men have received the same life from God through Eve; the mother of all living. Genesis iii. 20. "And Adam called his wife's name *EVE*, because she was the mother of all liv-

ing." Elisha has given the same account of life in God, and life from him. Job xxxiii. 4. "The Spirit of God hath made me, and the breath of the Almighty hath given me LIFE."

It is certain that men not only receive life from God at first, but it is now certain, that we live in the same life. "In him we live, move, and have our being."—Christ said, "All live unto him." These statements are generally acknowledged, wherever the Scriptures are received; but the great question is, "Why has God given to all life and being?" Some say, "That men may live here a few years, and then be tormented eternally for crimes committed in the present state." Others say, "That they may live a few years, with an opportunity to secure eternal LIFE; which, if they misimprove, to be raised from the dead, judged, and struck out of being; to be as though they had not been."—Some few of the many contend, "That the design of this first life was, to lead men to hope for another life, which shall never end."

Which of these three propositions appear the most rational? That surely, which best agrees with God's dealings towards his creatures here, to whom he has given life.—That which is most for his glory; their good, and the general testimony of the Scriptures of Truth.

1. If we believe that true concerning men, which agrees with God's dealings towards man in this life, the doctrine of eternal misery is at once excluded; because all his dealings contradict that doctrine. If in goodness he has given life, he can never torment those forever, who received from him their life and being. In this life, "The Lord is good to ALL, and his tender mercies are over all his works." "He makes the sun to rise upon the evil and the good, and sendeth rain upon the just and upon the unjust. He gives men, rain and fruitful seasons, filling their hearts with food and gladness. The heavens declare his glory to men, and the firmament shews them his handy works. Day unto day uttereth speech, and night unto night

sheweth knowledge. There is no speech nor language when their voice is not heard." Psalms xvii, 1, 2, 3.— All these things declare God's good will to man, and loudly declare against the doctrine of endless misery.

The dealings of our Creator in this life, declare against the doctrine of non-existence, and say, that God could not with pleasure give that life, which shall hereafter be his pleasure to take away forever, without any honour to him. Were any candid person to be asked this question—Which agrees most with the dealings of God with men in this life, the doctrine of endless misery—non-existence, or eternal life and happiness? He must say at once, the doctrine of eternal life to all whom he has given life and being, with all things richly to enjoy. As this agrees with God's dealings with men here, this is God's design in giving life here, that we may have it more abundantly hereafter.

2. The doctrine of eternal salvation to all to whom God has given life, is much more to his glory, than that of eternal misery, or non-existence. If it is more for God's glory to save ten than one, or a million, than a hundred, then to save all is the highest glory that can redound to him. Some sing, "Glory to God *as high*, that a particular number shall be saved, and the remainder tormented forever." Others sing, "Glory to God *higher*;" that more than a particular number will be saved, and the remainder struck out of being. A considerable number sing with the heavenly hosts, "Glory to God in the *highest*;" that at the name of Jesus, every knee shall bow, of things in heaven; and in earth, and that every tongue shall confess, that Jesus is Lord, to the glory of God the Father—the salvation of all, or eternal life to all whom he has given life—is most for God's glory, and therefore is the true doctrine.

3. If God's design in giving men life, is that which is most for their good, surely eternal life is designed for all in the end, when all things are subdued unto the Son. Man cannot enjoy good in eternal misery, or in the loss of life and being. How great is that good for man, if life and immortality is to be his por-

God at last! This then is God's design in giving to men life and being.

4. The general testimony of the prophets, respecting God's purpose in giving to all life, is the restitution of all things, or bringing all men into a state of eternal glory. This is declared by the Apostle Peter, Acta iii. 21. "Whom the heavens must receive until the times of restitution of all things, which God hath spoken by the mouth of his holy prophets since the world began." That this means bringing all into subjection to Christ, that they may live forever, is plain, from Revelations x. 7, "But in the days of the voice of the seventh angel, when he shall begin to sound, the mystery of God should be finished, as he hath declared to his servants the prophets." This finishing the mystery, or restoring all things, is explained in Rev. xi. 15.

"And the seventh Angel sounded; and there were great voices in heaven, saying, the kingdoms of this world, are become The kingdom of our Lord and his Christ; and he shall reign forever and ever."

Jesus Christ and the Apostles have spoken much upon this subject. Christ said, "The Son of man has not come to destroy men's lives, but to save them." John x. 10. "The thief cometh not for but to steal, and kill and to destroy; I am come that they might have life, and that they might have it more abundantly." John vi 51. "And the bread that I will give is my flesh, which I will give for the life of the world." Verse 35. "For the bread of God is he which cometh down from heaven, and giveth life unto the world." These verses shew why God has given us life now, viz. that he may hereafter give us eternal life.

Paul has placed this beyond all dispute. He says, "The first Adam was made a living soul; the last Adam was made a quickening spirit." "For since by man came death, by man came also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive." 1 Corinth. 15. 22.

If any doubt remains in the reader's mind respecting the Creator's purpose in giving to all life and being, let

him read the following :—Rom. v. 18 to 21, “Therefore, as by the offence of one, judgment came upon ALL men to condemnation ; even so by the righteousness of one, the free gift came upon ALL men unto justification of LIFE. For as by one man’s disobedience, MANY were made sinners ; so by the obedience of one, shall MANY be made righteous. Moreover, the law entered, that the offence might abound ; but 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.” This places the matter beyond all doubt. God gave us this life, that he might give us life and immortality in the world to come.

As God is the fountain of *life*, so he is of IMMORTALITY. He only has it to give to all to whom he gives life now. This Paul has declared—1 Tim. i. 17—“Now unto the King eternal, IMMORTAL, invisible, the only wise God, be honour and glory for ever and ever.” That this IMMORTAL King, means the God and Father of our Lord Jesus, is plain from Chap. vi. 15, 16, of this Epistle, “Which in his times he shall shew, who is the blessed and only Potentate, the King of Kings, and Lord of Lords ; who only hath IMMORTALITY, dwelling in the light which no man hath seen, nor can see ; to whom be honour and power everlasting—Amen.” Jesus brought LIFE and IMMORTALITY to light through the Gospel. He taught men the source of both, and that all who receive life from God here, shall receive IMMORTALITY from the same fountain, at the resurrection ; when this mortality shall put on *immortality*, and mortality be swallowed up of life. All men are now the offspring of God, or his children ; then they will be the children of the resurrection also. This must suffice at present. In the next number, the subject will be enlarged upon, by noticing the deliverance of the groaning creation into the glorious liberty of the children of God.

CHRIST THE SAVIOUR OF THE WORLD.

No. I.

IT is a matter of surprise to thousands, that any man, or body of men, should be so erroneous as to believe that Jesus Christ is, or ever will be the Saviour of the whole world; that the time will ever come, when sin and death will be eternally done away, and every son and daughter of Adam be made holy and immortal.

It is designed in this and the following numbers, to produce some of the many Scriptures which prove this glorious doctrine to be true, that our opposers may see, that in thus believing, we do not follow "cunningly devised fables;" but that the doctrine is fully recorded in the sure word of Prophecy.

The first place of Scripture, with which we shall begin, is recorded in Genesis xxii. 18—"And in thy seed, shall ALL the nations of the earth be blessed." This is mentioned again, Chap. xxviii;—"And in thee, and thy SEED, shall ALL the families of the earth be blessed." This promise is quoted by Peter—Acts iii. 25—"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." In these three quotations, are three different words used to express the same thing. The first, says, "all nations" shall be blessed in Abraham's seed. The second says, "ALL the families of the earth;" and the third, "ALL the kindreds of the earth." These three words must include all mankind without exception.

That this SEED means Christ, is plain from the words of Paul—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."

People generally acknowledge this saying true—"In thy SEED shall all the kindreds of the earth be blessed;" and yet multitudes deny the doctrine contained

in this extensive promise. Those who have made the most exact calculation allow, that only one fifth part of ALL nations profess Christ, including *Roman Catholics*, and all other denominations; of course, four fifths of the world, in all ages, have lived and died ignorant of the Saviour of the world: and according to modern doctrine, all these are to be eternally miserable; with all who do not walk in newness of life. If this is true, is there any propriety in saying "ALL the kindreds of the earth shall be blessed in him?" It would make the promise a mere forgery; a Saviour can never be a blessing to those who are eternally lost. A Saviour can be a blessing only to such as are saved; and if ALL are not saved by him, with an eternal salvation, ALL cannot possibly be blessed in the Saviour, the seed of Abraham. David says—Psalm lxxii. 17, "Men shall be blessed in him; ALL nations shall call him blessed."

This blessing in Christ, in which all nations shall share, is described in the following particulars:

1. Deliverance from sin. 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. Unto you first, God, having raised up his Son Jesus, sent him to bless you, in turning away every one of you from your iniquities." Here observe this blessing—forgiveness of sins is for all nations; but it was to the Jews first, and the Gentiles also. Christ is here mentioned as sent to turn away every Jew from his iniquity. This same blessing is for the whole world, for whom Christ is a propitiation. Paul says, 2 Cor. v. 19—"God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them."— "This is the blessing of him "Who taketh away the sin of the world."

2. All the instructions and consolations of the Spirit of God. These ALL nations shall enjoy. Eph. i. 3. "Who hath blessed us with all spiritual blessings in heavenly places in Christ." These the apostles had first, and as the first fruits of God's creatures, they as-

sure us, that the time will come, when ALL nations shall enjoy the same blessings.

3. The blessing of life eternal, is the last part of that blessing which ALL nations shall enjoy in Christ. Psalm cxxxiii. 3. "For there the Lord commanded the blessing, even LIFE forevermore." This blessing in Christ, God designs for all nations, for all live in him. Christ says, John vi. 51, "And the bread that I will give is my flesh, which I will give for the life of the world." Here Christ says, he will give his flesh for the life of the world: he means, the world shall ALL live by him. Verse 33, "For the bread of God is he which cometh down from heaven, and giveth life to the world." This proves the blessing sure to ALL the families of the earth. He says his Father gave him ALL, that he might give them ALL eternal life. John xvii. 3, Let all believe and rejoice in this blessing of life in Christ our Lord.

Extract from a Thanksgiving Sermon, delivered in Boston, Dec. 9, 1762, by JONATHAN MAYHEW, D. D. Pastor of the West Church in Boston, from Psalm cxlv. 9.—The Lord is good to all, and his tender mercies are over ALL his works. In page 89, is the following:

"THE consideration of God's goodness and mercy, particularly as manifested in the Scriptures. In the redemption of the world by Christ, naturally suggest very pleasing hopes, and a glorious prospect, with reference to the conclusion, or final result of that most wonderful interposition of grace. It cannot be denied, that ever since the apostacy of our first parents, there have been, and still are, some things of a dark and gloomy appearance, when considered by themselves. No man

folly, superstition and wickedness there is, 'in this present evil world.'—But when we consider the declared end of Christ's manifestation in the flesh, to give his life a ransom for all, and to destroy the works of the devil; when we consider the numerous prophecies respecting the destruction of sin and death, and the future glory of Christ's Kingdom ON EARTH; when we consider, that he must reign till he hath put ALL enemies under his feet, the last of which is death; and till he hath subdued ALL things unto himself; when we reflect, that according to the apostle Paul; where sin has abounded, grace does much more abound; and that the same creature (or creation,) which was originally made subject to the vanity, is to be delivered from the bondage of corruption, into the glorious liberty of the children of God; when we consider the parallel which is instituted & carried on by the same apostle, betwixt the first and second Adam, in his epistle to the Romans; and his express assertion in another, that "as in Adam ALL die, even so in Christ shall all be made alive; but every man in his own order;" in a word, when we duly consider that there is a certain restitution of all things, spoken by the mouth of all the holy prophets since the world began; when we duly consider these things, I say, light and comfort arise out of darkness and sorrow.

And we may, without the least presumption, conclude in general, that, in the revolution of ages, something far more grand, important and glorious than any thing which is vulgarly imagined, shall actually be the result of Christ's coming down from heaven to die on a cross, of his resurrection from the dead, and of his being crowned with glory and honour, as Lord both of the dead and of the living. The word of God; and his mercy, endure forever; nor will he leave any thing which is truly his work unfinished. "As the heavens are higher than the earth, saith the Lord, so are my ways higher than your ways; and my thoughts than your thoughts—My word—that goeth forth out of my mouth, shall not return unto me void, but it shall ac-

omplish that which I please; and it shall prosper in the thing whereto I send it.'

"To conclude then; let us all, young men and maidens, old men and children, love and honour, extol and obey the God and Father of ALL, whose tender mercies are over all his works; and who has been so gracious and bountiful to ourselves in particular. If we sincerely do thus, as becometh the children of the Highest, we shall, in due time, partake of his goodness, in a far more glorious manner and measure than we can in the earthly house of this tabernacle. We shall doubtless also have a far more clear, distinct and perfect knowledge, than we can possibly have at present, of what is intended in some apparently grand and sublime, and yet difficult passages in the sacred oracles; particularly that of John the Divine, with which I close; "And every creature which is in heaven, and on the earth and under the earth, and such as are in the sea, and all that are in them, heard I saying, blessing, and honour, and glory, and power be unto him that sitteth upon the throne, and unto the Lamb forever and ever.—
—Rev. v, 13.

IS SIN INFINITE ?

In answering this question, we safely say no ! The word sin signifies transgression : "He that sinneth transgresseth also the law." It means rebellion, or opposition to the government under which a man lives. Man is a finite being, and no finite creature can do an infinite deed. *Infinite* signifies unlimited, or beyond all bounds. If sin is infinite, two things follow of course: 1. A rebellion has taken place in God's dominion, which he cannot quell; as the power on the side of the rebellious, is the greatest, and must finally prevail. 2. If sin is infinite, it must forever remain.

That all sin in the world is finite, is plain from the following considerations 1.

1. All men who sin are *finite*, and cannot do any thing that is unlimited. 2. Sin is declared to be limited, as it extends no further than death, Rom. vi. 23, "For the wages of sin is death." Rom. v. 24, "That as sin hath reigned unto death." 3. If sin is *infinite*, Christ will never do what the scriptures say he will do; make an end of it, take it away, and put it away forever. Daniel ix. 24, "Seventy weeks are determined upon thy people, and upon thy holy city, to finish transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness." John i. 29, "Behold the Lamb of God, which taketh away the sin of the world." Heb. ix. 26, "But now once, in the end of the world, hath he appeared, to put away sin by the sacrifice of himself."

If these three quotations are true, there is no argument from scripture to prove that sin is an "*infinite evil*." The angel told Daniel that transgression should be finished, sins ended; and where there had been iniquity, there should be reconciliation; and beyond all these, everlasting righteousness; even an infinite righteousness, which shall not be abolished. John declared, that the Lamb of God should take away the sin of the world; but if it is *infinite*, it cannot be taken away. Paul declares, that Christ appeared to put away sin, which proves it to be finite, or limited.

3. If sin is infinite, then transgression among the Jews must continue, though their law is done away in Christ.

4. Grace which reigns, in taking away sin, even the sin of the world, is infinite, and therefore goes beyond sin, which is to be taken away. Paul says; Rom. v. 20, "But where sin abounded, grace did much more abound; that as sin hath reigned unto death, even so might grace reign through righteousness, into eternal life, by Jesus Christ our Lord." If sin is infinite, the text ought to read; "Where sin abounded, grace did much less abound." The less will be overcome by the greater. Grace is infinite, and he who is full of grace

and truth will reign till sin and death are destroyed, then will all be righteous—all immortal.

HALLELUJAH!

THOUGHTS

On Eternal Misery.

The doctrine of "eternal misery," is not recorded in the Scriptures of truth. The word misery is mentioned but seven times in the bible, and in every place it describes the state of man in this life. See Judges 1. 16--Job iii. 20--Chr. xi. 16--Prov. xxi. 7--Eccl. viii. 16--Lam. iii. 19--Rom. iii. 16. The word wretched is mentioned but three times. Job xiv. 2--I Cor. xvi. 49--Rev. iii. 17. The word *miseries* is mentioned but twice. Lam. i. 7--James v. 1. The word *miserably* once. Matt. xxi. 41. These are all the places where the words are recorded, and in every place, these words are used to describe what takes place in this life.

The doctrine of *eternal misery* originated among the idolatrous nations, and is a branch of the old pagan mythology, as we shall prove in future numbers.

This doctrine contains in itself, the seeds of dissolution, and cannot stand. These two particulars prove it false.

1. If wicked men are raised *mortal*, they cannot endure eternal pain; for here, with all the comforts of this life, mortal man cannot live but a few years.

2. If wicked men are raised *immortal*, they cannot be miserable; because immortality is beyond the reach of pain, tears, heat, sorrow and death.

These few remarks are designed for the consideration of the advocates of that most cruel and unmerciful doctrine of the Pagans, called *eternal misery*. More upon this subject hereafter.

The misery of many, essential to the happiness of a few.

THIS is a doctrine which some preach, and many think true. It is stated "that the misery of the damned in hell will eternally increase the joy of the righteous in heaven." Such a principle as this could not have its origin in heaven; for from God cometh down every good gift, and every perfect gift. This is not a good, nor perfect gift. This doctrine had its origin in some of the past "ages of darkness." Something of this kind must have taken place among men, or it would not have been named as truth. For this my mind has made diligent search, and have found the following:

In some monarchical governments, the misery of many is essential to the happiness of a few. In the island of Britain, it is supposed there are seven millions of people. Among all these, perhaps half a million belong to the nobility, or privileged class; including the king, the royal family; the political and ecclesiastical nobility; and all who live without labour. These spend so much, that over six millions, are confined to hard labour in the fields, gardens, shops, stores, in the mines, prisons, on board ships of war, merchant vessels, and in the army at home or abroad; multitudes of them are in a state of wretchedness for want of food or raiment; or through the cruelty of their wicked taskmasters.—The misery of these poor wretches is essential to the happiness of the nobility; nor can the nobility enjoy what they now possess, unless the others continue in their present miserable condition. Whenever the misery of the common people in England ends, the present unrighteous enjoyments of the nobility will end.—Let England become a Republic, and all this inequality will come to an end. This, the privileged classes know, and make all possible exertions to prevent it.

This appears to be the origin of that unnatural doctrine, that some good men plead for; which is contrary to the Scriptures of truth. What an hardened wretch must that be, who feels an increase of joy, while be-

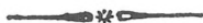
holding others in a state of wretchedness! Is this mourning with them that mourn, and weeping with them that weep? Did the good Samaritan possess this temper, when he saw the distressed stranger who had suffered so much by thieves? Surely no. Where is the good man, enjoying his *food, raiment or fire-side*, who finds an increase of comfort, while seeing another suffering for want of food, raiment, or who shivers in the cold? The principle is contrary to all correct ideas of common humanity, and ought to be banished from our minds.



Does the curse on the ground mentioned to Adam, now remain on the earth?

IN Genesis iii. 17, 18, it is said to Adam—"Cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life. Thorns and thistles shall it bring forth to thee." From this, multitudes suppose the *curse* remains on the earth till this day; though David declares that the earth is full of God's riches. If the earth is *curse*d to this day, it is singular that men so much love the curse. The fact is, the curse was taken off in the days of Noah, and will never be on again. It is said to Noah, after the flood, Gen. viii. 21 22—"And the Lord smelled a sweet savor; and the Lord said in his heart, I will not again curse the ground any more for man's sake—while the earth remaineth, seed time and harvest, and cold and heat, and summer and winter, and day and night, shall not cease." Let us not say a *curse* remains on the earth, which is the Lord's; with the fulness thereof. I conclude the *curse* on the ground, originally, was the want of rain, as the Lord God had not caused it to rain until the rain of forty days; this was the first rain Noah ever saw.—See Heb. xi. 7. From that time God "left not himself without witness, in that he did good, and gave us rain

from heaven, and fruitful seasons, filling men's hearts with food and gladness."



"These things ought ye not to have done, and not left the others undone."

JESUS CHRIST ever approved of all the good he found among his enemies; and disapproved of ALL the wrongs he found among his friends.

The Pharisees did many things good in themselves; while they omitted things of great importance to themselves and others. There is too much of this now among the professed followers of Christ.

Some are so engaged in proving that God loves a few only, that they neglect to prove that they love God, because he first loved them. Others, while engaged in proving that God loves all, and will finally save all, (a doctrine most clearly revealed in the bible,) pass over things which ever ought to be insisted on, in connection with "the restitution of all things." This neglect, is the cause of the separation, which now exists among those who believe in the same God; the same Saviour; the same rule of life; the same Spirit which leads into all truth; and who hope for the same glory, honour, immortality, and eternal life.

If all were to understand, love, and make three things practical, all would unite in love and peace.

1. The eternal purpose of God, by which he works.
2. That obedience required for our good in this life.
3. The gathering together of all things in Christ, in the dispensation of the fulness of times.

God grant the time may come, when all who believe in Christ, may be of one heart, love as brethren, shine as lights in the world, and in this way, turn many to righteousness, that God may dwell with us!

The Herald of
BIBLE SOCIETY.

Called the *Christian Bible Society.*

FOR many years much has been said and done, in establishing bible societies in various parts of the world. The institution is so excellent, that scarcely any, (excepting the Bishop of Rome) have raised an objection against it. Kings, Emperors, men in authority, great and good men of different nations, tongues and languages, have embarked in the cause, to increase the number of bibles, by giving money, that the poor may possess that "treasure to be desired," in which men "think they have eternal life." All this is good, and what all good men must rejoice to see take place in the world.

All this will do but little good, unless something is done to give, and increase the knowledge of the truth contained in the "lively oracles," which will, when known, make men "free indeed."

The design of the above *institution* is, to establish in the sea-ports and country, societies composed of all who wish to encourage it, without regard to sects or denominations, to find, and communicate to others, the simple meaning of the things recorded in the Scriptures. Among the many things to be examined, are the following. The meaning of the words, *God, Jehovah, I AM, Creator, Christ, Spirit, Jesus, Lord, Mediator, Advocate, Prophet, Priest, King, Leader, Lawgiver, Friend, Secondman, Alpha, Omega, Emanuel, Branch, Son of God, Man, Men, All, all Men, all nations, all the world, the whole world, all the ends of the earth, creature, every creature, justice, peace, Judge, judgment, righteousness, law, grace, truth, reconciliation, ransom, redemption, sin, salvation, sanctification, heaven, hell, death, resurrection, life, immortality, election, one, two, three, for, much more, kingdom, Body, Church, House, Household, family, general assembly, faith, hope,*

charity, word, conversion, regeneration, born again, knowledge, holiness, perfection, unity, perseverance, Apostle, dispensation, reformation, generation, inspiration, decree, purpose, will, fall, restitution, mystery, prophecy, gospel, damnation, oracles, age, end, time, times, witness, world, world without end, Image, First-born, Baptism, Lord's Supper, similitude, figure, glass, &c. &c. &c.

In the next number, the plan of this society, (which is now begun in Boston,) will be presented to our readers.

“Feeling misery, has made me feel for the miserable.”

THE power of sympathy among men of all nations is so great, that it is a rare thing to find a man who does not feel distressed, while seeing another in trouble. How are we pierced at the heart, while reading of the torture of individuals in any country or in any nation.

What trouble do we feel, while reading of the tortures of the Spanish Inquisition! to read of men tortured with cords; stretched upon the wheel; or confined, and a stone of several hundred weight rolled slowly from their toes to their heads, till every bone is broken, fills us with horror! and we at once raise our desires to heaven, that such an horrid institution may soon come to an end.

We are pained to the heart, while reading of the madness of the worshippers of *Jugunaut*, who voluntarily fall before the wheel, and are instantly crushed to death! We are distressed at the shocking account of an East-India woman, who, from choice, is burnt alive on the pile with her dead-husband! Nor do we feel pleased with the accounts of men and women, who are suspended in the air, with hooks made fast through their flesh!

These things are realities; they take place among men, and we feel for the miserable, because we ourselves have felt some kind of misery, and know how to feel for others.

These people, with all this Compassion for others, believe, or profess to believe, that their near relations, even children, and others, are some of them already in a state of torment far greater in degree than any of these, and that without end, and that others must go to the same place of torment, which is to be inflicted on them eternally, by the God who made them, and whose tender mercies are over all his works. They live with them as friends; enjoy their company, as though no such thing was ever to take place. The doctrine of *eternal misery* is constantly preached to them; yet they do not appear to feel for the supposed tormented wretches, who are now enduring eternal torture.—Men sleep in their pews, while the sons of lightning are dispensing their awful description of souls and bodies in rivers of melted lava, where they burn and are not consumed. These terrors will not keep awake, nor make the wakeful ones remember the awful preaching.

These people who feel so much for the wretched here, and who are not willing to see any creature tortured, will plead hard for the doctrine of eternal misery; and when opposed, will even smile at the thought of finding Scripture which they suppose supports this doctrine, of all, the most cruel and unlike to God, who is love. Those who deny the doctrine, they suppose the most erroneous of all, and certainly bad, and not worthy their fellowship, nor of the name of christians.

Were it as true, that men are tormented in hell, as it is that they are tormented by the inquisition; burnt on the pile; or broken under the wheel—men would feel the same for them. The first is true; the last, (eternal misery) is a fable, and the effect it has on the minds of people, proves it so.

The doctrine of eternal misery, is contrary to justice, truth, and all the dealings of God with his crea-

tures, whom he loves, and has promised to save from all tribulation, to enjoy him forever.

Short Account of the Universalists.

THE people, who believe in Christ, as the "Saviour of the world," (called Universalists,) are now numerous, compared to what their number was a few years past; and they are continually increasing in various parts of our country. Multitudes have given up that cruel doctrine, (eternal misery) so long propagated by fire and sword; and now believe in, and worship the "Father of all in every age;—in every land adored;" rejoicing in him who "is good to all, and whose tender mercies are over all his works."

At this time, there are many Societies of this order of Christians, in the New-England States; in N. York; and in several other States in the Union. There are many more societies than preachers; so that the call for preaching is very great, and the labour of many preachers is abundant.

These people are formed into a convention and associations in New-England, and the State of New-York, for the mutual good of each other. Each church and society belonging to the Convention, is considered independent from others, having the right of choosing their own preachers, supporting or dismissing them, without being accountable to the convention or association. Each preacher has the right of going to, or from a society, without being accountable to the convention any further than to give the reason for his so doing.

The design of the convention, &c. is, to continue the fellowship of the societies, and the brethren in general; to receive churches, societies, and preachers into fellowship; to attend to those who walk disorderly; and attend to such societies as are destitute of preachers, and any other business calculated for the general good of the whole connection.

The New-England Convention is held annually the third Wednesday and Thursday in September. Last September, the Convention was holden at Chesterfield, N. H. The following is a list of the preachers present:—James Babbit, Hosea Ballou, *Boston, Mass.*—Hosea Ballou, 2d. *Strafford, Con.*—Robert Bartlett, *Langdon, N. H.*—John Bisbee, Levi Briggs, Paul Dean, *Boston*—Robert Killam, *Dunstable, Mass.*—Samuel C. Loveland, *Barnard, N. H.*—David Pickering, *Hudson, N. Y.*—Elias Smith, *Scituate, Mass.*—Sebastian Streeter, *Portsmouth, N. H.*—Russell Streeter, *Springfield, Vt.*—Jonathan Wallace, *Richmond, Vt.*—Jacob Wood, *Shirley, Mass.* Several others belonging to the Convention were not present.

In the meeting of these preachers and brethren, a spirit of love and harmony was manifest through the whole; and every part of the business attended to, was done according to the apostle's direction, "*decently and in order.*" Six discourses were delivered, to a candid and attentive assembly. 1. By Br. J. Wood, from *Ira. xlv. 22.*—2. By Br. D. Pickering, from *Prov. xvi. 20.*—3. By Br. E. Smith, from *Rev. xi. 5.*—4. By Br. H. Ballou, from *Acts iii. 25, 26.*—5. By Br. S. Streeter, from *Deut. xxxiii. 1, 2, 3, 4.*—6. By Br. P. Dean, from *Matt. iv. 23.* Br. Dean delivered a very suitable, and affecting address, to the preachers, delegates, members and singers of the society in Chesterfield, and the congregation in general, which closed the public business; with which all present manifested a joyful satisfaction.

In addition to the general convention, a northern, western, southern and eastern association is holden semi-annually, or annually, for the benefit of such as cannot attend the general convention. The northern association is attended in some part of Vermont. The western in the State of New-York. The southern in Massachusetts, or Connecticut. The eastern in the District of Maine.

The minutes of the western association in the State of New York, are received, from which we give the following extracts.

In June, 1818, the association assembled at *Hamilton, Madison County*, to attend to the business which concerned the whole body of brethren in that region.

The following is a list of the preachers of that association. Wm. Underwood, *Litchfield*—Abner Kneeland, *Philadelphia*—Stephen R. Smith, *Rome*—Arche-las Green, *Virgil*—Isaac Whitnell, *Pompey*—Seth Jones, *Madison*—Stephen Miles, *Augusta*—Nathaniel Stacy, *Hamilton*—Edwin Ferris, *Unadilla*—James Gowdy, *Whitestown*—C. G. Parsons, *Greenfield*—Iewis Pitt, *Spencer*—Stephen Cook, *Hadley*—Jenkins Sherman, *Manlius*—Lewis Beers, *Spencer*—Luscomb Knapp, *Pembroke*—James Parker, *Benton*—Daniel Upson, *Canisteo*—Calvin Morton, *Canandaigua*.

Candidates for the ministry, received into fellowship at this meeting, were the following;—John S. Flagler, *Amos Crandall, New Berlin*—Andrew Vandenberg, *Pompey*—Rufus Kingsley, *Pennsylvania*.

A list of towns in New-York, where there are societies of this order of christians, who believe that "Christ is the Saviour of the world."

Hamilton, Whitestown, Madison, Pompey & Manlius, Pompey West, Nelson, Eaton, Richfield, New Berlin, Bainbridge, Otsego, Hartwick, Augusta.

Towns in which societies are formed west of Cayuga Lake.

Homer, Butternuts, Amenia, Division, Marcellus, Sherburn & Columbus, Greenfield, Semphronius, Scipio & Aurelius, Solon, Ellisburg, Duaneburgh, Smithfield, Fairfield, Lisle, Sullivan, Western & Lee.—There is also one society in the city of New-York, and one in Hudson.

The following are some of the many towns in New-England, where are societies.

Massachusetts.—In Boston, are two large societies. One in Charlestown, where Br. Edward Turner preaches, Salem, J. Flagg. preacher. Danvers, Gloucester, Br. Thomas Jones preacher.—Salisbury, Haverhill; Malden, Reading, Scituate, Plymouth, Canton, Attleborough, where a new meeting-house is erected, Br.

Carique, preacher. Dunstable, Shirley, Harvard, Charlton, Oxford, Westmoreland, Marlborough: these are some of the many. *New-Hampshire*—Portsmouth, Dover, Gilmantown, Nottingham, Southampton, Goffstown, Weare, Fisher-field, Warner, Sutton, New-London, Hillsborough, Washington, Langdon, Westmoreland, Chesterfield, Lebanon, Andover. There are several societies in Maine, not particularly known. *Vermont*—Woodstock, Springfield, Cavendish, Reading, Plymouth, Barnard, Richmond, with many more unto the editor. There are many in various parts of Rhode-Island and Connecticut, who believe "that the Father sent the Son to be the Saviour of the world," that we cannot now mention, for want of more particular information, and which will be published in future numbers.

At the last convention, a committee was appointed to collect and publish an account of the men, from the time of the apostles to the present, who have believed in the salvation of all men. This it is likely will be published hereafter, for the information of such as would "*know the doctrine*."

New order of Universalists.

WITHIN a few years, an order of *Universalists* have arisen up in the state of Ohio, who held to some things not known in this country; and perhaps to many may be considered a "*new thing under the sun*."

From a letter sent to a friend in Massachusetts, we give the following extract, which contains the particulars of their belief, and ideas of what are called the *Attributes of God*.

1. "We believe God only has *immortality*. 2. We believe that Christ is the Saviour of the world, clothed with all power in heaven and earth by the Father. 3. We believe that the soul of man is mortal, and sleeps with the body until the resurrection. 4. We believe

that Christ will have an individual spouse, a *female character*, raised up from the human race. 5. We believe the Attributes of God, are the only standard of divine Truth, viz.—LOVE, WISDOM, POWER, HOLINESS, JUSTICE, GOODNESS, TRUTH." These we call the *Orin*; (Light)—to these we go to find out the Scriptures."

The above particulars are somewhat new to me, especially that concerning the "Spouse" of Christ, a "female character," which is to be "raised up from the human race." What Scripture they bring to prove this, I cannot tell, unless it be what is recorded in Psalm xlv. "At thy right hand did stand the QUEEN in gold of Ophir." We hope in the next number to be able to give our readers a more particular account of this "new doctrine," and those who are its advocates.

EDITOR.

MISCELLANEOUS.

1. AT this time, almost all the earth sitteth still, and is at rest, as it respects the political state of the nations. Wars are almost over to the ends of the earth, and men begin to live in peace.

2. The world in general is improving for the better; notwithstanding all the wars and distresses which have for ages disturbed the nations, the world increases in riches, knowledge, arts and manufactures, and civility; which proves that better days than have been; are in reserve for the inhabitants of the earth.

3. As it respects religion, the kingdom of heaven, is evidently "like leaven," which will in the end leaven the whole lump, when all shall know the Lord. Successful exertions are made in various parts of the world, to increase the knowledge of God and his Son. The Spirit of God moves on the minds of millions, which leads them to ask for "the truth as it is in Jesus."

4. In our own country, a spirit of *mildness, candor*, and inquiry, prevails among almost all classes of pro-

fessors of religion. Bigotry on the one hand, and enthusiasm on the other, is giving way, and a rational inquiry after Scripture truth increases abundantly.

5. The commandments and doctrines of men, are becoming contemptible and base in the eyes of many of the enlightened and good; and that separation, which has so long continued among children of the same family, is passing away to the joy of many.

6. What is called "*close communion*," among the Baptists, is "passing away," with the other fashions of the world. It is said that Mr. Benedict, of Pautucket, Mr. Bates, of Bristol, and Mr. Baker, of Providence, in Rhode Island, have all given it up, to commune with all who hold communion with God.

7. The dispute concerning the *Trinity* moderates; as multitudes are convinced there is one God, and not Three in One, who made all things. In Dr. Gano's church, in Providence, some of the principal members have withdrawn; because they believe in one God, and one Mediator, instead of three persons in the Godhead.

8. The doctrine of "*eternal misery*," is falling into decay; it being considered contrary to the nature of Him who is good to all, and whose mercies fail not.

9. A Methodist preacher (Mr. Merrit, of Boston,) has endeavoured to prove that all men will not be saved, because some die without hearing of heaven or hell; because some die drunk; some in despair; some in unbelief of the Scriptures; because some kill themselves—some are suddenly killed in battle, and some die with the palsy, apoplexy, plague, or fever. These arguments are not equal to such arguments as these;—"God sent not his Son into the world to condemn the world, but that the world might be saved"—"The Son of man is not come to destroy men's lives, but to save them." "Who will have all men to be saved, and come to the knowledge of the truth." Without any doubt, the writer brought the best arguments he had on the side of eternal misery, which are not Scripture.

✍ The several pieces of this number of the Herald are scarcely more than an introduction to the glorious subjects we calculate to write upon in following numbers.

THE
 H E R A L D
 OF
Life and Immortality.

BY ELIAS SMITH.

BOSTON, APRIL, 1819.

*Remarks on the Popular Doctrines of the
 present Day.*

THERE are, strictly speaking, two systems of doctrines preached, and contended for in this country; and these systems have become respectable from their age, and not because they are consistent, or beneficial to mankind.

The first is called by various names, according to the different opinions men have of it. Some call it *Predestination*, because they suppose the Creator has pre-determined every thing, (good or bad,) which takes place in the world. By some, it is called *Calvinism*; by which they mean, *Predestination*, as John Calvin explained it. The following is the amount of his explanation:

1. That God, according to his immutable purpose, chose a certain number of Adam's race in Christ to eternal life, without any foreseen good in any of them; and the remainder he ordained to eternal wrath, to the praise of his vindictive justice.

2. That Christ by his sufferings and death, made an atonement for the sins of the elect only.

3. That all men are totally depraved by Adam's sin, which is imputed to them; and by which a corrupt nature is conveyed to them, and from which proceeds actual transgressions, and that, by thus signing, all, excepting the *elect*, are made subject to death, and all miseries, temporal, spiritual, and eternal.

Allowing the above system to be true, the only possible way left for men to enjoy any comfort in the present life, is either to wholly disbelieve the doctrine, or else believe that they are of the "chosen few," who cannot possibly be lost, let them live in obedience or sin. This doctrine has always been a terror to mankind, and so will remain as long as men believe it. This system describes the Creator, as a being entirely different from the language of all creation from the dealings of God towards men, and the uniform testimony of the prophets, Christ, the apostle, and the knowledge and experience of all who are taught of God, and know him to be Love.

Look at this *system* for a few minutes! Behold a Being possessing power to bring into life millions of beings, bearing his image, and declared in the Scriptures to be his offspring, whom he loves. See him represented as making millions on millions for a purpose infinitely worse than death; to be upheld eternally in a state of torture, without any honor to God, or good to themselves! These wretches, by their cries and constant groans, are to increase the joys of Calvin's supposed *elect*. A being possessed with all power, and a principle the worst, could not do worse, than the Creator is described as doing or designing to do hereafter, with the creatures whose breath is in his hands, and all their ways. All the dealings of God with his offspring, contradict this system.

2. The other doctrine is called by some, *Free-will*, by others, *Arminianism*, or the system, as explained by *Janus Arminius*. This system is exactly opposite to Calvin's, and is comprehended in the five following articles:

1. That God has not fixed the eternal state of men by any decree, only as he foresaw men would, or would not believe in Christ. Those he foresaw would perse-

vers to the end, he determined to save ; those whom he foresaw would continue in unbelief, he is determined to inflict eternal punishment upon.

2. That Christ by his death and sufferings, made an atonement for the sins of all mankind in general, and of every individual in particular ; and that notwithstanding all this, all will be lost excepting such as believe, and continue believers till they die.

3. That mankind are not totally depraved, nor guilty of Adam's sin ; but that mortality and natural evil are the only direct consequences of his sin to his posterity.

4. That there is no such thing as irresistible grace in the conversion of sinners.

5. That those who are united to Christ by faith, may fall from their faith, and forfeit finally, their state of grace.

This system carries our minds to another extreme, and places all at uncertainty. It represents the Creator as determining no farther than men determine ; and upon this plan, it is quite uncertain, whether one of Adam's race will ever be saved. This system is less cruel than the other, but no more consistent. Each head, and followers, are by each other furnished with a club, with which for ages, they have beat each other, till both parties are almost bruised to death.

A man of understanding, in the belief of Calvin's system, sees at once the weakness of *Arminius'* plan ; and an understanding *Arminian*, exclaims justly against the doctrine advocated by *Calvin* and his followers ;—and whoever understands the doctrine contained in the Scripture, sees the inconsistency of both.

That the Creator has power to save some, and torment others, is beyond all dispute ; but his tender mercies are over all his works ;—his love to the world, in giving his Son, to save the world ; who is the bread which giveth life to the world, proves that he will in the end, save them from all sin, misery, and death. This is plainly proved in the system preached by the *Arminians*. The *Calvinists* prove that God has power enough to save all, and the *Arminians* prove that his love is great enough to complete what his power can do.

That the Creator had a purpose concerning all men is certain, because he declared the end from the beginning, saying, my counsel shall stand, and I will do all my pleasure. Paul says, that the salvation of saints, and their calling, to be preachers, was "not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began." This purpose was good, and will finally be accomplished in all, as it has been, and now is in some, who are the first fruits of all men.

Viewing Christ as the Saviour of the world; appointed to "finish transgression, make an end of sin, make reconciliation for iniquity, bring in everlasting righteousness;" and to "take away the sin of the world," destroy the works of the devil, wipe tears from all faces, swallow up death in victory, and ransom all from the grave; with what pleasure can the understanding Christian read in the Scriptures what is said of the eternal purpose of God! How comforted is he, in reading that his heavenly Father worketh all things after the council of his own will; and especially while he reads that whom he foreknew them he did predestinate to be conformed to the image of his Son, that he might be the first born among many brethren, and that whom he did predestinate, he did call, justify and glorify. All were certainly foreknown, and of course all are included in his purpose, and are the many sons to be brought to glory, to make the Captain of their salvation perfect through suffering.

Here the *power, purpose, will, truth, grace, love and faithfulness* of God, harmonize, and so loud is the harmonious sound, as to overpower all the sounds of the contending, inconsistent doctrines of men which have for ages distracted, and made wretched such as ought to have lived in love and peace, that the God of love might have made his abode with them.

This view of the subject, leads us to see in the end, an answer to that prayer, "Thy kingdom come, thy will be done in earth as it is in heaven;" when every sinner will be pardoned, and restored to favor, and every dead one raised to life and immortality; so that in the

end, according to God's eternal purpose, "Every creature which is in heaven, and on earth, and under the earth, and such as are in the sea, and all that in them is, shall be heard to say, Blessing and honor, and glory and power, be to him that sitteth upon the throne, and unto the Lamb forever and ever." Rev. v. 13.



CHRIST THE SAVIOUR OF THE WORLD.

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The second place of scripture, which shews Christ the Saviour of the world, is recorded in Gen xi: ix, 0, "*The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come; and unto him shall the gathering of the people be.*"

The word Shiloh, means the author of SALVATION and REST. This applies to Christ the Saviour of the world. In verse 18th of this Chapter he is called God's salvation. Jacob says, "I have waited for thy salvation, O Lord;" meaning Shiloh. Simeon saw that salvation which Jacob waited for, Luke li 30, "For mine eyes have seen thy SALVATION, which thou hast prepared before the face of ALL people." Christ is called the author of salvation. Heb. v. 9, "And being made perfect, he became the author of eternal SALVATION, unto all them that obey him." Isaiah describes him as the REST for men. Isaiah xi. 10, "In that day there shall be a root of Jesse, which shall stand for an ensign of the people; to it shall the Gentiles seek, and his REST shall be glorious." Christ declared himself this SHILOH when he said, Matth. xi. 28; "Come unto me, all ye that labor, and are heavy laden, and I will give you REST."

In this Shiloh, the author of Salvation and REST, Jacob declared the gathering of the people should be; meaning, that Christ would draw all men unto him, as their great DELIVERER. To know what this gathering of the people to SHILOH means, we must compare it

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with other parts of Scripture, which speak upon the same subject.

Christ the Saviour of the world, is described by gathering them in one, though now scattered. John xi. 51, 52. "But being high priest that year, he prophesied that Jesus should die for that nation; and not for that nation only, but that also he should gather together in one, the children of God that were scattered abroad." That this *gathering*, means the final salvation of all men is plain; as the Jews and all nations are here mentioned as God's scattered children; for all are the offspring of God. Though the Jews are not yet gathered, yet they will be hereafter. This is particularly described in Isaiah xlix. 5, 6. "Though Israel be not gathered, yet shall I be glorious in the eyes of the Lord, and my God shall be my strength. And he said, it is a light thing that thou shouldst be my servant, to raise up the tribes of Jacob and to restore the preserved of Israel; I will also give thee for a light to the Gentiles, that thou mayst be my salvation to the ends of the earth." Here Shiloh is described as gathering Jews and Gentiles as their Saviour.

This gathering to Shiloh, as their Saviour is most gloriously described by Paul, who describes the most glorious oneness in Christ in the complete salvation of all the dead and living in the end: Eph. i. 10, "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."

There is a gathering of all nations to Shiloh, mentioned in Matthew xxv. which had its accomplishment in the Jews and other nations, at the time of the distress of nations mentioned in the chapter before this, and that event is connected with what Christ said to the disciples concerning Jerusalem and other nations of that generation. This shall be noted hereafter.

If that gathering to Shiloh and separation by him is to take place hereafter, it contradicts this text of gathering together in one all things, and it also contradicts the whole current of testimony, delivered by the proph-

ets, who uniformly agree in the "restitution of all things;" or that the kingdoms of this world shall become the kingdom of our Lord, and his Christ.

This gathering together in one all things in Christ, in heaven and earth, in the dispensation of the fulness of times, certainly, means extending life and immortality, as far as mortality and death have prevailed; "For since by man came death, by man came also the resurrection of the dead; for as in Adam all die; even so in Christ shall all be made alive." In this gathering, angels and men will be one in Christ the head of angels, and the head of every man.

In this gathering to Shiloh, there will be an eternal end of sin and death; mortality being swallowed up of life. The last enemy of man, (death) will be destroyed; all things subdued unto the Son, and every knee of angels and men will bow at the name of Jesus, and every tongue of angels and men confess him Lord, or owner of all, conqueror of all his foes, and all this to the glory of him who appointed him thus to gather all in one. The Son will then be subject to him who gave him power to subdue, and God be ALL IN ALL, the race of Adam, who will love, serve, and praise God and the Lamb forevermore, Amen!

"Better is the end of a thing than the beginning thereof."

THAT which is apparently good in the beginning, and does not end better than it began, is not in any part really good. This is one peculiar excellency of the things recorded in the scriptures; that however good things in the beginning appear, we are certain, the further we pursue them, the greater good we shall find in the pursuit.

In the book of Psalms, this subject is most gloriously illustrated, in Christ, and his kingdom. This is pleasantly shewn in the 2d, 16th, 22d, 45th, 72d Psalms.

In Psalm 2d we are told of the rage of the heathen & the counsel and opposition of kings, who were determined to prevent the reign of God's Anointed; yet notwithstanding all this, God declares the decree, "Thou art my Son, this day have I begotten thee. Ask of me, and I shall give the heathen for thine inheritance, and the uttermost parts of the earth for thy possession," ver. 7, 8. All this in the end, with a complete victory over all kings, judges, and whoever shall dare oppose his reign.

The 16th Psalm describes the death, burial and resurrection of Christ, and though his soul was in hell, (or the grave,) yet is not left there to see corruption. Before his death, he is described as unmoved at the thought of going into the grave, because "thou wilt show me the path of life; in thy presence is fulness of joy; at thy right hand are pleasures forevermore." This shews his complete victory over all his foes.

In Psalm 22d, we have a prophetic description of the sufferings of Christ on the cross, with the rage of his enemies, and the contempt poured upon him, when they had their hour, connected with the power of darkness. And we should naturally conclude, that if he should ever after have the power, he would heap mischief upon them, and sink his foes to the lowest hell— But see the end of all this! See how much better the end than the beginning thereof! The end of all these sufferings is declared in verses 27, 28, 29, 30, 31, "All the ends of the world shall remember and turn unto the Lord; and all the kindred of the nations shall worship before thee. For the kingdom is the Lord's; and he is the Governor among the nations. All they that be set upon the earth shall eat and worship, all they that go down to the dust shall bow down before him; and none can keep alive his soul. A seed shall serve him; it shall be accounted to the Lord for a generation. They shall come and declare his righteousness unto a people that shall be born, that he hath done his."

In ver. 22, he says, "I will declare thy name unto my brethren, in the midst of the congregation will I praise thee." Next he says, ver. 25, "My praise shall be of thee in the *great congregation*." After this, he includes all men dead or alive even "all the ends of the world, and all the kindred of the nations," with such as "go down to the dust." These are called "a seed that shall serve him," who "shall be accounted for a generation;" and it is said that a nation not then born, shall declare it, and shew that God has done this. This agrees with what is said in Psalm 72, "Men shall be blessed in him; ALL nations shall call him blessed."—How different is this from that unscriptural doctrine, which represents Christ as the destroyer of the greater part of mankind, instead of being "The Saviour of the world!"

The glory of Christ, in connexion with the eternal happiness of ALL people, is pleasingly described, in Psalm xlv. The Psalm ends with a description of the joy of all nations. In verse 1, 2, the glory of the King is described. In verse 3, 4, his victory is mentioned. In verse 6, 7, the permanency of his throne, and his honor above all men is recorded. Verse 8, describes the beauty of his garments—verse 9, 10, 11, the queen, and her maids of honor; ver. 12, 13, 14 the respect paid by the daughter of Tyro, to the king and queen, and the manner in which she and her female companions shall be introduced. Verse 15, the authority which shall be given to the king's children. Verse 17, the extent of the king's honor, and the joy which his person, glory and reign shall cause among all people forever. "I will make thy name to be remembered in all generations; therefore shall the people praise thee forever and ever." Christ's name has been remembered in all generations down to this day, and so it will continue, until all nations call him blessed. This proves, that, "In the multitude of the people is the king's honor." Does this look as though the greater part of men were to be eternally lost? It surely does not!—

We will now notice the 72d Psalm. This whole Psalm contains a description of the glory of Christ's

reign, and the salvation, peace, joy, and safety of those within his dominion, including in the end, all the nations of the earth. The following particulars are worthy of our notice :

1. It is declared, that he shall judge the poor of the people ; save the children of the needy ; and end all oppression, throughout all the earth, ver. 4.

2. It is stated, that his subjects shall respect and obey him throughout all generations, even as long as the moon shall endure, ver. 5.

3. It is said, that instead of oppressing, distressing, or impoverishing his subjects, his conduct towards them shall be as refreshing as the rain on the mown grass, and as the reviving showers, that cause the earth to bring forth and bud ; and that the peace of his reign shall continue with the duration of the moon, ver. 7.

4. David declares that his dominion shall be as extensive as the earth and seas ; and that the most remote nations ; even the savages of the wilderness, shall with cheerfulness submit to him, and acknowledge the righteousness of his reign ; and that all kings shall fall before him, giving up their kingdoms to be ruled by him, instead of attempting to rule others contrary to the law given for all men to obey. ver. 8, 9, 10, 11.

5. We are told, that those in the depth of poverty, shall find him their helper and deliverer ; that they shall be redeemed from all deception and distress, and that their lives shall be so valuable in his sight that not one of them shall even be in danger of death or trouble of any kind, ver. 13, 14.

6. A great consolation shall ever be sure to those he befriends, which is that he shall never die ; nor cease to be the subject of their prayers, and the object of their highest esteem : " daily shall he be praised." ver. 15.

7. His death is foretold, as taking place previous to all this glory for himself, and benefit to all the sharers in his fulness. The consequences of his death are compared to the abundance of corn which is produced from the small quantity planted in the earth, on a fruitful mountain, the fruit whereof shall shake like Lebanon, ver. 16.

8. The duration of the life of this glorious King, and the extent of the blessings which from him shall extend to men, is described in the following heart-reviving language, "His name shall endure forever; his name shall be continued as long as the sun; men shall be blessed in him; all nations shall call him blessed." This contains the complete accomplishment of the promise made unto Abraham,—*"In thy seed shall all the nations of the earth be blest."*

9. Nothing but the power of God can accomplish this; which when done, will be the most wondrous thing ever known by angels or men; this will fill the whole earth with God's glory; as at that time, "every knee shall bow, every tongue confess that Jesus is Lord to the glory of God the Father. All things in heaven and earth will be reconciled, and all men and angels will be gathered together in one, and God's will be done, in earth, as in heaven." David, viewing this, declares the end better than the beginning, and concludes the whole in this all-important and consoling language, (ver. 18, 19) "Blessed be the Lord God, the God of Israel, who only doth wondrous things; and blessed be his glorious name forever; and let the whole earth be filled with his glory. Amen, and Amen."

ENOCH'S PROPHECY.

Jude ver. 14, 15, "And Enoch also, the seventh from Adam, prophesied of these, saying, Behold, the Lord cometh with ten thousand of his saints, to execute judgment upon all, and to convince all that are ungodly among them of all their ungodly deeds, which they have ungodly committed, and of all their hard speeches which ungodly sinners have spoken against him."

This prophecy is generally considered as a description of the state of wicked men at the supposed end of this world, when they shall either be struck out of being, or fixed in a state of eternal wretchedness, without a possibility of release; but there is no such thing intimated by this ancient, and glorious prophecy.

In order to understand what is here recorded, it is necessary to take up, in short, the whole subject, written upon by the Apostle. The first thing mentioned (ver. 2.) is "the common salvation," which includes all men; "for God will have all men to be saved, and come to the knowledge of the truth." Jude says, this was the faith once delivered to the saints. God told Abraham, that in his seed should all the nations of the earth be blessed. Next he tells us that there were certain men who denied this doctrine, and taught that all would not be saved. He says that these ungodly men, (or men unlike God,) turned that grace which brings salvation to all, into lasciviousness, DENYING a God that will save all, or who makes salvation common; and disowning the Saviour of the world; teaching that only a part should be finally saved, ver. 4.

Peter says, that these men should privily bring in damnable heresies; or declare to some, that their opinion was that only a part should be saved; and though Christ has bought all; yet they, he says, would deny this truth, "denying the Lord that bought them." 2 Peter ii. 1. Peter says, that many would believe this pernicious doctrine of damning a part of men, which should cause the way of truth to be evil spoken of. He farther states that through the love of this world, under pretence of doing good, they would make merchandize of good people; considering them their stock in trade, which should afford them a constant income. These ungodly men, are such as teach, that God will not save all; and on that account are ungodly men, unlike God, loving a world, though lying in wickedness, which love is manifested, in giving his Son to die for the ungodly.

Jude calls these men, "filthy dreamers," as all their doctrine is as far from truth, as a dream is from a reality; such despise dominion, and speak evil of

titles. They treat with contempt the best government on earth, and the men chosen by the people to act for the good of the whole, these men speak evil of, as men of no religion, barely because they refuse to favour them and their damnable doctrines. All this Jude says they do through ignorance of the truth as it is in Jesus; knowing only the traditions of their fathers.

The Apostle says, they follow the example of Cain, who hated his brother, because his own works were evil, and his brother's righteous; the example of Balaam, who wished to curse the innocent for gain, and Core, who rose against the men God appointed to rule the people; and that this should end their career. These men under the name of being religious, kept company with the saints, and pretended to be friends to the poor, though they were a reproach to those who received them. They had the appearance only of what they ought to be. They were clouds which dropped no water; trees without fruit or life.

All these things came through ignorance of the way of righteousness. Enoch declared, that God with his saints would make such an appearance on earth, as to convince these men, that their doctrine and conduct is false, and shew them that their hard speeches, and conduct, was not according to what he commanded. This is very far from destroying them. He will convince them all that they are wrong; and this will be the way to bring about a thorough reformation among them.

After telling us how God will convince them of their wrong, by bringing them to the knowledge of the truth, that they may be saved; Jude tells his brethren what their duty to such ungodly men is; not to sentence them to eternal misery as reprobates, though they were sensual, having not the spirit. Some of them they must have compassion upon, and some they must pull out of the fire, hating the garments spotted with the flesh. Ver 22, 23, "And of some have compassion, making a difference; and others save with fear, pulling them out of the fire." Some zealous, (though less knowing than Jude,) are for pushing them into the fire, instead of pulling them out. Thus the disciples would have done
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to the Samaritans, had their master made them sons of lightning, after making some of them sons of thunder."

There is nothing in this epistle, that looks as though God meant to destroy these ungodly men. He means to *convince* them that they are wrong, and bring them to the knowledge of that truth, which they through ignorance oppose, that they may see that this is eternal life to know God, and Jesus whom he sent to save the world.

AN INCREASED COMPANY.

THE kingdom of God in its beginning, is compared to a "grain of mustard seed," sown in the earth; and in the end to a great mountain to fill the whole earth. In its beginning, but little room was taken up by it, and in the end, there will be no room left for any thing else.

In the book called Revelation, this kingdom is described from beginning to end, in such a manner as to prove beyond a doubt, that the eternal salvation of all men is certain.

In Rev. iv. 2, John says, He saw one on the throne in appearance like jasper, and a sardine stone; with a rainbow round the throne in sight like an emerald.— Round about the throne were four and twenty seats, and on them were four and twenty Elders sitting, clothed in white raiment, with golden crowns on their heads.

After this, John saw four beasts in the midst and around the throne, who were full of eyes before and behind. Each beast had six wings, which were full of eyes within. These beasts were never silent, but were employed day and night in saying, "Holy, holy, holy, Lord God Almighty, which was, and is, and is to come." After saying this, the four and twenty Elders fall down before him that sitteth upon the throne, worship, and cast their crowns before the throne, saying, "Thou art worthy, O Lord, to receive glory, and honor, and

power; for thou hast created all things, and for thy pleasure they are, and were created." Here observe, the four beasts were the first to begin, and are the same as the grain of mustard-seed. Next are four and twenty Elders; these, with the other twenty-four, make twenty-eight. In chap. vii. John saw twelve thousand out of all the tribes of Israel. These amounted to one hundred and forty-four thousand. In ver. 9, the apostle saw a great increase to the former number. "After this I beheld, and lo, a great multitude, which no man could number, of all nations, and kindreds, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands; and cried, Salvation to our God which sitteth upon the throne, and unto the Lamb."

Behold the increase! From four to twenty-eight, from twenty-eight to one hundred and forty-four thousand! From this to "All nations, kindreds, people, and tongues! These, all dressed the same as the Elders, holding palms in their hands, and sounding *salvation* to their God, and the Lamb! Here is the kingdom increased from the grain, to the great mountain, filling the whole earth!

That every reader may know that the salvation of **ALL MEN** is meant by the declaration of all nations, kindreds, people and tongues. The apostle further adds, ver. 13, 14, &c. That these nations, &c. came out of great tribulation, washed their robes in the blood of the Lamb; and that they should have no more hunger or pain; that "The Lamb, which is in the midst of the throne, shall feed them, and shall lead them unto living fountains of waters, and God shall wipe away all tears from their eyes."

The whole of this subject is taken up in chap. v. 8 to 14, and stated in such a clear light, that to deny the salvation of every individual of the human race, is to deny the plainest declarations recorded in the scriptures of truth.

The following is recorded. "And when he had taken the book, the four beasts, and four and twenty Elders fell down before the Lamb, having every one

them harps, and golden vials full of odours, which are the prayers of saints. And they sung a new song, saying, 'Thou art worthy to take the book, and open the seals thereof; for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation; and hast made us unto our God kings and priests, and we shall reign on the earth. And I beheld, and I heard the voice of many angels round about the throne, and the beasts and the Elders; and the number of them was ten thousand times ten thousand, and thousands of thousands; saying with a loud voice, worthy is the Lamb that was slain, to receive power, and riches, and wisdom, and strength, and honor, and glory, and blessing. And every creature which is in heaven, and on earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, blessing, and honor, and glory, and power, be unto him that sitteth on the throne, and unto the Lamb forever and ever. And the four beasts said, Amen; and the four and twenty Elders fell down, and worshipped him that liveth forever and ever."

What can be more glorious than what is here revealed to men, through the Lamb once slain!

1. The four beasts and twenty-four Elders, sing, the Lamb worthy who had redeemed them by his blood, out of every kindred, tongue, people, and nation, and made them kings and priests, to act for those from whom they were redeemed.

2. The Angels round the throne, and ten thousand times ten thousand, and thousands of thousands, join with the beasts and Elders, to sing the same song, "Worthy is the Lamb."

3. Every individual, in heaven, earth, under the earth, in the sea, and all in them, were at last engaged in singing the same song, which the four beasts and Elders first sang, after being redeemed from among those who were afterwards redeemed to sing with them the song of the Lamb. All this the beasts and Elders expected when they sung alone. Therefore, when every creature in heaven and earth sang, the beasts and Elders

stood and heard ; and at certain times, the beasts said Amen, while the Elders fell down and worshipped God, who had brought them to praise him first, and all others afterwards.

This is the finishing of the mystery of God, the restitution of all things ; the reconciling of all in heaven and earth ; the gathering together in one all things in Christ both which are in heaven and earth ; so that God's will may be done in earth as in heaven. Thus shall there be given to the son of man, " Dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him ; his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed, Dan. vii. 14."

Who is the Christian ?

THE greater part of men acknowledge, that a *real Christian* is a good man ; of course a good man is a real Christian. That there are some, who deserve the name of righteous men, is generally allowed. Peter says, " In every nation, he that feareth him and worketh righteousness, is accepted with him." Such an one is, according to the Scriptures a good man—" a Christian."

The general testimony of the Scriptures is, that all are gone out of the way, though made upright ; that all have sinned, and come short of the glory of God ; and that to be righteous, a change must take place in man. This change is described by different words, amounting to the same thing. It is called, " being taught of God ;" " Called out of darkness, into marvellous light" — " Passing from death to life ;" — " Being delivered from the power of darkness, and translated into the kingdom of God's dear Son." " Being born again " — " The eyes of our understanding being enlightened " — " Putting on the new man, which is renewed in knowledge after the
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image of him that created him."—"Beholding as in a glass the glory of the Lord, and being changed into the same image, from glory to glory, even as by the Spirit of God."—"Conformed to the image of his Son;" and "new creatures."

All these declarations amount to one thing; a state of reconciliation to God, love to righteousness, and obedience to all things written in God's law to be done.

This does not take place by becoming by profession a Presbyterian, Quaker, Universalist, Baptist, Methodist, Trinitarian, Unitarian, &c. A man may profess a belief in the doctrines of either of the above, and not possess that principle which leads to fear God, and work righteousness. He may be a Christian, or good man, without taking on him any of these names; because there were *Christians* before any of these names, or denominations were known. We have reason to believe that there are good men among all people of these denominations; because among them all, we find such as fear God and work righteousness.

A Christian, is one by profession, who believes in Christ the Saviour of men; and he is a good man, who has the love of God shed abroad in his heart, by the Holy Ghost, which leads to love righteousness, and hate iniquity. This love worketh no ill to his neighbour; rejoiceth not in iniquity; but rejoiceth in the truth, and extends with knowledge embracing all whom God loves. This love of God in the heart, is connected with that wisdom from above, which is pure, peaceable, and without partiality.

A Christian, as far as he knows, delights to obey all Christ has commanded; to believe all he has revealed, and expect all promised. This makes him the light of the world, the salt of the earth, a blessing to his generation; happy in a state of reconciliation, an expectant of immortality, and whose character and example will be left for a benefit to the world when he is dead.

Conversation with a Deist in Virginia,

IN August, 1812, in journeying from Washington City to Strasburg, in Virginia, I preached at Paris, a small pleasant village, at the foot of the Blue Ridge, not far from the Shenandoch River. After the meeting, I crossed the river on my way to Strasburg. Soon after crossing the river, the rain descended plentifully, so that it was difficult pursuing my journey.

After riding about one mile, a man came up with me, and asked if I had preached that day at Paris. "Yes Sir." He then said, "You had better put up with me, as it is so uncomfortable travelling." This friendly invitation I accepted, and we soon arrived at his house. I found he was a great farmer, having many slaves in his possession.

After supper, he brought his great Bible, and laid on the table, saying, "Sir, there are some things in that book which I cannot reconcile, which I wish your mind upon." He was then requested to name them.

He observed, "that the Scriptures stated, that all nations were made of one blood, and that the same book mentioned other people beside Adam's children, and that Cain took one of them for his wife." I denied that the Scriptures mentioned any such thing. He could not find it. I then turned to Genesis, iv. 16, 17, and asked him if that was the place. He said yes. After he had read the place, I asked him if the text conveyed any such thing. He said no. Then, (said I) your difficulty arose from ignorance, and not from the Scriptures. This he freely acknowledged.

His next difficulty with the Bible was this: He stated, "That the Scriptures said, the rain-bow was a token to Noah, that the earth should be no more drowned, and that it could not be a new token, as it was common to see a rain-bow after rain. My reply was this, "That until the flood, there had been no rain; for it is said,

Gen. ii. 4, 5, "For the Lord God had not caused it to rain upon the earth;—but there went up a mist from the earth, and watered the whole face of the ground." I further stated to him, that Noah had never seen rain, which shewed his faith great, in preparing an Ark to defend himself and family, from what he had never known to take place on earth. To prove this, I quoted him, Heb. xi. 7. "By faith, Noe, being warned of God of things not seen as yet, moved with fear; prepared an ark to the saving of his house; by the which he condemned the world, and became heir of the righteousness which is by faith. I stated that Noah prepared an ark to shelter from a rain which he believed would come, and which the world did not believe, though he declared to them that the flood would certainly come.

He observed that this was the most rational account he had ever heard, and what he had never before thought of. Here we ended this part of the conversation.

He next stated, "that there was one thing in the Bible that he could never understand, which was, "*The resurrection of the dead.*" "Now (said he) I believe in Creation, this is my bible, and I see nothing in all Creation, which leads me to believe that a man can live again, after he is dead. Could I find it in my book I would believe it.

To this, I added the following; "Sir, if I cannot find the resurrection in your book. I will not believe the account of it in my book, the bible; and I will go further, if I cannot find all in my book, that is in yours, and more, and if that more is not in harmony with your book, I will give up the Bible, and read in future, only what is in yours." He replied, "That is fair. My father, said he, is a Baptist minister, and I believe that if he should give up all in his creed, not found in Creation, he would give up two thirds of his religion."

Having heard this, I proceeded to prove the resurrection from creation. To do this I gave him an account of what is called the butterfly-worm, which he said he was acquainted with. I observed that this worm, after a certain time, turned into a bluish egg, hung from

the rain nine days, and then came out of the shell, a large beautiful butterfly, flew with ease through the air, and drew the honey from various flowers of the field, and appeared like another creature. Now, said I, in this creature, you see *life, death, and resurrection* to newness of life. He acknowledged the truth of this. This then is the resurrection, found in your book.

I next mentioned another worm, which apparently died from October to June, and then came out a butterfly, with black and yellow wings. Here, said I, is *life, death* through the winter, and the *resurrection* in a new and pleasing form, the summer after death. This he confessed was a resurrection, found in his book. The next resurrection he found in his book, was that of the grain. This you bury in the ground, where it dies, and then in part rises again. The next year, you go into your field where the wheat was buried, and several feet from the ground, on the highest part of it, you find wheat again. Is not this a resurrection? He acknowledged it was, though he had never before thought of the subject as a resurrection.

Having found these things as a rising from the dead in his book; I quoted the words of Paul concerning the resurrection, as illustrated by the sowing of grain. 1 Cor. xv. 36—44, "That which thou sowest, is not quickened, except it die. And that which thou sowest, thou sowest not that body that shall be, but bare grain, it may chance of wheat, or some other grain, but God giveth it a body as it hath pleased him, and to every seed his own body. 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 in weakness, it is raised in power; it is sown a natural body, it is raised a spiritual body." This he knew was a resurrection, though he had before considered it as an incredible thing that God should raise the dead. This ended the conversation upon that subject.

Q. Remarks on the Resurrection for consideration.

Every thing sown, in the resurrection of it, after being sown, produces its own likeness; "To every seed God gives its own body." Wheat never can produce

any thing but wheat, however differently it may appear after the resurrection of it from the earth. All men are descendants from Adam, the son of God ; his image all men bear for they are all as he was. "As is the earthy, such are they that are earthy ; and however different men are from each other here, they will as certainly bear the image of Christ at the resurrection, as they bear the image of Adam before death. 1 Cor. xv. 49, "And as we have borne the image of the earthy, we shall also bear the image of the heavenly." As the first state includes all men, so certainly will the last include them all.

2. The prevailing opinion concerning the last resurrection is, that all will be raised ; some righteous, and some wicked. The righteous to be rewarded, and the wicked punished. What will the righteous be rewarded for, when the best man is to his Maker an unprofitable servant ; being in this life more expence certainly, than income to his owner. A murderer is put to death by the command of his Creator, as a punishment for his crime ; and after all this, according to men's doctrines, he is to be raised and punished again for the same crime, and that punishment to be eternal, though Paul says, "He that is dead is freed from sin." "I speak as unto wise men, Judge ye what I say."

According to Paul's description of the resurrection, 1st Cor. xv. chap—all will be raised immortal ; he makes no mention of two classes of men at the resurrection. "As in Adam all die, even so in Christ shall all be made alive."



Anecdote of the King of Prussia.

Not many years past, a clergyman in the kingdom of Prussia, by searching the scriptures, was led to give up the doctrine of endless misery, being convinced that the salvation of all men was clearly revealed in the writings of the Apostles and Prophets. As an honest man, he

was constrained to preach against what he had before considered true. This greatly alarmed the parish, and particularly the leading men, who exhorted them to desist from such a dangerous mode of preaching. This only served to increase his zeal, in what he considered a good cause.

At length, the parish officers told him they would present a complaint against him to his majesty, unless he would preach endless misery. All this made him more bold in preaching salvation to all. The king soon received a letter, and wrote to the clergyman, directing him to read the king's letter to the congregation at the close of the afternoon service. This he informed the people of, and when they were all seated, he read the following from the king :

" Seeing my Prussian subjects in the parish of —, are so fond of eternal misery, This is to certify them, that they have my full consent to be damned to all eternity, if they choose it.

Signed,

KING OF PRUSSIA."

This letter so mortified his opposers, that they renounced the old cruel doctrine, and believed that God our Creator regards the works of his hands.

Like and Likened.

WHEN one thing is like another, it is considered an exact resemblance. Thus one thing not seen, is known by that which is seen, and in this way, one is a sample of much or many.

It is said, (Exodus xvi. 31) " The manna was *like* Coriander Seed, white." One was known by the other. Moses hewed out two tables *like* the first, David says, (Psal. l. 8, " He shall be *like* a tree planted by the rivers." It is said of Christ, " The Spirit descending *like* a dove." (Of the man with a withered hand, it is said, (Math. xii. 13,) " It was restored *like* the other.")

meaning it was entirely well. John says, "When he shall appear, we shall be *like* him." "Who shall change our vile body, that it may be fashioned *like* unto his glorious body." These places of scripture shew that to be *like* any thing, is to be exactly represented by it.

Jesus Christ tells us what the kingdom of heaven is like; or what is an exact resemblance of it; so that a kingdom then not known, by what was known, might be understood. He says the kingdom of heaven is like four things,

1. A grain of mustard seed. (Math. xiii. 31)
 "The kingdom of heaven is *like* to a grain of mustard seed, which a man took, and sowed in his field; which indeed is the least of all seeds; but when it is grown, it is the greatest among herbs, and becometh a tree, so that the birds of the air come and lodge on the branches thereof."

In this likeness, we may notice the following: 1, The mustard seed is all of *one nature*, so is the kingdom; it is *ВЪСХОДЪ РОУИИЗЪ, РАССЪ, and JOY in the Holy Ghost.* 2, It is the *smallest* seed, that produces a tree. The kingdom of heaven began with the king, and two subjects; "Simon Peter, and Andrew his brother."— Though small at first, yet it is to become the greatest among kingdoms; it will subdue all others, and fill the whole earth: so that all men shall find in it, *shelter and protection.*"

2. The kingdom of heaven is like *LEAVEN*. (Math. xiii. 33) "The kingdom of Heaven is *like* unto *LEAVEN*, which a woman took, and hid in three measures of meal, till the whole was leavened." The first thing the kingdom is *like*, shews its nature, which is to increase, and benefit. This likeness, (the leaven) shews its operation on all men. The leaven operates on the meal for good. The principles of the kingdom, operate to make men righteous, peaceable, and happy; and these principles will operate, till all men are made holy. "Till the whole is leavened." When the meal is once leavened, it can never be brought back to its former state. This will give all men life and immortality, from which they can never fall.

3. The kingdom of Heaven, is like **TREASURE** of more value, than all other possessions. Math. viii. 44. "Again, the kingdom of Heaven is **LIKE** unto **TREASURE** hid in a field; the which when a man hath found, he hideth: and for joy thereof goeth and selleth all that he hath, and buyeth that field."

Here the kingdom is compared to one thing; an hidden **TREASURE**, amounting to more than any man can possess without it. This contains the unsearchable riches of Christ, which was hid from ages and generations; but is now made manifest through preaching.

4. The kingdom is like the highest prized pearl ever seen. Math. 13, 44, "Again the kingdom of Heaven is like to a merchantman, seeking goodly pearls; who, when he had found one **PEARL** of great price, went and sold all he had, and bought it."

The kingdom is here compared to **ONE PEARL**, of great price; this is all one, there are no opposite parts in the pearl; nor is there any in the kingdom which is to make all *like* it, as the leaven does the meal.

In the four things which the kingdom is *like*;—the "**MUSTARD SEED**,"—the "**LEAVEN**,"—the "**TREASURE**,"—and the "**PEARL**," observe how these things exactly describe it. The Mustard Seed, shews that the kingdom is of an increasing nature, as to size, and usefulness. The **LEAVEN**, shews that the nature of it is to make an alteration in all men for the better. The **TREASURE** shews, that all who are saved and made better, shall be enriched by the same; and the best Pearl which is used for ornament, teaches us that the design of the kingdom is, to bring all men to the highest state of glory and beauty, even to glory, honour, immortality and eternal life. These things are what the kingdom of Heaven is **LIKE**.

We will now shew what it is **LIKENE**D UNTO. If the Kingdom of God is like the above four named things, it cannot be like any thing opposite to these things mentioned by Christ. Men may *liken* it to things which do not resemble the kingdom, or government of God

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among men. Jesus tells us to what the kingdom should be likened by men after his departure. *Matth. xxv. 1. 2.*

"Then shall the kingdom of heaven be *likened* unto ten virgins, which took their lamps, and went forth to meet the bridegroom; and five of them were wise, and five were foolish."

Jesus Christ, in these verses, does not tell us that the kingdom is *like* ten virgins of opposite characters; but that after the rise of false prophets, and false Christs, the kingdom should by them be *likened* to five wise virgins, and five foolish ones. He has told us what the kingdom is *like*; and every similitude different from his, must be considered untrue. From the day that false teachers arose, down to this time, the kingdom has been *likened* to opposite things; and instead of gathering in one at the end, all things in Christ; men have been, and are now taught, that at the close, or end of all things, there will be an eternal separation between the wise and foolish.

This parable of the ten virgins, is an exact description of Calvinism, and Arminianism. *Calvin* taught that by an eternal decree, one part of men, would be locked in heaven, so that they cannot get out; and the other part, locked out, so that they cannot get in. Some men from this parable, have supposed that one half of men were elected to happiness, and one half reprobated to eternal misery. *Arminius* taught the same doctrine in the end; the salvation of some, and the eternal misery of others; though not by election and reprobation, but by their good and evil works, connected with what God and Christ will do for those who labour hard to help themselves.

This mistake between what the kingdom is *LIKE*, and to what it has been *LIKENED*, has caused much confusion, division, contention, persecution and death among the offspring of God, and much of this will remain, until men know and believe what the kingdom is *like*, and thus distinguish between *LIKE*; and *LIKENED*.

Seven things, which prove, that God's eternal purpose is, the eternal salvation of all men.

"AS there is but one centre of essential and eternal Union, whatever serves to unite any two things, belongs to the *ground* of the Union of all things; and every centre draws every thing within its jurisdiction to itself.

Now God is that ONE CENTRE, under whose control are all things: and all of his plan, and the execution of it are but manifestations of his own character; of course, whatever belongs to his plan, or to the execution of it, must have a tendency to unite all things together; and must answer, also, exactly, to his essential character. Therefore,

As preliminary to what may be said, I will state the seven following axioms.

1. God is *One*; therefore nothing can be said to belong to his plan, or the execution of it, but what serves to unite all things in one.

2. God is *Love*; therefore all that is connected with his plan, or to the execution of it, must serve to do away hatred, and promote love; and must be good and merciful in its tendency and end.

3. God is *Holy*; therefore nothing can belong to his plan, or to the execution of it, but what serves to put an end to corruption, and promote holiness.

4. God is unlimitedly and endlessly *Good*; therefore nothing can ever come within the bounds of his plan, or the execution of it, but what is designed to *promote* the good of all his creatures.

5. God is a *Saviour*; therefore nothing can be at his disposal, which is worth saving, but what will be saved.

* The reader will remember that sin is not a thing, but the wrong exercise or practice of a thing.

6. God is the *First* and the *Last*; therefore no other opposite being can ever exist co-eternal with himself.*

7. God is an *Enemy to the kingdom of darkness*; therefore he can never do any thing that will serve to establish that kingdom.

These seven axioms, if fairly canvassed, are considered to be a summary view of the character of Jehovah, and a light which will direct to the proper *ground* of the *Union* of all the doctrines which are to be believed, of his *Universal plan* of providence and grace.

According to the truth of these axioms, every doctrine which disagrees with them, is a centrifugal doctrine; but every one with which they will unite is *centripetal*, and of the gospel; and whatever doctrine unites them all in one, is the *ground* of the *Union* of all doctrines.

The two candidates for this office are, the doctrine of *Endless Torments*, and the doctrine of *Universal Salvation*. Which ever of these doctrines agrees with these seven axioms, and will unite them all in one, is the doctrine sought for; which will unite all the doctrines in the christian religion. Now it is easy to see that not *one* of these seven axioms will agree with the doctrine of *Endless Torments*; but that they will *all* harmonize in the doctrine of *Universal Salvation*.

The first axiom supposes; that the finishing work will be to unite all things in *one*, as the apostle Paul has proved. Eph. i. 9, 10; "Having made known unto us the mystery of his will, according to his good pleasure which he hath purposed in himself, that in the dispensation of the fulness of times, he might gather together in *ONE* all things in Christ; whether they be things in heaven or things in earth, in him." This fits with the doctrine of *Universal Salvation*, but the doctrine of *Endless Torments* contradicts it, and supposes that there will be an endless *separation* among mankind.

* The idea that saints and angels will exist co-eternal with God, does not militate with this axiom, for they are considered as *one with him*.

2. The second argues ; that at last all beings will be saved from their animosities and hatred to their Maker and one another, and be completely reconciled in love and harmony ; according to what is expressed in Col. i. 9, 20 ; " For it pleased the Father that in him should all fulness dwell ; and having made peace by the blood of his cross, by him to reconcile all things to himself, whether they be things in heaven or things on earth." The doctrine of Endless Torments will not admit this, for that implies eternal broils and envyings among a part of mankind, both against God and each other ; but the doctrine of Universal Salvation vindicates the same thing.

3. The third demonstrates ; that God hath designed so to extend the power and efficacy of his grace as to cleanse all that has been defiled by sin and proverty, in the same beings, holiness and life ; as is expressed in Rom. vii. 20, 21 : " But where sin abounded, grace did much more abound ; that as sin hath reigned unto death, so might grace reign through righteousness unto eternal life by Jesus Christ our Lord ;" and in Dan. ix. 24 ; " Seventy weeks are determined upon thy people and upon thy holy city, to finish the transgression, and make an end of sin." One with this idea is the doctrine of Universal Salvation ; but the doctrine of Endless Torments is altogether inadmissible on this ground ; for the endless existence of *sin* and *corruption*, are necessary to the existence of torment so long.

4. The fourth is a proof ; that all God's creatures must finally and equally, according to their capacity, be made partakers of his goodness ; because all that God doeth to any man, or that he can ever do, to any one, must be designed for, and must have a tendency to promote his good ; and is the sum of what is expressed in Psal. cxi. 9 ; " The Lord is good to all, and his tender mercies are over all his works ;" and in Zeph. iii. 8, 9 ; " Therefore wait ye upon me until the day that I rise up to the prey ; for my determination is to assemble the nations, that I may gather the kingdoms, to pour upon them mine indignation, even all my fierce wrath ; for all the

earth shall be destroyed with the fire of my jealousy : for then will I turn unto the people a pure language that they may all call upon the name of the Lord, and serve him with one consent." The Universal doctrine corroborates this testimony ; but the doctrine of Endless Torments renders it impossible to be true, for that requires that God should inflict a punishment upon a part of mankind, that cannot be designed to promote their good ; but which will extort dreadful blasphemies from them instead of giving them a pure language, that they might all call upon the name of the Lord and serve him with one consent.

5. The fifth declares ; that nothing can be at God's disposal which is worth saving, but what will be saved ; agreeably to the following scriptures : John vi. 39, Acts iii. 20, John iii. 35, " For the Father loveth the Son, and hath given all things into his hands : And this is the Father's will that sent me, that of all which he hath given me, I should lose nothing, but should raise it up at the last day. And he shall send Jesus Christ, which before was preached unto you ; whom the heavens must receive until the times of the RESTITUTION of all things ; spoken of by the mouth of all his holy prophets since the world began." The doctrine of Endless Torments stands opposed to all this ; for according to that, millions of precious souls, each worth more than a thousand worlds, instead of being saved by the Saviour, will be sentenced by him to endless destruction, so that not half of what the Father hath made and given to the Son, will ever be restored ; but the doctrine of Universal Salvation agrees perfectly with both the axiom and the scriptures.

6. The sixth supposes ; that no opposite being to God can exist co-eternal with him ; but that Satan, who is his foe, must be *destroyed* with all his works, as the scriptures declare ; Heb. ii. 14, 15 ; " For as much, then, as the children are partakers of flesh and blood, he also took part of the same, that thro' death he might DESTROY him that had the power of death, that is, the Devil ; and in of John, iii. 8 c. " For this purpose

was the Son of God manifest, that he might destroy the WORKS of the devil." Very different from the doctrine of Universal Salvation; the doctrine of Endless Torments contradicts this, also, and ascertains that both Satan and his works will run co-eternal with God himself.

7 The seventh, and last axiom; renders it impossible for God to do any thing that will serve to perpetuate, or establish the kingdom of darkness; but that he will destroy it completely, and build up his own, and so there will remain but one kingdom; which is what Paul expressed to the Corinthians; 1. of Cor. xv. 24, 25: "Then cometh the end, when he shall have delivered up the kingdom to the Father; when he shall have put down all rule and all authority; for he must reign till he hath put all enemies under his feet." This is exactly what the doctrine of Universal Salvation looks forward to; but, O how different from it, is the doctrine of Endless Torments!"

The Resurrection.

WE have promised our readers some remarks on the resurrection, described by Paul, in Rom. viii. 19—23. "For the earnest expectation of the creature waiteth for the manifestation of the sons of God. For the creature was made subject to vanity, not willingly, but by reason of him who hath subjected the same in hope; because the creature itself also, shall be delivered from the bondage of corruption, into the glorious liberty of the children of God. For we know that the whole creation groaneth and travaileth in pain together until now, and not only they, but ourselves also, which have the first fruits of the spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body."

The following must suffice at present:

1. The Sons of God, mentioned here. By these, Paul means himself, the apostles, and all believers, who he says, have the first fruits of the Spirit, or that which all shall have at last.

2. All men expect and wait for that resurrection and immortality, which those who have the first fruits of the Spirit know shall in the end be given to all.

3. Men generally, submit to death, on account of him, (Christ,) who shall raise them up again, and give them immortality and eternal life.

4. All creation is in labor, to bring forth something of importance to man, even everlasting good.

5. Paul tells us, what will be the consequence of all this, viz. the adoption, or the redemption of our BODY, the whole human family; the BODY of Christ, who is the head of every man: risen from the dead, the first fruits of them that slept. For "since by man came death, by man came also the resurrection from the dead." "And as we have borne the image of the earthly, we shall also bear the image of the heavenly." Thus shall the sin of the world be taken away; and there be no more death, for it shall be swallowed up in victory; and mortality swallowed up of life.



THREE VIEWS

OF

GOD'S PLAN IN CREATION.

1. CALVINISM:

1. VENGANCE and Love, awake,! and bring to birth
 Hopeful and hopeless millions from the earth;
 Let keen, immortal pow'rs, their souls possess,
 Suited to happiness, or long distress.

2. To praise my glory, let the first be giv'n,
Never to hope, aright, for joys in heav'n,
But sink to endless woe ! and fix their fate
As changeless, and as lasting, as 'tis great.
3. This *Justice* does require—and what remain,
Let Mercy share, and shun eternal pain ;
Let all, alike, to sin subjected be,
The mean of future bliss and misery.
4. Those whom I made to love, I call my sheep ;
And must, from *final* loss, securely keep ;
The rest are goats, and tares, and Satan's sons,
Although I made them like my lovely ones.
5. Now go, my Son—with Satan share the spoil,
And on my *chosen* cast a heav'nly smile ;
Though great their sins and sorrows, love them still,
And save and bring them to my holy hill.
6. But *most* of all my works, our *Foe* must share ;
To tempt, delude, and lead to long despair ;
Lend such no aid, nor look with pity's eye ;
Leave them to Satan and they all will die.
7. Teach all to love their neighbors whom I made
In wrath and hatred for eternal shade ;
To seek their good whose ruin I design,
To pray for goats and tares which are not mine.
8. Lo ! Now I give thee charge ; and pow'r I give ;
Do all my will—and bring a *few* to live
But bid reluctant nature on to turn,
'Till *most* of them, fitt'd are to burn.
9. When all is done, the saints will praise me well,
To see these hated objects burn in hell :
And burn they must, degrees beyond account,
Else mar'd will be the praise of Zion's Mount.
10. The Father spoke—the sun, eclips'd, appear'd :
Night's empire fell, in part, but chiefly rear'd ;
The Seraph's drop'd their wings, and silent by,
Lay, the shrill harp that us'd to sound so high.
11. Two kings are crown'd, if subjects monarchs make,
And both their sep'rate jurisdictions take ;
Christ hath, in part, his Father's works restor'd,
And o'er them reigns, Deliv'rer, King and Lord.

12. Satan, quite different from his fear before,
 But as he wish'd, is troubled now no more ;
 He fear'd destruction—but he lives and reigns
 O'er more than Christ, and will while God remains.

2. ARMINIANISM.

1. Powers divine, awake! and from the earth,
 Let *doubtful* millions usher into birth ;
 With keen, immortal powers, suited to dwell
 In heaven above, or in eternal hell.
2. Suspend events, all thought beyond, so vast ;
 On man's volition, while his hour shall last ;
 Permit a tempter, cruel, strong, who may,
 Who surely *will*, delude their souls astray.
3. When wrapt in dark, and deathly veils of sin,
 Entail'd propensities, and weak within,
 Provide a Saviour—rather, *offer* send
 Of life eternal, and assistance lend.
4. From many ages all their hope conceal,
 To num'rous others, gospel truth reveal :
 At sixty years, let *some* repent of sin,
 Others destroy the day they first begin.
5. When bound in hell, incline none to restore,
 Whether for million sins, or three or four :
 But fix their fate, and make them *strong* to bear
 My wrath divine, in remed'less despair.
6. As many years let floods of torment rise,
 As twink'ling stars that speck the gloomy skies ;
 Or dust of earth, or particles of light ;
 The distant end still fleeing far from sight.
7. As many *more* increase the fire of hell,
 As all of these, when multipli'd can tell ;
 When numbers *faint* and *fancy* fails to run,
 THEN let eternal woe be BUT BEGUN.
8. In view of these, place all the happy race,
 Who by a work or two, had shun'd the place :
 But let no bowels yearn—no falling tear
 From Christ, though once he *bled*, nor saint appear.

9. To make the mother, while her child shall cry,
 In useless wailings but for leave to die :
 O 'dore my justice, banish from her far
 Nat'ral affection, and all tender care,
 'Though such, *brute-beasts*, in scripture language are. }
 10. The Father spoke—the Son obed'ent went,
 Offer'd his grace, but men would not repent ;
 A few adher'd, and wish'd to share the crown,
 But most to Satan's seat was sentenc'd down.
 11 The angels rose, but could not fairly scan,
 Whether to sing to God, to Christ, or man :
 The lyre was useless, and lay silent by,
 While constant jarrings sound, 'tis You or I.

3. UNIVERSALISM.

1. AWAKE ! Eternal Love, and from the earth
 Let *hopeful* millions usher into birth ;
 Thine Image give, and fit them *all* to raise
 Unbounded Pæans to their Maker's praise.
 2. To make my glory more conspicuous shine,
 And man more happy in my praise divine ;
 A plan devise which will my grace reveal,
 In saving souls from misery, death and hell.
 3. The bitter cup in man's volition place,
 The sure insolvency of all his race ;
 Thus all to vanity subject, but still
 Preserve in hope—this is my holy will.
 4. When all are lost, and in their nature dead,
 By union with their first, and fed'ral head ;
Reveal thyself, that, to their nature join'd,
 Eternal life may flow to all mankind.
 5. Let, by degrees, the day and night divide,
 To teach the world their darkness, shame, and pride,
 Their prodigal *Free-will*—and what would be,
 If left to self, their final destiny.
 6. But yet be near, my Son, when foes invade,
 Lest some one spirit fail which I have made :
 Correct, and punish men for good, but say
 'Thy rod—the precious soul might waste away.

7. Behold! My Son, All pow'r to thee is given,
With all that I possess in earth or heav'n ;
Thou art my Heir—go, do my blessed will,
And what my law requires in man, fulfil.
8. Go, take the bitter cup—man's free lom *Free*,
Be, for my wand'ring sheep, the way to Me.
Gird on my night—my sword of truth employ
Destroyers of the lower world destroy.
9. To thee I give the charge of all that's made :
Restore all that have wander'd from their Head.
Let not the wheels of nature cease to roll,
'Till in the centre ev'ry living soul.
10. The FATHER spoke—the Sun refulgent bright,
Shone through thick vapours of eternal night ;
Struck her dark portals open to the day :
And endless burnings swept the chaff away.
11. All that was, Satan finish'd—ALL IS NEW,
And second Eden kindles into view—
A world is free ; a Conq'rор now they own,
And shouting, crown him on the golden throne.
12. No tongue is silent—ev'ry creature sings ;
Through vast immensity the echo rings :
The KING of GLORY ! all respond as one ;
The KING of GLORY ! rolls the triumph on :
'Tis DONE in God—and MUST in man be DONE. }

These three ideas are supposed to be the real definition of the three systems, though not what each individual of the orders may be apprised of.



TO SUBSCRIBERS.—Some things promised in our former number, and many things proposed to be written upon by our correspondents, are unavoidably omitted in this number, for want of room, which shall appear in our next.

☞ Those Subscribers and Agents who have not forwarded the money for the *Herald*, according to the proposals, will confer a favor, by forwarding the same to the Editor in Boston, by mail, or otherwise, as soon as is convenient.

THE
HERALD
OF
Life and Immortality.

BY ELIAS SMITH.

BOSTON, JULY, 1819.

The World in Miniature.

MEN disagree among themselves more as to what respects themselves, than any other subject. Not that the subject is so difficult to understand; but because men are more inclined to conform to *custom*, than to inquire after *truth* and embrace it.

It is almost universally acknowledged, that men are made of one blood; that all are the children of Adam, and the "offspring of God," and that "there is no difference between the Jew and the Greek." It is generally agreed, that man is composed of the four elements; FIRE,—WATER,—EARTH,—and AIR, and that these elements are free to all, and that from them all receive a supply, as their needs require.

It is generally acknowledged that a woollen garment is most suitable for a cold season, and a linen, for a warm climate. In the value and love of money, all are agreed; it is the first thing that a child learns, and what an old man seldom forgets. In a place of sale, all distinction of age, nation, complexion, language, religion, politics, and fashion, is done away, and every purchaser

saye, the article is too dear, and the seller declares his property is set too low, considering the real value of it.

All, (excepting a solitary few) consider one God over all, and good to them; though not so to others; at least as it respects the best, and most durable part of his goodness. There are certain important things in which all nations agree, and go by the name of "The law of nations;" that all are considered as bound to obey. These things are facts, and no one can reasonably dispute the truth of these declarations.

Notwithstanding all this, we see a very great difference among different nations, and even among the people of one nation, who have the same language, who have the same professed *rule of faith*, and the same *government*; and we are led to ask what makes all this difference, which is found, even among the best men, and public teachers.

This difference must have its origin in the power of *custom*, and not from a designed wrong—among such, as are in other respects, good men, and good citizens. This must be the real cause of so great a difference among the same order of beings. Men do not generally ask, "What is truth?" but, "What is the custom?" Each wonder at the religious conduct of others; and are told, "this is our custom; so we were brought up, and it seems the most natural;" for "use is second nature;" one nature too much. The idolater, through *custom*, bows to an image of gold, silver, brass, wood or stone; and thinks himself right. The Egyptian adores the crocodile, bows to a leek, and an onion, or pays homage to a goose. Some, through *custom*, bow to a serpent, worship Moloch, or fall before Dagon. The Persians, through the power of *custom*, worship the rising sun as their God, others the moon or stars, whom they bless as their kind and bountiful benefactors, on whose goodness they daily depend.

The savages, through *custom*, adore the Good Spirit, shake their gourd-shell of corn, and at every corner cry; "Praise 'y my God," or worship the devil to prevent receiving injury from him.

The zealous Jew professes a belief in the God of Abraham, but concludes all other nations excluded from a share with him in his goodness, and the blessings of their Messiah; the Mahometan curses all who do not adore his God, honor his prophet, and submit to the Alcoran, and declares that eternal misery will be the lot of all such infidels.

That part of the world, which professes a belief in what is called the christian religion, is small, compared to the idolatrous nations, Mahometans and Jews. These, through the power of *custom*, are too much at variance with each other, considering their profession. A Catholic, through *custom*, attends to things, which to others appear ridiculous and wrong. Those who do not conform, are considered heretics and must be damned. The Episcopalian, through *custom*, reads prayers, perhaps several centuries old, which he thinks are as pleasing to God as to himself. The determined Presbyterian, considers the doctrine of Calvin, or the Essays of Knox, as the will of heaven, because he has been so taught, and this he loves, as some love tobacco, through *custom*. The Arminian, through *custom* thinks all events suspended; or that God determines no faster than man determines; and that after man has done all he *will* do, then God determines his everlasting state of happiness or misery.

The Baptist, through *custom*, thinks only such as are by them immersed in water, can belong to Christ's church, and that all others, however right in other things, must be shut from the communion; so that he shall not shew forth his Lord's death. The Methodist, zealous for his discipline through *custom*, thinks it a perfect rule, though altered once in four years, by men, who say who shall preach with them, and how long he shall stay. In a public meeting, it is confusion for more than one to speak; in a private meeting, all must speak, or be considered as falling away. If at certain times, many speak at once, it is considered the power of God, at other times disturbing the assembly.

The plain Quaker, through *custom*, goes to another extreme. His hat, coat, &c. must be cut as in the days

of George Fox, and *thee* and *thou* must be pronounced, and though it is common to find them great talkers, yet in their assemblies, through custom, they sit in silence for hours, days, months, and years.

All these things are called religion; and whoever becomes a member of the above parties, is called a professor of religion, or a religious man, of such an order. It is this kind of religion which separates very friends, and makes contention, where otherwise men would have lived in peace. If a man from a good understanding of the Scriptures, stands unconnected from any of these parties, he is called a man of no religion, an infidel, or some such hard, unpopular name.

These things have laid a foundation for hatred, strife, misrepresentation, persecution, and a spirit of slander, which is diffused through all ranks of people from the highest to the lowest; nor will this ever cease, until men are willing to acknowledge, that God is good to all, and that his tender mercies are over all his works.

Notwithstanding all these things, men are agreed in much greater, and more important things than those which separate them. Is any sect disowned, because they say there is no God, Saviour, Spirit, Scriptures, or life beyond life? No, for all acknowledge these important things, and profess to contend earnestly for them. This is the main point, "*We forbid him because he followed not us.*"

Were all preachers determined upon an union among themselves and the people, it might as certainly take place, as that in the States, which were once separated; but are now united, and have become "*MANY IN ONE.*" Had not the principle of righteousness been brought to light, acknowledged, and adopted, the States could not have been united. It was agreed upon that "all men were born free and equal," that there were certain unalienable principles, which belonged in common to all men. On this was founded a government for all, and received by all. A government for the good of all within its circle. Much opposition was raised against it, by such as were unwilling to rank with all; but the voice of the people prevailed above the voice of such as wish-

ed to be higher than the place where they belonged—
“among the people.”

The same opposition is made to that truth which declares that all are of one blood, all the offspring of God, all the objects of his love, and who are designed in the end for eternal salvation, through him who is the “Saviour of the world.” This is what all good men pray for, what they would have done if their power could accomplish what they desire; and what God will do in answer to their prayer, and to accomplish his own will, “who will have all men saved and come to the knowledge of the truth.”

Why is there such a difference among religious people?

THIS is an important question, and merits a rational, and candid answer. The word *religion* at this day, in our country, signifies every thing which people receive, and call doctrine, grace, good works, zeal, joy, pleasure; spirit, revelation, conversion, hope, love, peace, our order, our church, orthodoxy, election, free-will, liberty, a change of heart, renouncing the world, separating from others, sentencing others, as heretics, with the spirit of party, pride, silence, dull formality, enthusiasm, sectaries, crying aloud, talking all together, screaming, falling down, rolling upon the floor, swooning, fainting, seeing and conversing with angels, creeping round the meeting-house on the hands and knees, kissing each other, rolling like a hoop, becoming pilgrims, professing to be exclusive Christians, conforming to certain variable rules, or professing to take the scriptures as the only rule, and yet acting out the spirit of party, &c. &c. All these things can be proved as bearing the name of *religion* in this country, at the present time.

In the days of the apostles, RELIGION stands thus described, James i. 27: “Pure religion and undefiled before God and the Father is this; to visit the fatherless and the widows in their affliction, and to keep himself

unspotted from the world." This text answers the question. A man may attend to all the above named things, and be destitute of what is recorded by James; and he may have the religion described here, without running into any of those extremes which make such confusion in the world.

The cause of this difference, difficulty, envy, strife, confusion, and every evil work, under the name of religions, in my view of the subject, arises from the idea individuals have of making others over again, after God has made them according to his own mind; or the strong desire men have of making *proselytes*. That which Christ said to the Scribes and Pharisees, may now be said with propriety of multitudes of professors of religion in our day. Matth. xxiii. 15, "Woe unto you, Scribes and Pharisees, 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." This appears to me a correct description of those who are at present engaged in what they call "*Foreign missions*." The great design appears to be to make proselytes to their own sect or party. Will a *Methodist* labor to convert the heathen to the *Baptists*? Will a *Baptist* compass sea and land to convert, or proselyte to the *Methodists*? Will either of them take this long compass to convert to the *Moravians* or *Presbyterians*? Or will the *Moravians* endeavor to convert the heathen to the *Presbyterians*, *Methodists* or *Baptists*? They surely will not. We frequently see around us, times of revivals, as they are called, and many attend to what is preached. They profess to be converted to God, and appear happy. Sometimes in one town there are *Baptists* and *Congregationalists*, or *Methodists*. For a short time they go on in peace; but this is soon over. *Immersion* or *sprinkling* children for baptism is brought up, or the *Methodist* class paper and discipline is introduced. Here the wind and tide is ahead. Disputes begin; some are *immersed*, some are *sprinkled*, some wade into the water ankle deep, and are *sprinkled*, or *dipped forward*. or have water poured upon them. Here they part, The ministers fight each other; preach repentance, hell

and eternal misery ; warn them to flee from the wrath to come ; but not from the wrath already come among the ministers, and which is fast coming among the people. They become shy of each other ; and a peaceable neighborhood, soon becomes a place of strife and contention. All this I have seen ; this all goes for *religion*, and a glorious reformation. However good it is in the beginning, it often ends in the spirit of making *proselytes*, or converting the young and old to their doctrines, practice, and spirit, and making them two-fold worse than those who spake perverse things to draw away disciples.

The only way I know of to remove this difficulty is, to begin at the foundation ; which is the real state of man in his origin, as the creature of God, and his offspring. It is acknowledged by all, that men are the creatures which God has made, and we must own, that he has made all to his own mind, if we allow that his *riches, power, and wisdom* are sufficient to make them so as to be well pleased with them when made.

As to the first man and woman, (Adam and Eve) all agree that they were made in God's image, with his likeness. "God has made man upright, but they have sought out many inventions." All others from the days of Adam, till now, have been made as well as they were, for all have descended from them. Paul says, "As is the earthy, such are they also that are earthy." Christ says of little children, " (If such is the kingdom of heaven, and it is not the will of your heavenly Father, that one of these little ones should perish." Notwithstanding all this, men have sought out many inventions concerning themselves. They have invented " *original sin*," the " *covenant of grace*," in which a few are included, and from which many are excluded. The doctrine of *partiality*, is another of their inventions. We are told that God loves some and hates others, though all were created for his pleasure. That millions of infants are lost, or in a state of endless misery, suffering for Adam's sin, which is inflicted on them : with many things more, of the same nature.

As the scriptures call on men to repent, turn to God, and say men must be converted, born again, have a new heart, pass from death to life; and that no one can know the Son, but he to whom the Father will reveal him; that men are born, not of blood, the will of the flesh, nor the will of man, but of God, they justly conclude, as men have all sinned, and become guilty, a very great change must take place, before they can be saved, and made happy. All this is true; but what this truth is, all are not agreed. What one calls regeneration, or being born again, another calls ignorance, superstition, folly, and the high road to endless misery. When this one states his ideas of the subject, the other calls it *enthusiasm*, and downright nonsense; and prays God that he may never know it, and is told, he will be damned, if he does not know it, though none but God can teach him, and whether he will or not is a matter of uncertainty.

The *Catholics* think that all true sons of the church are heirs of heaven. The *Episcopalians* say that baptism is regeneration, and that by it, children are made members of Christ, and heirs of the kingdom. The Baptists hold that a person must be, what they call "under conviction," or concern of mind for a while; then have a sudden change, in a moment; this they call regeneration. The Christians hold the same. The Calvin Baptists hold, that when they are born again, they are always sure of heaven; and though they may fall foully, yet they cannot fall finally. The Free-will Baptists, Methodists, and some of the Christians hold that a man may have all this change, and be finally lost, or be eternally miserable. With all this variety of opinions respecting one thing, and that of so much importance, it is not at all strange that they should all agree about the thing, and yet differ in their descriptions of it; and in their tempers of mind toward those who profess to be sharers in the thing which they believe qualifies them for another and better world.

That all have sinned, is plain from the Scriptures. That men have become unreconciled to God is certain; and it is as certain that Christ is appointed to take away

the sin of the world, and make an end of sin. It is also certain from the Scriptures, that God was in Christ, reconciling the world unto himself, not imputing their trespasses. We are told, that Christ is to reconcile all things to himself, whether they be things in heaven or earth, and that this reconciliation will present all men holy, unblameable, and unreprouvable in his sight. 2 Cor. v. 19. Col. i. 20, 21. We are certain that the "restitution of all things," must take place, which will bring every man to the enjoyment of God and each other; this will bring them all into one body in Christ their head. Eph. i. 11.

The first thing towards this, is *knowledge* of God, which comes from God. John xvii. 8. This teaching is the same as being born again, or renewed. 1 John iv. 7. "And every one that loveth, is born of God, and **KNOWETH** God." Col. iii. 10, "And have put on the new man, which is renewed in **KNOWLEDGE** after the image of him who created him." The whole of this is, "*an understanding of God's righteousness revealed to men; a delight in that righteousness; reconciliation to it; obedience to its requirements, and an expectation of what it has promised all men*" in the dispensation of the fullness of times. Whoever has all this, is "born of God," and knows the truth as it is in Jesus. According to the opinion of certain sectarians, none experience this; but such as have had certain operations, which they call conversion. That this is a mistake, is certain from the following. If none have the *knowledge* and love of God, but such as have felt certain exercises, which but few ever know; then these must be better husbands, wives, children, parents, masters, servants, citizens, rulers, &c. than those that are not thus born again. Daily observation contradicts this, as thousands who do not profess religion, (as it is called) exceed these professors in their kindness and good will to others. The few or many who love God, their neighbors, and their enemies, or who fear God and work righteousness, are such as are accepted with him in every nation, and people of this description are numerous in all nations. There are millions who do not profess to know what is

called experimental religion ; who are God's ministers, a terror to evil doers, and a praise to such as do well ; and prevent that confusion which certainly would take place, if all professors of religion could rule, instead of magistrates who are just, ruling in the fear of God.

We often see those who profess a great change by the Spirit of God, changed again to the same state they were in before, or to the spirit of party, which is often attended with bad consequences, as they are equally worldly as others, or more so, and free in dealing damnation on all not of their creed. They praise themselves and condemn the just ones, saying, "*God, I thank thee, I am not as other men.*"

All men are made of the best things God ever made ; the four elements. They are all made with his image and likeness. They are all his offspring, and the objects of his love and care. There has nothing taken place among men, but what the Creator knew would take place before he made them. He has made *certain* provision for them, to deliver them from all the difficulties they can plunge themselves into, and from all that can befall them in consequence of their being mortal, or imperfect. "He hath concluded all in unbelief, that he might have mercy upon all."

When all men acknowledge these facts, they will return to God, submit to Christ, be reconciled to each other, and prove that pure religion is not quarrelling with and despising each other, but that it consists in helping each other, and in keeping clear of such worldly spots, as has for ages proved that as the heavens are higher than the earth, so are God's ways above our ways, and his thoughts above our thoughts. "*Consider what I say, and the Lord give thee understanding in all things.*"

"It is Pleasing Doctrine."

THIS is an objection often brought against those who preach, and believe that God will in the end save all men from sin and death. This declaration is not gon-

crally true ; for there are but few among the many who are pleased with it. The men who raise this up as an argument against its truth ; prove that it is not generally pleasing. They are so displeased, that they represent it as the doctrine of devils ; as a lie preached by the serpent. They call it untempered mortar ; pillows to all armholes ; licentious doctrine ; and calculated to overthrow all religion. These men are so displeased, that they represent the men who preach it, as the worst of all ; as Satan's ministers ; false prophets ; wolves in sheep's clothing, deceivers, who are come in the last days, to deceive, if possible, the very elect, &c.

The doctrine which proclaims the final, and eternal deliverance of all men from all evil, is a doctrine, pleasing in a certain sense, and in a certain good sense.

1. It is pleasing to God ; who declares he has no pleasure in the death of him that dieth, and of course, it is his pleasure to give them life again, as he has said, " I wound, and I heal. I kill, and I make alive. I the Lord do all this." God's pleasure is his *will*. He does not *WILL* that any should perish ; and he *WILL* have all men to be saved, and come to the knowledge of the truth. Our Creator has proved that he is pleased with this doctrine ; for he sent not his Son into the world, to condemn the world, but that the world through him might be saved. Christ said, " I am not sent to Judge the world, but to save the world." John says, " We have seen, and do testify, that the Father sent the Son, to be the Saviour of the world." On this account, God said, " This is my beloved Son in whom I am well pleased." Surely, God our Creator and Father, is pleased with this " NEW DOCTRINE."

2. Christ is pleased with this Doctrine ; for he declared he did not come to destroy men's lives, but to save them." This is proved, from all he said and did, on earth, and by all he has done since, and by what he will do, until he gathers in one all things in heaven and earth, when " all nations shall call him blessed." For the joy set before him, Christ endured the cross, despising the shame ; because he knew that in conse-

quence of his sufferings, "all the ends of the world should remember and turn to the Lord, and all the nations of the world worship before him." This was pleasing to him; because his Father promised him the heathen for his inheritance, and the utmost parts of the earth for his possession." It was pleasing to him, to know, that "he should see his seed, prolong his days, and that the PLEASURE of the Lord should prosper in his hands."

3. This Doctrine is pleasing to the angels. What the Angel Gabriel said to Mary, proves that he believed the Doctrine, and was pleased with it. Luke i. 31, 32, 33. "Behold thou shalt—bring forth a Son, and shalt call his name JESUS. He shall be great, and shall be called the Son of the Highest; and the Lord God shall give unto him the throne of his father David; and he shall reign over the house of Jacob forever, and of his kingdom there shall be no end." Had one of the Jews or Gentiles been left out, Gabriel would have been displeased. The angel sent to the Shepherds, (which doubtless was Gabriel) included all men in his tidings, which was *pleasing* to him, and the heavenly hosts. This is proved from what he said, and they *sung*. Luke ii. 9, 10, 13. "Behold, I bring you good tidings of great joy, which shall be to all people; for unto you is born this day, in the city of David, a Saviour, which is Christ the Lord. And suddenly there was with the angel a multitude of the heavenly hosts, praising God, and saying, Glory to God in the highest, and on earth peace, good will towards men."

When the salvation of every creature, through the Lamb, was made known, the angels, with men, manifested their *pleasure*, at an event so glorious to men. Rev. v. 11. "And I beheld, and I heard the voice of many angels round about the throne, and the beasts and the elders; and the number of them was ten thousand times ten thousand, and thousands of thousands, saying with a loud voice, worthy is the Lamb that was slain, to receive power, and riches, and wisdom, and strength, and honor, and glory, and blessing." And every creature in heaven, earth, sea, under the earth, and all in

them, said the same, being greatly *pleased*. This was so *pleasing* to the four beasts, that they uttered their loud Amen. and worshipped God, who had thus saved his creatures, an act so *pleasing* to angels, and good for man.

4. This Doctrine was *pleasing* to the *Patriarchs* and prophets. Abraham was certainly pleased, when told, that in his "*Seed*, ALL nations should be blessed." Christ said, (referring to this prophecy) "Your father Abraham rejoiced to see my day, and he saw it; and was glad." Jacob surely was *pleased*, in knowing that unto Shiloh should the gathering of the people be. Isaiah was so pleased, in knowing that God would make a feast to all people, take away the veil and face of covering spread over all people, swallow up death in victory, and wipe away tears from all faces, that he called on all the Gentiles, and all lands to rejoice in him, to whom the Gentiles should seek, and find glorious rest. "Again he saith, rejoice ye Gentiles with his people; and again, praise the Lord ALL ye Gentiles; and laud him all ye people." Surely this must be *pleasing* Doctrine, or all the Gentiles, and all people would not be called upon to rejoice! When Paul told the Gentiles that God had given Christ for a light to the Gentiles, and to be his salvation to the ends of the earth, it is said, "Then were the Gentiles glad, and glorified the word of the Lord;" which proves, that Paul preached "*pleasing doctrine*," when he preached the certain salvation of all men.

5. The Apostles were constantly *pleased* with this Doctrine, which teaches, that where sin abounded, grace did much more abound. Paul's preaching was a joyful work. He says, "So that I may finish my course with joy, and the ministry I have received of the Lord Jesus, to testify the gospel of the grace of God." Had Paul believed that the greater part of all men would be in a state of misery, which could never end, could he have preached the doctrine with joy? Surely no. Those who preach such doctrine wear a gloom on their countenance, in proportion as they realize their gloomy doctrine true. The apostles know,

No. III.

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that Christ would reconcile all to himself, take away the sin of the world, destroy death, and him that had the power of it, and deliver them, who through fear of it were all their life-time subject to bondage, and that mortality should be swallowed up of life, so that there should be no more pain, death, nor crying; this made the Gospel a pleasing theme, in all conditions of his life.

6. This Doctrine is in its nature *pleasing* to all good men. When good men see one sinner saved from sin, they are pleased; and they are more pleased to see a thousand turned to God, and upon the same principle, they must be more pleased to see the whole reconciled, and brought into a state of love to each other and everlasting favor with God and all men. Many say, 'If I believed it true, I should be the most happy being on earth.' True, because it is the best that man can conceive. This is what all good men pray for; that all may be saved, and God will answer their prayer.

7. To the guilty, polluted, wretched, condemned and peaceless sinner, who views himself undone, and unable to help himself, it must be pleasing to hear that "Christ came not to call the righteous, but sinners to repentance," and to know that "the Son of man came to seek and to save that which was lost; to save the chief of sinners; and to know that "as in Adam all die, even so in Christ shall all be made alive;" and that "as we have borne the image of the earthy, we shall also bear the image of the heavenly."

If this doctrine is wrong, because *pleasing*, then it is wrong for a sinner to see day-light, for "it is a *pleasant* thing for the eye to behold the sun." Upon this principle, we may object to a *pleasant* land, *pleasant* houses; *pleasant* fields, *pleasant* food, raiment, and all kinds of *pleasant* music. Wisdom's ways are *pleasantness*; God has created all things for his *pleasure*, shewn us how good and *pleasant* it is for brethren to dwell together in unity, and given us the *pleasure* of knowing, that he will bring all men into a state of *pleasing* reconciliation to himself and each other, and gather all in one, that at his right hand they may enjoy *pleasures* that are forevermore.

Terror substituted for Government.

NOT long ago, in company with a religious woman; a zealous advocate for endless misery, I heard her argue strongly in favor of the doctrine. While she brought forward all the "strong reasons" she had, I endeavored to prove the doctrine false which she advocated. After some time she said, "Well, whether it is true or not, it is best to preach it, to make people behave well; for if that is given up, there will be no living with them." Then, (said I) according to your principle, a lie is sometimes better than the truth. "Oh! No!" said she, "that will never do." Yes, according to your argument it is; for you say, if it is not true, it is best to preach it. Now, said I, it can be proved that this is your *principle*, and that you practise the same. You have told *three lies* to your children, since I have been here; or three things that are false; for the purpose of keeping your children in order, is there is no living in peace with them in any other way. "What do you mean? (said she) I would not tell a lie for the world." I mean as I say. Do you keep a *negro* in your lower room? "No," said she. Not long ago, I heard you tell your little girl, if she did not keep still, you would call the black man out of the cellar, to take her away. This is one lie, which you preached to her. You told that *noisy boy*, if he did not be still, you would call the bear out of the chamber to catch him. Have you a bear in the chamber? She said, No. This then, makes two lies.

You told that same boy afterwards, that if you had occasion to speak to him again, you would sell him to the *rag-man*, who would be here in a few minutes. Do you expect the *rag-man* here to-day? She answered, No. This then, makes three lies, you have told two children in a few hours, and at that rate (three per day) you tell your children ten hundred and ninety-five falsehoods in one year. Here she was silent for a while. Now, said I, the amount of all is this; you have no government over your children; their love or fear of you is not sufficient to produce in them obedience to

your commands. You think their fear of a *negro*, *bear*, or *rag-man*, is great enough to keep them still ; and with their terror, you endeavor to make them afraid. If you had that authority over them, which a mother ought to have, the truth in the love of it, would do much better in your family, than all these falsehoods. " Sir, (said she) I believe it would, though I never thought of the matter so before ; and from this time I will endeavor to govern my children by telling them the truth."

By this time the good woman was prepared to hear more upon the subject, and I proceeded to observe ; that for ages past, in this way, the fear of God had been taught " by the precepts of men," according to the declaration of the prophet, Isai. xxix. 13, 14. " Wherefore, the Lord said, forasmuch as this people draw near to me with their mouth, and with their lips do honor me, but have removed their heart far from me, and their fear toward me is taught by the precept of men ; therefore I will proceed to do a marvellous work amongst this people, even a marvellous work, and a wonder : for the wisdom of their wise men shall *perish*, and the understanding of their prudent men shall be *hid*. Wo unto them that seek deep to hide their counsel from the Lord, and their works are in the dark, and they say, who seeth us ? and who knoweth us ? Surely your turning things upside down shall be esteemed as the potter's clay. And in that day shall the deaf hear the words of the book, and the blind shall see out of obscurity, and out of darkness. The meek also shall increase their joy in the Lord ; and the poor among men shall rejoice in the Holy One of Israel."

Now, said I, for more than two thousand years past, the nations of the earth, by the precepts of men, have been taught that all who do not obey their *God*, will be placed at last, in a state of "*endless misery*," as a punishment for their crimes. Moses never taught the Jews any such thing. For all their obedience he promised them a reward in this life, and for all their rebellion, punishment in this life, and in no other state. This Solomon knew and preached. Prov. xl. 31. " Re-

hold the righteous shall be recompensed in the earth; much more the wicked and the sinner." After that nation mingled with the idolatrous nations, they learnt their works; and as these nations taught "endless misery" as a punishment for not obeying their gods, the Jews taught that their God would punish in the same way, and that he would be forever wroth with his enemies; yet the prophet told them he would not, as that would put an end to their existence, which God never meant should be. Isai. lvii. 16. "For I will not contend forever, neither will I be always wroth, for the spirit should fail before me, and the souls which I have made."

This same kind of *fear* is taught down to the present time, and this doctrine of endless misery is not in the Bible, but is found in the heathen *mythology*, in the *Alcoran*, in the *Catholic creed*, in the *creeds* of all sectarians, excepting those who believe that God means to save as many as he has made. You say, "Wise and knowing men have taught the doctrine of 'endless misery,' and therefore it must be true." I know they have taught it, but the text says, "The wisdom of their wise men shall *perish*, and the understanding of their prudent men shall be *hid*." The meaning is, that the doctrines of men shall, according to Paul's words, perish in their using, and being done away, and left behind, shall be hid from the nations yet to be born, as the doctrine of a purgatory is now hid from us, who do not believe it true.

Isaiah tells us the time shall come when those who have been kept in darkness, by such as have their works in the dark; shall "hear the words of the book, (the scriptures) and that they shall be brought out of this darkness and obscurity, and be taught that God does not mean to keep them in endless wretchedness, but designs to give them everlasting salvation. He says, "And the poor among men shall rejoice in the Holy One of Israel." If the "poor sinners," (as the supposed elect consider those who do not fear God by their precepts) if these are to be eternally lost, they can-

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not rejoice in God; but if they are to be saved, they have occasion to rejoice in the Lord, and in no other way can they with propriety rejoice. These things (said I) are true, and the time is near when the doctrine of endless misery will be considered as unscriptural, as the doctrine of purgatory and indulgences.

This doctrine of endless misery, or damnation, which you say ought to be preached, true or false, is now almost as low as it can be, unless it is wholly rejected. Not many years ago it was sounded from the pulpit, as a most solemn and sacred doctrine. All heretics, or all who did not believe in the sublime nonsense of the wise and prudent men, were by them sentenced to these infernal regions, as they expressed it. Now, it is used mostly amongst the lowest classes of people. Some damn their neighbors, their own souls, noses, eyes, and ears. Others damn their horses, carts, sleds, wheelbarrows, ploughs, rakes and hoes. Angry men, women, and children damn each other; and in doing it only do what their ministers, by example have taught them to do. No man, in a good spirit, ever wished a man damned; or endlessly miserable; and God, who is good, never designs to answer the prayers of these wicked, who pray that others may be damned. Such prayers of the wicked are an abomination in the sight of God, and he will not hear, nor answer them when they pray after this manner.

She observed, that these things were entirely new to her, that she would think of them, and search the Scriptures to find the truth of what was said; and thus we ended the conversation.

"Is there not a Cause?"

FROM early life, I have heard this complaint from the pulpit, and through ignorance uttered the same. "Natural men hate the character of God;" and "if there is not a cause," why do they hate him? There

surely is, or it would not be so. One of two things is the cause; either he is misrepresented, or they are wicked in their opposition to him. I believe that, generally speaking, the cause of this complaint, originates in those who complain of others. The description of our Creator, as generally given by the greater part of public speakers and writers, is such as no rational man can be pleased with, and love his neighbor as himself, and his enemy so as to pray for his peace and eternal felicity.

Let the President of the United States be represented, or described to the people generally, as God is commonly described to man, how many is there who would love, fear and honor him? Surely none but such as were certain to have him always in their favor.

Let a certain number of men set out from *Washington*, and proclaim, as his servants, that James Monroe has in his hands the power of life and death; that he has directed them to declare, that it is his purpose to make all the people in America comfortable for a while, without any partiality; and after that, to make a small part of them nobles, and bestow on them all he can to make them completely happy; that the greater part, he determines to deliver up to one of the most unmerciful tyrants that ever existed, and that he would support them as long as was in his power, that this tyrant might distress them; how long would he remain President of the United States? Not longer than till a majority believed the report, and could get to him, to remove such a wretch, and place a merciful ruler in his stead. Supposing these men should complain of this temper of mind; or hatred, to such a wretch; and call it depravity, would this make their opposition wickedness? It surely would not.

There are now in our country many who declare they are commissioned from God, to tell men from the word of truth, that our Creator designs to treat us all well here; but in the world to come, he will make a

small part happy forever, and the greatest part he will deliver up to the devil, to be tormented as long as God lives; and that this state of torment shall never benefit them, nor honour him.

Salvation cheap for Cash.

MY readers will doubtless wonder why such an head should be made use of in this work; but when they read this piece, they will be convinced of its propriety.

Of all the wonders done by money, which Solomon said, "*answered all things*," the following outdoes the whole, allowing it to be true.

In the "BOSTON RECORDER," of May 22, mention was made of "JUVENILE BENEVOLENCE;" in which we are told of a Society of Young children in New-York, who have "formed themselves into a society to support *heathen children*, in Ceylon." It is said, twenty-one dollars were collected, and the writer of this affair says, "We hope the children of other churches will follow their good example." After making the above statement, the writer adds, "It is of the utmost importance to the success of *Mission*, that children be taken from their heathen parents, and educated immediately under the direction of the *Missionaries*. The small sum of *twelve dollars* will annually feed and clothe a child; and this small sum may be the means of rescuing him from everlasting misery, and raising him to the joys of heaven."

A few remarks on a few particulars.

1. "*Heathen children*." Who are these? The writer thinks they live in Asia. American children, are as much "*Heathen children*," as those in Ceylon. All nations, excepting the Jews, are heathens or Gentiles.

2. The writer thinks, that for "*the success of mission*," the "*heathen children*" ought to be taken from their parents, "and educated immediately under the direction of the *missionaries*." What a distressing piece of work

his would he, to kidnap the heathen children, bereave the parents of their heart's delight, and place their tender offspring in the hands of a stranger! In one large country where there are thousands or millions of people, there is one solitary Baptist missionary (Mr. Judson) and his wife. What can they do with all the children? So the catholic clergy once did in Germany. Before that, they were a free people: since that they have been slaves to *superstition* and the idle monks.

3. The crowning piece of the whole is, the plan proposed, to "rescue these children from everlasting misery, and raise them to the *joys of heaven*," for twelve dollars each. The writer does not tell us how many years this sum must be paid, to raise the heathen children to the joys of heaven; but we will suppose twelve years; or from nine years old to twenty one. At this rate, the salvation of one heathen child would cost one hundred and forty-four dollars. The salvation of one thousand children, would cost one hundred and forty-four thousand dollars. Just as many dollars as John saw on mount Zion, of the first fruits unto God and the Lamb, saved by grace, redeemed from among men; not by corruptible things, such as silver and gold; but by the precious blood of Christ. Should these children by one hundred and forty-four thousand dollars be raised to the joys of heaven, how would their money salvation sound with salvation through the blood of the Lamb!

Allowing that this new mode of salvation could take place, if the money could be raised; it cannot be done by the Americans; for nothing but gold or silver will pass in the East Indies, and we have but little of that here; and that, people cannot spare at present. How ignorant of salvation by grace, must this writer be! "Thou thoughtest the gift of God could be purchased with money." How different from the language of Isaiah! "Ho! every one that thirsteth, come ye to the waters, and he that hath no money." "By grace are ye saved."

Jesus owns the heathen, and will do much better for them and their children, than this writer can do, al-

lowing he could furnish them with twelve dollars per year to raise them to the joys of heaven.

A long string——of honors.

The Apostle John says he saw the glory of the Saviour, and among other things pertaining to his glory, it is said,—“And on his head were many crowns.” If in all the different ways by which men talk of honoring Christ, he is thereby honored, there must by this time, be on his head, “many crowns.” For fifteen hundred years, about every thing has been said of him, even the truth itself, besides many things not true.

The *Trinitarians* have put a crown on him by considering him one *third* of the Creator: or the second person in their *Trinity*. The *Socinians*, by considering him only as a good man and great prophet, suppose they have put a crown on his head. Unitarians think they have put on another crown, and so of many others. The different orders of men, or professed Christians, all talk of honoring or crowning Christ, in their way; though they are at variance with each other. This variance does not extend much farther than the towns in which they live, or at least, it appears to be confined to their own country. They generally agree as it respects remote nations, whom, in their way, they mean to bring to Christ, and thus place another crown on his head.

It is a modern curiosity to see the people who are at war with each other at home, engaged in sending what they call the gospel to the heathen in Asia. Catholic missionaries are sent; Episcopalian, Congregationalist, Baptist, Methodist, Moravian Missionaries are now sent to convert the heathen to Christ. They surely compass sea and land to make proselytes, and when they have made them, how they will fight each other, according to the Scriptures!

How remarkably engaged our American ministers are in crowning Christ in this way! If they were as much

engaged for the poor wretches who pass their doors, how much good might be done !

The advertisement in the "*Boston Recorder*," of Saturday, May 22, is a curiosity, as it respects the "*Religious Exercises in Election week*;" which are the following. "On Tuesday afternoon, in Chauncy Place, a discourse is expected from Rev. Mr. Channing, for promoting Christian knowledge, piety, and charity."

"Tuesday evening, in the Old South Church, a sermon, by Rev. Reuben Emerson, before the *Massachusetts Missionary Society*."

"Wednesday morning, in Park street Church, a sermon, by Rev. Jesse Appleton, D. D. before the *Society for promoting Christian knowledge*."

"Wednesday morning, in the First Baptist Church, a sermon will be delivered before the *Baptist Missionary Society*; and in the evening, a sermon, by Rev. Mr. Phippin."

"Thursday noon, in Brattle street Church, a sermon before the *Convention of Congregational Ministers*."

"Friday afternoon, at 3 o'clock, the *Massachusetts Society for Suppressing Intemperance*, hold a meeting at the Vestry in Chauncy Place."

Allowing all these missionary societies mean well, what prospect is there of much good being done, while they are so opposite to each other? In this country the missionaries have for many years past done but little. The missionaries to foreign parts, have toiled all night and caught but little, nor is there a prospect of converting many of the heathen to their various systems of doctrine.

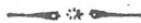
It is pretty certain that the foreign missions will come out like the *crusades* to the holy land. "A great cry, and but little wool," and that very coarse.

We are told of one Society to meet, who are formed for "suppressing intemperance." The conduct of these Societies, appear to me like the woman, who set her child to crying by whipping him; and then whipped him again for crying. They first hire the sailors to risk their lives to bring the rum, brandy, and wine,

and then blame them for taking a drink with the owners, after they get it here.

The members of these Societies are generally ready to treat their friends with these articles, and doubtless use at least a little themselves. If they wish to suppress intemperance, let them petition Congress to make a law against importing these things; and then request the States to make a law, forbidding all distillers turning molasses into rum, or distilling wheat, rye, oats or potatoes; and order all farmers to dry their apples, eat them raw, or make them up into apple-sauce. Rid the country of all these things, and these Societies will be as useless as they now are, and all men will become temperate.

Instead of crowning Christ by all these things, it comes out generally, that they sacrifice to their own net, and burn incense to their own drag, because by them their portion is fat, and their meat plenty. Though they may dance, yet others pay the fidler. Every plan to get money from the people is set in motion. "Mite Societies," "Cent Societies," "Missionary boxes," "Tract Society," (whether wolf or sheep tracts, we are not told) little children societies, to get every cent given them to buy gingerbread horses, sugar cakes, apples and cherries. All this must go to the missionaries; that is, to support men abroad, which they are not willing to support at home. How much of such trash is pressed out from *Andover*, and circulated through the country!



Bigotry and Ostentatious Charity.

Sectarians swell the jarring strife,
 And draw the line of death or life,
 O'er which no one can go;
 And all dissenters from their creed,
 Unorthodox, in word or deed,
 Are tumbled down below.

Like Mussulmen, these modern times,
We often wink at glaring crimes,
And much escapes the eye ;
When pilgrims loaded with large packs,
Come well prepared to pay their tax,
And absolution buy.

The " giving gifts," now seems the text,
To prove who serves his God the best,
Or whose the purest zeal ;
And contributions swarm so thick,
That hearts of iron, stone, or brick,
Will soon be taught to feel.

Potosi's mines, or India's stores,
Might pour their treasures on our shores,
And still we might be poor ;
Societies would soon spring up,
To swallow all these treasures up,
And loudly beg for more.

I love the man whose generous soul,
Embraces climes from pole to pole,
And feels a brother's pain ;
Who melts with soft Compassion's glow,
Whose sympathy can freely flow,
For those beyond the main.

Yet I detest the proud display,
When Ostentation gives away,
And courts the public praise ,
Or those who urge a pious need,
To cherish some sectarian breed,
Or feed Contention's blaze.

But 'tis the *sound*, that many prize,
False glitter still attracts their eyes
At Charity's appeal ;
And pompous lists of donors names,
Before the public spread their claims,
To prove how much they feel.

Three General Things.

THERE are three things of the greatest importance to ALL men. 1st. *Government*. 2d. *Medicine*. 3d. *Religion*. *Government*, for good order and peace among ALL men on earth. *Medicine*, for good health, in ALL men in this life. *Religion*, for good hope in ALL men, as it respects the life which is yet to come.

A *Government*, good for ALL men, must include the whole ; and be administered for the good of the whole, without partiality. *Medicine*, to be good, must be such as is suited to the state of ALL. *Religion*, that is pure, must be such as will encourage ALL to deny ungodliness and worldly lusts, while ALL are looking for that blessed hope, and glorious appearing of the great God, and our Savior Jesus Christ, who gave himself for ALL, that he might redeem ALL, from ALL iniquity, and purify to himself a peculiar people zealous of good works.

Let ALL these things come alike to ALL, and ALL will be contented, peaceable and happy, in proportion as they believe and are reconciled to those things designed for ALL, to bring ALL together in one, "in the dispensation of the fullness of times ;" that God may be ALL in ALL.

Christian Brethren.

THIS order of people were first known in the year 1803, in Portsmouth, N. H. They discarded all names but that of *Christians*, and all creeds, rules, or orders, considering the Scriptures sufficient. This answered for a while ; but now it is considered rather deficient. Last year, in the State of New York, they formed themselves into a Conference, partaking of the nature of three—the *Baptist Association*, the *Free-will Yearly Meeting*, and the *Methodist Conference*. They state who *shall* and who *shall not* belong to the Conference.

Some of the preachers have publicly withdrawn from

the connexion; some only *act* separately; these are received to preach as before. Some have not withdrawn, but are forbid to preach among them.

A General Conference is appointed in Portsmouth, N. H. next October, by direction of *Elder Plummer*, (a man of much importance, among them.) This calls the preachers from all parts of the country to attend. It requires the churches to bear the expences of the ministers, to pay for the keeping of their horses at Portsmouth for several weeks; where they are to debate; and it informs the brethren there, that this proposed *host* of preachers are to be so employed, that no preaching is to be expected, excepting on Sundays. All such Conferences have hitherto failed in what was intended; and it is about certain, the same will be said of the one now proposed.

Long Texts, and Short Sermons. No 1.

1 Cor. xv. 20—28. "But now is Christ risen from the dead, and become the first fruits of them that slept. For since by man came death, by man came also the resurrection of the dead; for as in Adam all die, even so in Christ shall all be made alive. But every man in his own order: Christ the first fruits; afterward they that are Christ's at his coming. Then cometh the end, when he shall have delivered up the kingdom to God, even the Father: when he shall have put down all rule, and all authority, and power.

For he must reign, till he hath put all enemies under his feet. The last enemy that shall be destroyed is death. For he hath put all things under his feet. But when he saith, All things are put under him, it is manifest that he is excepted which did put all things under him. And when all things shall be subdued unto him, then shall the Son also himself be subject unto him that put all things under him, that God may be **ALL IN ALL.**"

The subject in this text, admits of the following inquiries.

1. Who are meant by "*them that slept*?" These certainly mean all men without exception. This no man can rationally deny; unless it can be proved that all men do not sleep or die. That this is Paul's meaning, is plain from the following proofs:—

1. Paul says, ver. 21, "For since by man came death," &c. Here he means ALL.

2. He further illustrates the statement, in ver. 22. "*For as in Adam ALL die,*" &c. This certainly includes all Adam's race; as they ALL die.

3. Those he describes by "*them that slept*"—"by man came death," &c.—"*as in Adam ALL die,*" &c. in ver. 23, he calls "*every man.*" "But *every man* in his own order; Christ the *first fruits*, afterward they that are Christ's at his coming. All are his; "for this end Christ died, rose and revived, that he might be Lord, both of the dead and living." "He is *Lord of ALL.*"

11. We inquire what is meant by Christ's becoming "*the first-fruits of them that slept.*" The law of Moses will teach us what is meant by *first-fruits*. Leviticus xxiii. 10, 11. "When ye be come into the land which I give unto you, and shall reap the harvest thereof, then ye shall bring a sheaf of the *first-fruits* of your harvest unto the priest; and he shall wave the sheaf before the Lord, to be accepted for you." Chap. ii. 14. "For the meat offering of thy *first-fruits*, green ears of corn, dried by the fire, even corn beaten out of full ears." From these two quotations, we are certain what is meant by "*first fruits.*" The *first fruits*, mean the first that was suitable to eat, whether wheat, barley, corn, wine or oil. This was accepted for the people, and shewed that God had blessed all that grew in the field, where the first sheaf grew. The *first fruits* were gathered or reaped when green, and dried fit for use.

Christ is the "*first fruits*" of them that slept; a sample of all men at the resurrection, as Adam is of all men in this life. "As in Adam all die, even so in Christ shall ALL be made alive." "And as we have

borne the image of the earthy, we shall also bear the image of the heavenly." All men certainly bear the image of Adam, and this same ALL, at the resurrection will as certainly bear the image of the heavenly.

The apostles, and hundred and forty-four thousand, are called the "*first fruits* of his creatures, and the *first fruits* unto God, and the Lamb." James i. 18. "Of his own will begat he us with the word of truth, that we should be a kind of *first fruits* of his creatures." Rev. xiv. 4. "These were redeemed from among men, being the *first fruits* unto God and the Lamb." It is remarkable, that Christ, the Apostles, and hundred and forty-four thousand are all in the plural, *first fruits*. The reason is plain, all are represented or included in Christ, and the others. The Jews knew by the *first fruits* being accepted, that all their fields of grain were secure from fire and enemies, and that no storms should sweep the wheat in the field, or prevent its being gathered into barns. Christ being the *first fruits* of them that slept, we are sure that eternal fire shall not strike our brethren out of existence, nor shall an eternal storm beat upon their naked souls; nor they 'linger in eternal pain, yet death forever fly;' as Watts said; but Christ will bring them all to his garner, that they with angels may rejoice with the joy of harvest, the fruit being gathered unto eternal life, that he which soweth, and they that reap may rejoice together.

III. We inquire what is meant by the *end* that cometh.

Paul describes the resurrection of ALL without distinction, having mentioned Christ, as the *first fruits* of ALL. The order God has given, is, Christ to rise first, and ALL men after him, because all are his. The heathen are given for his inheritance, and the uttermost parts of the earth for his possession. When ALL men are raised immortal, the last of Christ's enemies will be destroyed, which is death. Every other enemy, whether false governments or doctrines, will be at an end before the resurrection of all to immortality. This will end the whole of all Christ undertook, or was appointed to do, as ALL who die in Adam, will in Christ be.

No. III.

9°

ALL made alive. and to close the whole, God will be ALL in ALL, who shall be made alive in Christ. Through this whole chapter, I find no mention made of the righteous and wicked at the resurrection. That distinction is justly made in this life. All this ends at death, and at the resurrection, all will be equal to angels, being the children of God, and the children of the resurrection.

How glorious is the end yet to come! When all the ruined of Adam's line, shall be restored in Christ; sin, and death, and Satan destroyed, and every captive set free! This God has *purposed*; this he has *promised*, this Christ will *perform*, and this all men shall enjoy, forevermore. Amen.

Sermon. No. 2.

Isaiah xxi. 6, 7, 8, 9. "And in this mountain shall the Lord of hosts make unto ALL people a feast of fat things, a feast of wines on the lees, of fat things full of marrow; of wines on the lees well refined. And he will destroy in this mountain the face of the covering cast over ALL people, and the veil that is spread over ALL nations. He will swallow up death in victory; and the Lord God will wipe away tears from off ALL faces; and the rebuke of his people shall he take away from off ALL the earth; for the Lord hath spoken it. And it shall be said in that day, Lo, this is our God; we have waited for him, and he will save us; this is the Lord; we have waited for him, we will be glad and rejoice in his salvation."

The following particulars are contained in this text.

1. The Lord of hosts has promised to make in mount Zion a rich feast unto all people. By this mountain, is meant the gospel dispensation. Heb. xii. 22. "But ye are come to mount Zion," &c. The feast means the riches of the gospel, or Christ the bread of God, which giveth life to the world. John vi. 33. "For the bread of God is he which cometh

down from heaven, and giveth life unto the world." Can any rational man suppose that the Lord of hosts would make a feast unto all people, when he knew the greatest part of them would die for want of it ; or live upon it forever in a state of misery ?

1. God has here promised to instruct, by the gospel, all the ignorant, and remove all superstition, caused by false doctrines, so that all nations shall know God and Christ, which knowledge is life eternal. This is destroying the face of covering and veil.

2. He has promised to make an end of death, and sorrow throughout all the world. Paul says this shall take place. "when this corruptible shall have put on incorruption, and this mortal shall have put on immortality." He says. "Then shall be brought to pass the saying which is written, Death is swallowed up in victory. O death, where is thy sting? O grave! where is thy victory?"

4. In consequence of all this coming on ALL people, it is said that all people shall acknowledge themselves saved, and that their salvation is from God, in whom they all rejoice, as the God who has feasted them, taught them, saved them from death and tears, and from all the earth taken away their rebuke ; and made them all immortal, to enjoy him forever.

Sermon. No 3.

Hob. ii. 14, 15. "Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same ; that through death, he might destroy him that had the power of death, that is, the devil ; and deliver them, who through fear of death, were all their lifetime subject to bondage."

Notice in this text two things :

I. "*The children partakers of flesh and blood*" This certainly means all men ; who are called "*all flesh.*" "*All flesh is grass.*" God has made of one blood all

rations of men to dwell on the face of the whole earth." These two things, "*flesh and blood*," constitute the whole. These are God's children, or offspring. He is "the former of our bodies, and Father of our spirits."

II. Christ, for an important and glorious purpose, took part of the same. "Wherefore in all things it behoved him to be made like unto his brethren." Why was he thus made?

1. That through death, he might destroy him that had the power of death, that is, the devil." The common belief among men is, that the devil is to live and reign forever, and the greatest part of men live forever under his controul. Christ is to destroy the devil and his works. "1 John iii. 8. For this purpose the Son of God was manifested, that he might destroy the works of the devil." The works of the devil are found in three things. 1. *Deception*. "He is a liar." 2. *Rebellion*. "The devil sinneth from the beginning." 3. *Destruction*. "He is a murderer." When all men know the truth, when all men are reconciled to God, and made immortal; then these things will be eternally destroyed. When this is done, and he that did these things is *destroyed*, there shall be no more death nor crying, "for the former things shall not be remembered, nor come into mind" Christ took part of flesh and blood, that through death he might destroy the devil, and he will certainly do it. This proves that there is no eternal devil, which so many have long feared.

2. Christ took part of *flesh and blood*, that in addition to destroying the devil, he might deliver all men from Satan and death. All men are certainly all their lifetime subject to bondage, even the bondage of corruption or death. Christ is appointed to deliver all from death. Rom. viii. 21. "Because the creature itself also shall be delivered from the bondage of corruption, into the glorious liberty of the children of God" How different is all this from the common doctrines of the day! People are taught that the devil is to live eternally, and the greater part of all men to live under his dominion, and that forever. Here we are told that

Christ will *destroy* the devil, and deliver all men "from the bondage of corruption into the glorious liberty of the children of God." Read the text, believe the testimony of Paul, obey the "Commander of the people," enjoy the good revealed, and hope for the glory yet to be given to Christ by every creature throughout all ages, "world without end." Amen.

Minutes of the Northern Association of Universalists, in Vt.

BARNARD, January 26, 1819.

Dear Brother,

GIVE you the following information of the Northern Association of Universalists. This body, which holds its annual meeting the first Wednesday and Thursday in October, is small, but considerably increasing. The last meeting of the Association was holden at *Sudbury, Vt.* The Ministers present, were Brothers, *Caleb Rich, New Haven, Vt. Samuel Hilliard, Shrewsbury, Vt. Samuel C. Loveland, Russell Streeter, Robert Bartlett, and Levi Brigs.* Br. Rich presided as moderator.

There were five discourses delivered; 1st. by Br. Rich, from 2 Cor. xi. 2, 3. 2d, by Br. Bartlett, from Heb. i. 1, 2. 3d. by Br. Hilliard, from 2 Tim. iv. 6, 7. 4th. by Br. Streeter, from Luke ii. 10, 11, 12, 13, 14. 5th. by Br. Loveland, from Rom. i. 20. The Societies represented by Letters and Delegates, were Hancock and Rochester, Br. *Jeremiah Ingalls*; Reading and Bethel, *J. C. Loveland*; Queensbury, Co. of Warren, N. Y. Br. *Levi H. Sweet.* The two last of these Societies, were at this session received into fellowship. This truly was a little flock; but much courage and strength is received, by remembering the words of Him who never spake in vain; "*Fear not little flock, for it is your Father's good pleasure to give you the kingdom.*"

The brethren in Montpelier seem much engaged in the love and labor of the Lord, and chose Br. *Arthur Daggett* to represent their Society in the Association, who failed of attending, through unavoidable avocations. Besides the above mentioned, there are a few Societies not represented, and a greater or less number of believers in universal grace and salvation, in most of the towns in the State of Vermont. Many of these from considerable distance attended our Association. The weather was fine, the audience large, prayerful and attentive; and our fellowship sweet in the unity of the spirit, and bond of peace. To use the language of a brother in his epistolary address;—"No degenerate plant of emulation, disfellowship or animosity sprung up among us, all was love, harmony, peace, and praise."

SAMUEL C. LOVELAND,

{ Standing Clerk of the
Northern Association.

The days of the years of my Pilgrimage.

THIS day I am fifty years old (June. 17, 1819).—For several years past, I have been calculating if my life was spared fifty years, to write or preach upon the following words, Psl. lxxi. 17, 18, 19, "O God, thou hast taught me from my youth, and hitherto have I declared thy wondrous works. Now also, when I am old and gray-headed, O God, forsake me not, until I have shewed thy strength unto this generation, and thy power to every one that is to come. Thy righteousness also, O God, is very high, who hast done great things; O God, who is like unto thee?"

It is somewhat singular, that the figures of the first of these verses are the same as give the days of the month I was born, June 17. The figures of the two following verses, put together, give the date of this present year, which compleats my 50th year, 1819.

From my youth till now, God has taught me. All was not taught me in my youth: My first lesson was this, "*God is love,*" and this I enjoyed. The second lesson was "*obedience*" to him, who from love to his

creatures, commands only what is for their happiness. The third lesson taught me was, that God loves all his offspring ; and designs to bring them ALL to a state of reconciliation, holiness, immortality and happiness, that he may be ALL in ALL."

From the days of my youth, as far as taught, I have endeavoured to declare God's wondrous works to the children of men. In this good work I have been employed twenty-nine years, and am yet pleased with the same.

At this time, I enjoy good health, though some grey-headed. With me it is literally true, what Isaiah said, "The eyes of them that see, shall not be dim ; and the ears of them that hear, shall hearken." My sight and hearing has not failed in the least to this day. A bone of me has not been broken ; nor a joint ever moved out of its place ; and my health is better than at twenty years of age.

I have endeavoured to declare God's strength to three generations. Since my first appearing in public, a new generation has risen up, which then were not born. Those who were then young people are now middle aged ; the middle aged then, are now the old people ; and the old people, twenty-nine years ago, are now gone the way of all the earth.

My desire now is to declare to this new generation the strength of God's love to ALL MEN, which is strong as death, which waters cannot quench, nor floods drown it. This I calculate for the last of my course, which I hope will be finished with joy ; as in my mind, from the testimony of Scriptures, the extent of God's strong love is to every creature, whom he will without doubt bring to glory, honor, immortality and eternal life.— Amen.

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Miscellaneous.

1. ALL kinds of publications are now making their appearance in our Country, even to *good*, *bad*, and indifferent. Old books are re-printed.

abridged, enlarged, explained, respected and despised.

2. Principles in great variety are encouraged, despised, defended, or rejected; according as they are popular or unpopular.

3. The missionary business appears to be in a way to become, before long, as the Crusades to the Holy Land once were; and it is possible may end in the same manner.

4. Bible Societies are fast increasing in almost all parts of the world, and the Scriptures are now translated into many languages, and the way is doubtless preparing, for knowledge to be greatly increased.

5. Religious Newspapers, are becoming common among us. Two are now printed weekly in Boston; the "*Recorder*," and "*Christian Watchman*." Elder Ebenezer Chase, of Andover, N. H. is about publishing one there, of a demi size, every other week, called the "*Religious Informer*."

6. Mr. *Kneeland* of Philadelphia, is publishing, or has published, a course of sermons, upon the salvation of all men, &c. Mr. *Hosea Ballou*, of Boston, is publishing a course of lectures on important subjects, relating to the eternal salvation of all men. These discourses are calculated to diffusé much information, on many parts of Scripture, generally thought hard to be understood.

7. The spirit of enthusiasm has in a great measure exhausted itself; men are coming to their senses again, and asking for the good old path to walk in, that they may find rest to their souls. Extremes are becoming unpopular, and men are inquiring for rational principles.

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THE
H E R A L D
OF
Life and Immortality.

BY ELIAS SMITH.

SERMON.

JOHN, XII. 31. 32. *Now is the Judgment of this world; now shall the prince of this world be cast out; and I, if I be lifted up from the earth, will draw ALL MEN unto me.*

IN these two verses, are three things of great importance to all men.

I. *What is meant by the JUDGMENT of this world.*

II. *What we are to understand by casting out the prince of this world.*

III. *How Christ, by being lifted up from the earth, will draw all men unto him.*

1. *We inquire what is meant by "the JUDGMENT of this world."*

Before we give a particular description of the Judgment of this world, it is necessary to notice the cause of these things being mentioned, at that time. In verse 20, of this chapter, we are told, that there were certain Greeks among them that came to Jerusalem to worship, who desired to see Jesus. This was mentioned to him by Andrew and Philip. This intelligence gave great joy to our Lord, and led him to de-

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clare the following: (ver. 25, 26,) "The hour is come that the Son of man should be glorified. Verily, verily, I say unto you, except a corn of wheat fall into the ground and die, it abideth alone; but if it die, it bringeth forth much fruit."

By this he meant, that while he lived, he was KING of the Jews only; as that nation, according to Balaam's prophecy should dwell alone, and not be reckoned among the nations. He also declared by this similitude of the corn of wheat, that the consequences of his death to the Gentiles should be glorious; as he knew that after his resurrection, the gentiles would trust in him as their king and saviour. Those Greeks who enquired for him, were an earnest of all other gentiles. With all these glorious things in view, he was led to say, "Now is the judgment of this world." &c.

By the JUDGMENT of this world, is meant the decision of it, or what God has determined, as to the eternal state of all men. The Latin word for JUDGMENT is *judicium*, a legal decision of a disputed matter. The Greek word is *krisis*, so, and in no other way. That the word JUDGMENT means the decision of a king, in a disputed matter, is plain from 1 Kings, iii. 28. "And all Israel heard of the judgment which the king had judged, and they feared the king; for they saw that the wisdom of God was in him to do judgment." In this place it is certain that the word judgment, means the decision of Solomon when the two women contended for the living child; as both claimed the child, as the mother of it.

Paul tells us that God is the judge of ALL; he has decided what shall be the final, and eternal state of all men. Heb. xii. 23. "And to God the Judge of ALL." This JUDGMENT, or decision, God has committed to Jesus Christ, to declare unto the world, that all men, in believing what Christ says, may know what God's purpose concerning all men is. This Christ has declared. John v. 22. "For the Father

judgeth no man; but has committed all JUDGMENT to the Son, that all men should honour the Son, even as they honour the Father." In believing what Christ declares the JUDGMENT of this world is, we believe what God's *decision* is concerning them, and thus men honour the Son as they honour the Father, who appointed him to bring forth JUDGMENT unto truth, and victory.

From the prophecies, and the records of the apostles, we have reason to believe that the JUDGMENT of God according to truth, is in favor of all mankind, and not against them. Isaiah says, chap. xlii. 3, 4, "A bruised reed shall he not break, and the smoking flax shall he not quench; he shall bring forth JUDGMENT unto truth. He shall not fail, nor be discouraged, till he have set JUDGMENT in the earth; and the isles shall wait for his law." Whoever reads these two prophecies concerning the JUDGMENT which Christ should bring forth, unto truth, and which he should set in the earth, may at once see, that it is in favor of men, and not against them; for in consequence of this, it said, "And the isles shall wait for his law;" this is the law of the spirit of life in Christ Jesus, which makes free from the law of sin and death. Matthew has quoted the first of these prophecies, and explains JUDGMENT in favor of the gentiles. Matth. xii. 18, 19, 20, 21. "I have put my spirit upon him, and he shall shew JUDGMENT to the gentiles. A bruised reed shall he not break, and smoking flax shall he not quench, till he send forth JUDGMENT unto victory, and in his NAME shall the gentiles trust." No man can trust, or put confidence in a king, who would decide against him; but if he decides in his favor, he is in every thing encouraged to place unlimited confidence in him. Men are generally taught that God and Christ have, or will, give JUDGMENT against them, and they of course, dare not put their trust in them.

The JUDGMENT of this world, which Christ came

to set in the earth, that the isles may be encouraged to trust in him, and wait for his law, is one of the six principles of the doctrine which Christ was sent to preach to mankind; and in Heb. vi. 2, is called, "ETERNAL JUDGMENT," because it is a *decision* made by our Creator, which shall stand forever; and which man can never alter or make void.

The greatest dispute, and which has been of the worst consequence to men, is upon this one point; *What has God made men for? How will it come out with them all at last?* These two questions men have not yet decided, nor can they ever do it. God himself must decide, and Christ declare the decision. Men have decided in various ways, and this variety of *decisions, or judgments,* has divided them into sects and parties; as they are attached to such individuals as have *judged* or decided what God will do with the creatures he has made.

The *JUDGMENT* of the *Jews* is, that God loves them, and hates all but that nation. The *philosophers* have decided, or judged, that when men die, that is an eternal end of them. The *Sadducees* decided in the same way. The priests of idols have *judged,* that all who obey the gods, will in another world, dwell with them forever; and all who do not obey, will be sent to the abodes of *Pluto,* the god of their imaginary hell; some to be tormented for a while, and then be delivered, and others to be tortured eternally, by floating in liquid fire, without any hope of release. Mahomet judged the world in the same way; and supposed there were seven hells, where the punishment would be according to the crimes committed. The seventh, and *hottest hell,* he judged, would be for hypocrites of all religions.

The Catholics have decided in the same way, with a little variation from the pagans and Mahomet; and almost all sects and denominations have concluded to abide by the judgment of the pagan priests, and Mahomet; which is, that the greater part of

men will be eternally miserable. I conclude the *friends* or Quakers, have disowned this decision; and some of the people called *Christians*, while other of that sect abide the judgment of the pagan priests. There are a few in Philadelphia, who disown this JUDGMENT, and conclude, that all who die in their sins, perish as the beasts, and will never see a resurrection. There is one class of Christians, or believers in Christ, who disown this *decision*, in every particular; believing, that God never made men that they should be in a worse state than the present. These are called UNIVERSALISTS, and by many are thought undeserving even the name of Christians or good men, because they believe that the JUDGMENT of this world is in favor of ALL the children of men.

Having given this general idea of this world, as to the JUDGMENT of men concerning themselves, and others, we will now shew what is meant by the JUDGMENT of this world, as passed by our Creator, and declared by Jesus Christ, whom he has sent to bring forth JUDGMENT unto victory, that the Gentiles may trust in his name. After the Saviour of the world had said, "Now is the JUDGMENT of this world," &c. he gave them to understand, that he had come to give them LIGHT upon this subject, and directs them to attend to his instructions, by saying (chap. xii. 35, 36): "Yet a little while is the LIGHT with you. Walk while ye have the light, lest darkness come upon you. While ye have the light, believe in the light, that ye may be children of light." In the last part of the chapter, he tells them plainly what is meant by the JUDGMENT of this world, which is thus recorded, ver. 46—50. "I am come a LIGHT into the world, that whosoever believeth on me should not abide in darkness. And if any man hear my words, and believe not, I judge him not; for I came, not to judge the world, but to save the world. He that rejecteth me, and receiveth not my words, hath

one that judgeth him ; the word that I have spoken, the same shall judge him in the last day. For I have not spoken of myself ; but the Father which sent me, he gave me a commandment, what I should say, and what I should speak. And I know that his commandment is life everlasting ; whatever I speak therefore, even as the Father said unto me, so I speak."

Here observe, first Christ says he is come a LIGHT into the world, that whosoever believeth on him, should not abide in darkness ;—meaning that he had come to teach men what the judgment of this world is ; and that all who believe his testimony shall always be certain what God has decided concerning all men. Second, he says, if men do not believe his word, he shall not *decide* the matter concerning them ; because he was not sent to *judge* the world, but to *save* the world. From this we may rationally conclude, that God has DECIDED that the world shall be saved ; for if God had *decided* that the world should be destroyed, he would have sent a *destroyer*, and not a *Saviour*. He says that the word he has spoken shall judge, or decide, as it respects the unbeliever.

Jesus further declares that God commanded him to declare what he will do, and says ; " I know that his commandment is LIFE EVERLASTING." God commanded him to tell the world, that he had decided in their favor, and that he would give them everlasting life, and as a proof of his thus JUDGING, he sent his Son to save the world from sin and death, that they might live for ever to enjoy the riches of his grace which reigns through righteousness unto eternal life by Jesus Christ our Lord. " THIS is the Judge that ends the strife, where wit and reason fails." This DECISION will triumph over all the DECISIONS of men : as it is in harmony with the nature of God ; his dealings with men here ; and is according to the declarations of scripture, which say, " JUSTICE and JUDGMENT are the habitation of thy

throne; mercy and truth go before thy face. Blessed is the people that know the joyful sound."

Every man that believes the testimony of Jesus, will be satisfied that he has declared the merciful and righteous JUDGMENT of God; which is not against the world, but in their favor; and may with propriety sing of mercy and JUDGMENT, as subjects of the greatest joy. Jesus said, that the Spirit should "reprove the world of sin, and of righteousness, and of JUDGMENT. Of sin, because they believe not on me; of righteousness, because I go to my Father, and ye see me no more; of JUDGMENT, because the prince of this world is judged." According to modern principles, if the world should believe that Christ is their Saviour, they would believe a lie; but if the world sin in not believing him the Saviour of the world, then he is the Saviour of the world before they believe it; for believing never makes any thing true; as it must be true before we believe, or it will not be true when we believe. That spirit which reproves the world of sin, for not believing what Christ has said, reproves them of JUDGMENT, because the prince of this world is judged. If JUDGMENT is given against the "prince of this world," as it certainly is; then men are wrong in believing that God's JUDGMENT is against them, because it is against their enemy, even Satan, the prince of this world. If God has decided against our enemy, it is wrong to think he will decide against men whom he loves, and means to deliver from all his and their foes. Let us therefore remember that God has *decided*, that all men shall have eternal life, and as a proof of it, has sent his Son to save the world, and give them life everlasting.

II. *We will now shew what is meant by casting out the prince of this world.*

In this proposition are two things; 1. *The prince of this world;* 2. *The meaning of his being cast out.*

This word *Prince*, is used several times in the

New Testament; and applied to the enemy of God and men. Matth. ix. 34. "But the pharisees said, he casteth out devils, through the PRINCE of the devils." Mark iii. 22. "And the scribes which came down from Jerusalem, said, he hath *Beelzebub*, and by the PRINCE of the devils casteth he out devils." John xiv. 30. "For the PRINCE of this world cometh, and hath nothing in me." chap. xvi. 11. "Of JUDGMENT, because the PRINCE of this world is judged." Eph. ii. 2. "Wherein in times past ye walked according to the course of this world, according to the PRINCE of the power of the air, the spirit that now worketh in the children of disobedience."

Two things are evident from these quotations—1st, That the Jews supposed there were many devils, and that there was one, who was PRINCE or KING over all others. This PRINCE they called *Beelzebub*, an idol, the god of Ekron. All this is a fable which the Jews then believed, and which almost all nations are turned unto at this day.

2d. The PRINCE of this world is described by Paul, and is said to be the spirit that "worketh in the children of disobedience." This is the real devil, or Satan, mentioned in the Scriptures. This spirit is in all who rebel against God, who is a spirit, and good to all. John has described this spirit, in its source, and in its variety of operations. Rev. xvi. 12, 13, 14. "And the sixth angel poured out his vial upon the great river Euphrates; and the water thereof was dried up, that the way of the kings of the east might be prepared. And I saw three unclean spirits, like frogs, come out of the mouth of the DRAGON, and out of the mouth of the BEAST, and out of the mouth of the false PROPHET. For they are the spirits of devils; working miracles, which go forth unto the kings of the earth, and of the whole world, to gather them to the battle of that great day of God Almighty. And he gathered them together into a place, called in the Hebrew tongue *ARMAGEDDON*." This word signi-

lies, "The mountain of Meggido, the mountain of the Gospel; from *Ar*, a mountain; and *hagged*, I proclaim, I reveal. [See Calmut.]

The Dragon, mentioned here, is the same as the Devil, or Prince of this world. Rev. 20, 2. "And he laid hold on the Dragon, that old Serpent, which is the Devil, and Satan. The beast, means a cruel power exercised over many by a few, or wicked monarchies. The false prophet, means, that kind of religion which is of the same nature of the *beast* and *dragon*. These three things, are the fountain of the evils now in the world. From these three, came out three *unclean* spirits like frogs, that can live in the air or water. These are the spirits of Devils, that kings and the whole earth have received, in a greater or less degree. A wicked spirit in men, led to a wicked government, and a wicked government invented a wicked religion. This the kings of the earth first received, and then the people under their controul. These three unclean spirits of Devils, have led men to deceive each other; to sin against God, and hate one another, and destroy men, women and children by millions, in the name God, by "order of government," and for the supposed honor of "the religion they profess." This must suffice for a description of the prince of this world.

2. *We will now shew what is meant by casting out the prince of this world*

Four different words are used to explain this particular; all these together will show us what is meant by casting out the prince of this world. 1. "Cast out." 2. "Cast down." 3. "Falling like lightning." 4. "Destroy." Here are the scriptures where these four words are used. John xii. 31. "Now shall the prince of this world be cast out." Rev. xii. 9. And the great Dragon, was cast out, that old Serpent; called the Devil, and Satan, which deceiveth the whole world; he was cast out into the earth, and his angels were cast out with him." *v&v*

10. "For the accuser of our brethren is *cast down*, which accused them before our God day and night." Luke x. 13. And he said unto them, I beheld Satan as lightning *fall from Heaven.*" Heb. 11. 14. "That through death he might destroy him that had the power of death, that is the Devil." Taking all these testimonies together, the amount of all is, that Jesus meant we should believe that Satan should be eternally destroyed, and all deceived by this spirit of rebellion, restored to the favor of God and each other; as the works of the Devil are to be destroyed, and ~~that~~ that did the work. All things from Satan, the *beast*, and the *false prophet*, are to be cast out, or destroyed together.

These unclean spirits like frogs, or spirits of Devils, are to be gathered in one place (ARMAGEDDON) to be destroyed and not the people deceived by them. This is plain from two places of Scripture, Dan. vii. 11. "I beheld then, because of the voice of the great words which the horn spake; I beheld even till the **BEAST** was slain, and his body destroyed, and given to the burning flame." This is the same **BEAST** that one of the unclean spirits came out of. This is to be done in a future judgment of the great whore which sat on this scarlet coloured beast. It is the *beast* that is to be burned, and not the people. This same subject is explained by Paul, in 2 Thea. 11. 3, 4, 6, 7, 8, 9, 10. "Let no man deceive you, by any means, for that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition, who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he, as God, sitteth in the temple of God, shewing himself that he is God. And now ye know what withholdeth, that he might be revealed in his time.— And then shall that wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall *destroy* with the brightness of his coming; whose coming is after the working of Satan, with all pow-

er, and signs, and lying wonders, and with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth, that they might be saved."

Every one who compares this prophecy with the one in Daniel, may see that the same subject is meant here, and that the "man of sin," "the mystery of iniquity," the one "showing himself that he is God," "that wicked," "whose coming is after the working of Satan," that all this means the same as casting out the Prince of this world, or destroying him which has the power of death, which is the Devil. The passage in Rev. xvi. means the same. All this is to be destroyed in Armageddon, the mountain of the Gospel; or be consumed with the spirit of Christ's mouth, and destroyed with the brightness of his appearing.—The doctrine of Christ, and the spirit of God ruling in the hearts of all men, will bring to an end all opposition, so that all will be reconciled to God, who will then be ALL in ALL!

III. *We come now to show how Christ being lifted up from the earth, will draw all men unto him.*

If judgment is given in favor of ALL men, or if God our Creator has *decided* that all shall have eternal life, and if the spirits like frogs, which have deceived kings and the whole world; if all these are to be destroyed, so that no evil can exist, it follows of course, that all must be gathered to Christ, as there can be no other for men to be *drawn* unto.

By the lifting up of the Son of man, is meant the manner in which he died, being hung on a tree.—"When ye have lifted up the Son of man, ye shall know that I am he." Christ on the cross, blotted out the hand writing of ordinances that was against mankind, Col. ii. 14. 15. "Blotting out the hand writing of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to his cross. And, having spoiled principalities and powers, he made a shew of them openly, triumphing

over them in it." On the cross, Jesus gained the victory over every thing against mankind; and all contrary to their eternal salvation, and thus laid the foundation to draw all men unto him. On the cross, when lifted up, he laid a foundation for the union of *Jews* and *Gentiles* to make both one, and to reconcile all to God. Eph. ii. 14, 15, 16. "For he is our peace, who hath made both one, and hath broken down the middle wall of partition between us; having abolished in his flesh the enmity, even the law of commandments, contained in ordinances, for to make in himself of twain one new man, so making peace. And that he might reconcile both unto God in one body by the cross, having slain the enmity thereby; and came and preached peace to you which were afar off, and to them that were nigh."

Every reader may see why Christ was lifted up on the cross, and from that to the throne. This Paul hath shewn us. On the cross he broke down the middle wall of partition between Jew and Gentile. On the cross he laid the foundation for reconciling Jews and Gentiles to God, and each other, making of the two one new man, and so making peace. This Paul has mentioned in Col. i. 20. "And having made peace through the blood of his cross, by him to reconcile all things unto himself; by him, I say, whether they be things in earth, or things in heaven." These places shew us plainly, what is meant by lifting up the Son of man.

We will now shew what is meant by his drawing all men unto him. In the most extensive sense, it means saving all men, that every man may be presented perfect in Christ Jesus. To draw, means to teach in such a manner, as to lead others to conform to the mind of the teacher. Paul told the Elders at Ephesus, that from among themselves would arise men, speaking perverse things to draw away disciples. This means, that they would endeavor to influence others to believe their *doctrines*, receive their *spirit*, and imitate their *example*.

Jesus has given this meaning of the word DRAW ; John vi. 44, 45. "No man can come to me, except the Father which hath sent me DRAW him ; and I will raise him up at the last day. It is written in the prophets, and they shall be ALL taught of God. Every man, therefore that hath heard and learned of the Father cometh unto me." This *drawing* and *teaching* mean the same thing. Christ also says, ver. 65, "Therefore said I unto you, that no man can come unto me, except it were given unto him of my Father." Jesus in the text, tells us of the extent of this drawing ; that it shall include all men.

That the eternal salvation of ALL men is intended by their being *drawn* to Christ, is certain from the following declarations. Gen. XLIX. 10. "The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until SHILOH come ; and unto him shall the gathering of the people be." That this means all men, is plain from Eph. i. 10. "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." This is further confirmed, by what is recorded upon the same subject, in Rev. v. 13. "And every creature which is in heaven, and on the earth, and under the earth, and such as are 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, forever and ever."--Psal. LXXII. 17, 18, 19. "His NAME shall endure forever : his NAME shall be continued as long as the sun ; and MEN shall be blessed in him : ALL NATIONS SHALL CALL HIM BLESSED. Blessed be the LORD GOD, the God of Israel, who only doeth wondrous things ; and blessed be his glorious name forever ; and let the WHOLE earth be filled with his glory. AMEN, and AMEN."

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Order of events, until the Kingdoms of this world become the Kingdom of our Lord and his Christ. Being remarks on the 7th of Daniel. (Concluded from No. 1.)

(This part of remarks on Daniel seventh was omitted through mistake and is inserted in this number.)

The destruction of all earthly monarchies, founded on unjust principles, is declared by all the prophets, since the world began. Good men; for many hundred years past, have thought that wicked men are to be destroyed, whereas it is those principles which make men wicked, which are to be destroyed, that the people may all be saved in the day of the Lord. All this is plain from what is recorded in this chapter. ver. 9,—14.

“And I beheld till the thrones were cast down, and the ANCIENT OF DAYS did sit whose garments were white as snow. and the hair of his head like the pure wool; his throne was like the fiery flame, and his wheels as burning fire. A fiery stream issued, and came forth from before him! thousand thousands ministered unto him, and ten thousand times ten thousand stood before him; the judgment was set, and the books were opened.”

“I beheld them, because of the voice of the great words which the horn spake; I beheld even till the BEAST was slain, his body destroyed, and given to the burning flame. As concerning the rest of the Beasts, they had their dominion taken away; yet their lives were prolonged for a season and time.”

“I saw in the night visions, and behold one like the Son of Man came with the clouds of heaven, and came to the ANCIENT OF DAYS, and they brought him near before him. And there was given him dominion, and glory, and a kingdom, that ALL people, nations, and languages, should serve him; his do-

minion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed."

It is generally thought that the judgment mentioned here, is designed to destroy men, but we are told that the design of it is to destroy the BEAST, or cruel government exercised over men. The fourth beast is said to be the fourth kingdom on earth, exercised by the Romans, ver. 23. "Thus he said, the fourth BEAST shall be the fourth kingdom upon earth, which shall be diverse from all kingdoms, and shall devour the whole earth, and shall tread it down, and break it in pieces." This is the government which has persecuted the saints from the days of the apostles to this day. The eleventh horn, means the Bishops of Rome, who have ever been at the head of persecution.

This JUDGMENT of the fourth beast is mentioned in Rev. xvii. 1, 3, "Come hither; I will shew thee the JUDGMENT of the great whore, that sitteth upon many waters. So he carried me away in the spirit into the wilderness, and I saw a woman sit upon a scarlet coloured beast, full of names of blasphemy, having seven heads and ten horns," and a woman on him; this woman is the eleventh horn. The judgment is the same, for beast and woman shall go into perdition, ver. 8, this woman is Rome, ver. 13, "And the woman which thou sawest is that great City which reigneth over the kings of the earth."

The angel told Daniel the meaning of the whole vision in the following words, ver. 26, 27, 28. "But the judgment shall sit, and they shall take away his dominion, to consume and to destroy it unto the end. And the kingdom, and dominion, and the greatness of the kingdom under the whole heavens, shall be given to the people of the saints of the Most High; whose kingdom is an everlasting Kingdom, and ALL dominions shall serve and obey him. Hitherto is the end of the matter."

The following things are certain !

1. That all unjust and cruel governments of whatever name, are to have a final and eternal end.

2. It is true that the future JUDGMENT which is thought to come on the wicked in an other world, is only to fall on those governments, which have for ages past distressed mankind.

3. It is certain from this chapter, that after this JUDGMENT is over, all people, nations and languages will become the cheerful and happy subjects of Christ as he will then be the only one in authority on earth.

4. It is certain, that at that time wars will cease to the ends of the earth, and this peaceful time continue forever.

5. It is certain, that there will be no misery among men, after that time ; because the angel said, "Hitherto is the end of the matter." If endless misery is to follow the JUDGMENT, this is far from being the end of the matter.

6. It is certain that wicked men are to be saved from their sins, and reconciled to God, to enjoy him and each other forever.

7. In consequence of this JUDGMENT on the Beast, this scripture will be fulfilled. Rev. xv. 4, "Who shall not fear thee, O Lord, and glorify thy name ? for thou only art holy ; for all nations shall come and worship before thee, for thy JUDGMENTS are made manifest." Even so, Amen.

An infallible rule for interpreting the Prophecies of the Scriptures.

Wherever the Scriptures are received, men generally believe them true ; and the greater part acknowledge the same God, MEDIATOR, rule of life, and hope for immortality in the world to come. Notwithstanding all this they differ from each other, and

make the bible mean things entirely opposite ; so that however different their doctrines, they go to the same book to prove them true.

This is owing to a wrong interpretation of the scriptures among some of the many scripture interpreters. The apostle Peter has given us an infallible rule for interpreting the prophecies, and we are always safe in attending to that rule. This rule is recorded in 2. Peter, i, 20, 21. "Knowing this first, that no prophecy of scripture is of any private interpretation.; for the prophecy came not in old time by the will of men; but holy men of God, spake as they were moved by the Holy Ghost." According to this, every private interpretation of the prophecies, or every explanation which leaves out a part of men is false; for Peter says, the first thing to be known is, that every prophecy is to be interpreted, as having reference to all mankind, and not a part only. The apostle Peter brought this rule into view in a discourse to the Jews, recorded in Acts, iii. 21, "Whom the heavens must receive until the times of RESTITUTION of ALL things, which God hath spoken by the mouth of ALL his holy prophets since the world began." In this text, the apostle has at once declared, that God by ALL the prophets, from first to last, spake of the restitution of ALL things, or ALL men, and not a part of them. This was also noticed and explained to John by the angel on the Isle of Patmos. Rev. x. 7, "But in the days of the voice of the seventh angel, when he shall begin to sound, the mystery of God should be finished, as he hath declared to his servants the prophets:" In chap. xi. 15, we have the account of this sounding, and what was then done. "And the seventh angel sounded; and there were great voices in heaven, saying, The kingdoms of this world are become the kingdom of our Lord, and of his Christ, and he shall reign forever and ever."

Every person ought to remember, that all the pro-

phesies when publickly interpreted, will come out in the end, that all are given to Christ; that all are to be redeemed by him, that all people, nations and tongues shall at last serve and obey him, world without end. According to this rule, all the prophecies are easy to be understood. Here are a few, among the many. Gen. iii. 15, "And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel." This means the complete destruction of Satan and the full and eternal deliverance of all men from his power, Heb. ii. 14, 15, "Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil; and deliver them who through fear of death, were all their lifetime subject to bondage." Gen. xlix. 10, "The sceptre shall not depart from Judah, nor a law-giver from between his feet, until *shiloh* come, and unto him shall the *gathering of the people* be." This has no private interpretation belonging to it. The New Testament gives it a public interpretation, shewing that it includes all men in the end. John xi. 51, 52. "But being high priest that year, he prophesied that Jesus should die for that nation; and not for that nation only, but that also he should gather together in one the children of God, that were scattered abroad." That this means all men, is plain from Eph. i. 10, "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." Without quoting any more *places of scripture* prophecies, of public interpretation, we will mention a few where the reader may find them, and profit by searching the Scriptures whether these things are so. Deut. xxxiii. 17, compared with Rev. vii. 9,—2. Samuel, xxiii. 3, 4, 5, compared with John viii. 12,—Psalms, ii. 8, com-

pared with John vi. 38, 39, 40, Psal. xxii. 27, 28, 29, 30, 31, compared with Rev. xv. 4. Psal. xiv. 17, compared with Phil. ii. 9, 10, 11. Psal. lxxii. 8, 9, 11, 12, 14, compared with Rev. xi. 15. 1 Cor. xv. 24, 25, 26, 27, 28, Isa. xi. 10, compared with Rom. xiv. 9, 10, 11, 12. Isa. xxv. 6, 7, 8, 9, compared with John vi. 33, 1 Cor. xv. 54, Rev. vii. 17. Isa. xxvi. 19, 21, compared with Rev. xx. 13, 14.

Reader, compare the above quotations together, and say can all these admit of a public interpretation, and yet the greater part of mankind be eternally lost?—Consider what I say, “and the Lord give thee a derstanding in all things.”

A Subject for illustration.

1. The rise of MONARCHY in the person of Nimrod.
2. The riches of MONARCHY in the person of Nebuchadnezzar.
3. The nature of MONARCHY in the person of Saul.
4. The glory of MONARCHY in the person of Solomon.
5. The curse of MONARCHY in the Kings of all the earth.
6. The decline of MONARCHY in the present situation of the Kingdoms of the nations.
7. The utter end of all earthly MONARCHIES, and the final triumph of the kingdom of God, in the person of Christ the Son of God and King of Israel, before whom all kings shall fall, and whose kingdom shall fill the whole earth, that all nations may call him blessed.

“Preaching that God will save all men, produces no reformation.”

This is an objection with which I am almost daily reproached; and it is now time to reply. Those brethren with whom I was formerly more particularly connected, say, “There is now no reformation under your preaching, as heretofore. How can your doctrine be right?”

We will first enquire what a REFORMATION is. The word *reformed* is mentioned but once in the Bible, Lev. xxvi. 23, 24.

“And if ye will not be *reformed* by me by these things, but will walk contrary unto me; then will I also walk contrary unto you, and will punish you yet seven times for your sins.” To reform here certainly means to turn to God by obedience to his commands.

The word REFORMATION is used but once in the New Testament, and has a meaning very different from the word *reformed* in Leviticus. Heb. ix. 10. “Which stood only in meats and drinks, and divers washings and carnal ordinances, imposed on them until the time of REFORMATION.”

It is evident to every discerning person, that the word REFORMATION here does not mean what people generally understand by it. REFORMATION here means doing away the *faulty* law of Moses, by introducing the *faultless* law of Christ. In this reforming, all in Moses' law to be observed by all nations, was brought forward by Christ, and the apostles, and enjoined on all nations as a rule of faith and obedience until the times of restitution of all things spoken by all the prophets since the world began, Matthew, xxviii. 28.

Since that glorious REFORMATION was named by Christ and the apostles, many things have taken place in the world, which have and do bear the name of REFORMATION. Some of these we will notice.

When *John Wickliff* of England in the fourteenth century began to testify against the wickedness of the Catholic 'Clergy, to translate the Scriptures into the mother tongue, and when the knowledge of letters began to be received, this was called the dawn of the REFORMATION. When *John Huss* and *Jerome*, did the same, their success went by the same name. When *Luther* so far succeeded as to influence the Emperor of Germany, and the people, to throw off the pope's yoke, and consider Christ the head of the church; this, with the great increase of knowledge by *Erasinus*, and the art of printing, was called the glorious REFORMATION; and all engaged on that side have to this day been styled the reformers. From that day to this, every thing under the name of religion, which was supposed to come the nearest to the scriptures, has been considered a REFORMATION, or a new formation for the better.

Among the *Presbyterians* and *Congregationalists*, it is considered a REFORMATION, for people to own the covenant, join the church, and have their children sprinkled. Among the *Baptists*, a reformation means a professed conversion, being baptized, acknowledging publicly that some must go to heaven, and many to endless misery; being considered members of the church, of that "*Faith and order*;" holding to close communion, refusing to commune with any other sort of professors, and shutting all but themselves from the Lord's table, which they command and not the Lord.

Among the *Methodists*, it is considered a reformation, for the people to hear the ministers preach so loud and so much about eternal misery, as to believe, they shall go there unless they turn about, (that is, as I understand it,) desire to flee from the wrath to come, and seek salvation, have their names entered on a piece of paper, called the class paper, come to the communion; be received upon six months trial, to try to "*get religion*;" and six months more,

if they are not discouraged before the first term is out; make much noise in private meetings, or at least bear it from others: acknowledge the power of the Bishops, and praise the discipline, which generally varies once in four years, and hold to falling away.

All this is considered a glorious reformation, and the work of God; which they hope will spread through all the earth.

Among all sects, a REFORMATION means that which is most agreeable to the minds of those in the highest authority among them.

What have all these glorious REFORMATIONS produced in our country? They have increased the spirit of party, and widened the breach among those who are commanded to be of one heart, and one mind. These REFORMATIONS have divided people, whilst there is scarcely room for another division. We have now, in addition to the old division, *Baptists*, Regular *Baptists*, Close Communion *Baptists*, Open Communion *Baptists*, Unitarian *Baptists*, Free Will Antipedo *Baptists*; Six Principle *Baptists*, Restitution *Baptists*; Irregular *Baptists*: excommunicated *Baptists*; *Methodists*, reformed *Methodists*, divided *Methodists*, *Quakers*, Sinking *Quakers*, *Christians*, Anti-nomien *Christians*,—*Christians* who believe that when the wicked die, that is an end of them; *Christians* who believe the wicked will rise and then be struck out of existence; *Christians* who hold some will be eternally miserable. *Christians*; who do not believe in destruction, eternal misery, nor the salvation of all men. *Christians* who hold rolling upon the floor, screaming, &c. as a part of public worship; *Pilgrims*, *Cochranites* who hold all things common.

These things have come out of what has been called reformations in our country. In addition to all this, these reformations have produced missionary societies, as opposite to each other as the poles, and some of them as cold at the extremes. With all this division, may be added, Trinitarianism, Unitarianism,

Calvinism, Arminianism, Socinianism, Freewillism, with which the different sects reproach each other as the enemies of God, and as a certain prelude to their destruction.

In the midst of all these opposites produced by what is called REFORMATION, they are generally agreed in two things, one is that a few will be saved and the greater part will be eternally miserable, either by God's appointment or their own choice. Holding alike in this, leads them to agree in one thing more, viz. to represent those who believe in the salvation of all men, as the most wicked class of people in the country.

1. They consider the doctrine the worst, as it shews the Lord good to ALL as the scripture says, when they say he is good only to SOME. 2. The preachers they generally agree are the worst of men holding to and preaching "licentious doctrine." (This was agreed upon by Elder Hix, and several of the Christian preachers in Portsmouth, about two years ago.) Many of the sects call these preachers, the devil's Ministers, preaching damnable doctrines, the doctrines of devils, crying peace where there is no peace, daubing with untempered mortar, and sewing pillars to all arm holes. One clergyman in New-York, has called that society, one of the strong holds of Satan.

3. The people who believe in the love of God to all, are generally represented as drunkards, and the worst of all; though there are as many or more of that profession in authority by the choice of the people, who believe as Dr. Franklin did, that God would save all he made, as of any other order, in proportion to the number of people.

According to the above description of REFORMATION in our country, with pleasure I acknowledge, that preaching the Salvation of all men has never produced such a REFORMATION, even envy, strife, division, confusion, and every evil work. That preaching the salvation of all men through Jesus the Saviour

of the world, leads to such a reformation as Paul has mentioned in Heb. ix. 10, can be proved to every candid mind.

1. The REFORMATION which Paul described, declares God to be *one person*, and not three in one, Heb. i. 3, "The express image of his *person*." 1. Tim. ii. 5. "For there is *ONE* God, and one Mediator between God and man.

2. The *reformation* Paul mentions, shews that God is the God of the Jews and Gentiles, and that his love extends to all men, Rom. iii. 20, "Is he the God of the Jews only? Is he not also of the Gentiles? Yes of the Gentiles also; Seeing it is *ONE* God, which shall justify the circumcision by faith, and the uncircumcision through faith." chap. v. 8, "But God commendeth his love towards us, in that while we were yet sinners, Christ died for us." John iv. 10. "Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins." See chap. ii. 2.

3d. The REFORMATION Paul described, declares, that God in love to the world gave his Son to save them all from sin and mortality. Christ is emphatically called the Saviour of the world. John iv. 42, "Now we believe, not because of thy saying for we have heard him ourselves, and know that this is indeed the Christ, the SAVIOUR OF THE WORLD." 1 John iv. 14, "And we have seen, and do testify, that the Father sent the Son to be the SAVIOUR OF THE WORLD." John 3, 17. "For God sent not his Son into the world to condemn the world; but that the world through him might be saved."

4 The new Testament *reformation* is designed to bring all to the knowledge of God, Christ, and that truth which is salvation John xvii, 3, "And this is life eternal that they might know thee, the only true God, and Jesus Christ whom thou hast sent, 1 Tim. 2, 4, "Who will have all men to be saved and come to

the knowledge of the truth." "The earth shall be full of the knowledge of the Lord, as the waters cover the sea."

5. The New Testament *reformation* is designed to make an utter end of all sin. John i. 29, "Behold the Lamb of God, which taketh away the sin of the world." Heb. ix. 26. "But now once in the end of the world hath he appeared to put away sin by the sacrifice of himself."

6. The design of this *reformation* is to destroy all party distinctions among the nations of the earth, that they may be all one in Christ, and place in all that image in which men were created. Col. iii. 10, 11, "And have put on the new man, which is renewed in knowledge after the image of him that created him: where there is neither Greek nor Jew, circumcision nor uncircumcision Barbarian, Scythian, bond nor free; but Christ is all, and in ALL." This was true in the believing Colossians, and that it is to be as certain to all as to them, is plain from chap. i. 20. "And (having made peace through the death of his cross) by him to reconcile ALL things unto himself, by him I say, whether they be things in earth or things in heaven."

7. This *reformation* is designed to unite all people in one body under Christ the head of every man, unto whom all are in the end to be gathered in love, peace, and joy forever. John, xi. 52, "But that also he should gather together in one the children of God that were scattered abroad." Eph. ii. 16, "And that he might reconcile both in one body, (Jews and Gentiles) by the cross, for to make in himself of twain one new man, so making peace." Chap. i. 10, "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."

8. Another thing designed by this glorious *reformation* is, to destroy death, and make all men immor-

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tal, and holy forever. This Paul has abundantly proved: 1 Cor. xv. 21, 22. 26. 53, 54, 55, "For since by man came death, by man came also the resurrection of the dead; for as in Adam ALL die, even so in Christ shall be made alive. The last enemy that shall be destroyed is death: And the dead shall be raised incorruptible, and we shall be changed.

For this corruptible 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 the saying that is written, "Death is swallowed up in victory. O Death! where is thy sting? O grave, where is thy victory?"

9. The last of all the glory designed by this *reformation* is, to bring out at last, that where sin abounded, grace should much more abound. (Rom. v. 21) "That as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life, by Jesus Christ our Lord."

There is certainly no other preaching but that which includes in the end the salvation of all that can possibly be in harmony with this *reformation* mentioned by Paul. Therefore to preach the salvation of all, must lead to the knowledge of the true God, the true Saviour, to his goodness which leads to repentance towards God, and faith in Christ. This kind of preaching leads to love among ourselves and to wish well to all, as the heirs of the same salvation. This leads to submission, obedience, patience in tribulation, and to reconciliation, even in death, and to hope for eternal life, through him who came to seek and save that which was lost; and to rejoice in hope of glory, honor, immortality, and eternal life.

MAN'S RELATION TO GOD.

1. He is God's creature, Gen. i. 27. "So God created man in his own image, in the image of God created he him; male and female created he them."

The following things are said of men as God's creatures.

1. That the gospel was to be preached, and is preached to every creature: every man. Mark, xvi. 15. "Go ye into all the world and preach the gospel to every CREATURE, Col. i. 23. "The gospel which ye have heard, and which was preached to every creature under heaven."

2. All God's creatures are originally good. 1. Tim. iv. 4. "For every CREATURE of God is good." Acts, x. 28. "But God hath shewed me that I should not call any man, common or unclean."

3. Christ is a sample of what every man will be in the end; the first born of every CREATURE. Col. i. 15. "Who is the image of the invisible God, the First born of every CREATURE."

4. The creature, man, is a subject of hope in death, being in death the Lord's to be raised immortal, Rom. viii. 20, "For the CREATURE was made subject to vanity, not willingly, but by reason of him, (God) who hath subjected the same in hope; because the CREATURE itself, also shall be delivered from the bondage of corruption into the glorious liberty of the children of God."

5. The time is to come, when every CREATURE, preached to; every CREATURE which Christ is the first born of; every creature made subject to vanity or death; when every creature in heaven, earth, sea, and all in them shall sound eternal praises to God, and the Lamb. Rev. v. 13.

6. Man is God's offspring, or child. Acts, xvii. 28, "For we are also his offspring. Forasmuch then as we are his offspring, &c." Offspring means children. Isa. xlv. 3. "I will pour my spirit upon thy seed,

and my blessing upon thine offspring." As all men are God's offspring or children, God is their Father, even the Father of their spirits. Heb. xii. 9. "Shall we not much rather be in subjection to the *Father of Spirits*, and live? Lest some should say: "God is only the Father of the spirits of saints or believers, we will prove that he is the Father of the spirits of all men." Numb. xvi. 22 "And they fell upon their faces, and said, O God, the God of the spirits of all flesh, shall one man sin, and wilt thou be wroth with all the congregation?" Numb. xxvii. 16, "Let the Lord, the God of the Spirits of all flesh, set a man over the congregation."

3. Man receives his life first from God, and afterwards lives in God his life. Acts, xvii. 25. "Seeing he giveth to all *life*, and breath, and all things." ver. 28. "For in him we *live*, and move, and have our being."

1. Man is himself the work of the Spirit of God: Job. xxxiii. 4. "For the Spirit of God hath made me, and the breath of the Almighty hath given me life."

3. Man is the object of God's love. Job. vii. 17. "What is man, that thou shouldst magnify him? and that thou shouldst set thine heart upon him?"

John. iii. 16. "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him, should not perish, but have everlasting life." Rom. v. 8. "But God commendeth his *love* towards us, in that while we were yet sinners, Christ died for us."

6. Man stands in such a relation to God, that he will never suffer him to lose his being; by remaining always wroth. Isa. lvi. 16, "For I will not contend forever, neither will I be always wroth; for the spirit should fail before me, and the soul which I have made."

7. All men are God's and are given to Christ, that he may give them all eternal life. Ezek. xviii. 4. "Behold all souls are mine." John, xvii. 10. "And

all mine are thine, and thine are mine and I am glorified in them." ver. 2. "As thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him."

Reader, can all this be true, and one of the sons of Adam eternally lost? It surely cannot, cannot be.

"Impossible! for thine own hands
Have tied our souls so fast to thee;
And in thy book the promise stands
That where thou art; thy sons must be."

Elder MOSES HOW'S Sermon.

*Delivered in Boston, Sept. 17, 1819, from
2d Pet. iii. 9. "The Lord is not slack
concerning his promise, as some men
count slackness; but is long suffering to
us-ward, not willing that any should per-
ish, but that all should come to repent-
ance."*

He noticed three particulars;

1. The perishing state men are in.
2. That it is not God's will that any should perish.
3. That it is his will that all should come to repentance.

In attending to his first particular, he stated that as men were sinners, and mortal, if nothing is done for them more than what they receive here, they must perish of course; as Paul said, "If the dead rise not, then they that are fallen asleep in Christ, are perished." "*This witness is true.*"

In attending to his second particular, he brought several scriptural arguments, to prove that it was not God's will that any should perish; such as the following:

1. From God's love to the world, in giving his

Son, that whosoever believeth on him, should not perish, but have everlasting life; and that God sent not his Son into the world to condemn the world, but that the world through him might be saved. That Christ was the propitiation for the sins of the whole world; and if it was God's will that any should perish, he would never have given him to be such a propitiation.

2. From this, that it was God's *will* that all should be saved; which he proved from 1st Tim. ii. 4, "Who *WILL* have all men to be saved, and come to the knowledge of the truth; for there is one God, and one *MEDIATOR* between God and men, the man Christ Jesus, who gave himself a ransom for all, to be testified in due time."

3. From this, that the gospel of salvation was sent to every creature, which would not have been sent, if it was God's *will* that any should perish.

4. From this, that God's spirit was poured out upon all flesh; and that by it, the world is reprov'd of sin, righteousness and judgment. This he said would not have been done, if it was God's *will* that any should perish.

5. From this, that it was the desire of all good people that all might be saved, and they would not have that *desire* if it was God's will that any man should perish.

6. He proved it was not God's will that any should perish, from that *good will* which Christ's ministers have for all, and their desire for their salvation manifested in preaching to them, praying for them, and giving up all to preach to them that they might be saved.

In attending to his third proposition, he stated that it was God's *will* that men should come to repentance.

Who could think that a man who preaches in this manner can believe that multitudes will perish, or be eternally miserable? This the preacher professes to believe; and after all such preaching, he told his

hearers that many would be miserable forever, though it was not God's *will* that any should perish, and his *will* that all should be saved and come to the knowledge of the truth. How can such a preacher pray, "*Thy will be done on earth;*" when he does not believe it shall ever be done.

The difficulty with the preacher is this; he does not know what God's will is; had he known this, he would not have told his hearers that God's will could fail. God's *will* means his purpose, or what he determines shall certainly be done, it being the standard, by which he does all things. Eph. i. 11. "In whom also we have obtained an inheritance, being predestinated according to the purpose of him who worketh all things after the counsel of his own *will*."

According to the latter part of the brother's discourse God works according to man's *will* and not his own, as he preached that many will be lost though God's will is that all shall be saved. To give the preacher a lesson upon the *will* of God, that he may learn what it is, he is requested to read and understand the following scriptures. Deut. xxxiii. 16. "And for the good *will* of him that dwelt in the bush." Luke ii. 14. "*Good will towards men*." Dan. iv. 34. "And he doeth according to his will in the army of heaven, and among the inhabitants of the earth; and none can stay his hand, or say unto him what doest thou?" Matth. vi. 10. "Thy *will* be done in earth." John, vi. 38. 39. "For I came down from heaven, not to do mine own will, but the *will* of him that sent me. And this is the Father's *will* which hath sent me, that of all which he hath given me, I should lose nothing, but should raise it up again at the last day." Eph. i. 5. "Having predestinated us unto the adoption of children, by Jesus Christ, unto himself, according to the good pleasure of his *will*." Col. i. 9, "And to desire that ye might be filled with the knowledge of his *will* in all wisdom and spiritual understanding." James i. 18. "Of his own *will* begat he us with the

word of truth, that we should be a kind of first fruits of his creatures." 1 John v. 14. "And this is the confidence that we have in him, that if we ask any thing according to his *will*, he heareth us." Rev. xvii. 17. "For God hath put in their hearts to fulfil his *will* and to agree, and give their kingdom unto the beasts, until the words of God shall be fulfilled."

The preacher, and every reader is requested to examine God's *WILL* according to the above scriptures, and then judge whether one can be lost, if God's *WILL* is done in earth as it is in heaven.

HELL.

Notwithstanding all the variety of opinions among people concerning what *HELL* means in the Scriptures, it is certain that the best Scripture writers, in their first meaning of the subject, give a very different description of it, from what is commonly received. The following is from Calmut.

"*HELL*, *Infernus*; Heb. *Scheol*. This word often signifies the *grave*, a *depth* under the earth, where the *BODIES* of the dead rest. *Sepulchrum*: Jacob says, he shall go down into the *grave* or *hell*," Gen. xxxvii. 35. Korah, Dathan, and Abiram, were swallowed up by the earth, and descended quick into *HELL*: that is, they were buried alive, Numb. xvi. 30; 38. "Thou wilt not leave my soul in *HELL*," says the Psalmist, 16, 10, "thou wilt not suffer my body to putrify in the *grave*."

That this is the meaning of the word in Scripture, is plain from the following, Deut. xxxii. 22, "For a fire is kindled in anger, and shall burn unto the low; est *HELL*, and shall consume the earth with her increase." Psal. xvi. 10, "For thou wilt not leave my soul in *HELL*, neither suffer thine holy One to see corruption." Isa. xiv. 9. "*HELL* from beneath is moved for thee, to meet thee at thy coming; it stirreth up

the dead for thee even all the chief ones of the earth." "Thy pomp is brought down to the *grave*, and the noise of thy viols; the worm is spread under thee, and the worms cover thee."

In this place, Nebuchadnezzar, called *Lucifer*, is described as disturbing the dead, when he was buried. What is called *HELL* in ver. 9, is in ver. 11, called the *grave*. So that *HELL* certainly means the *grave*.

CRUDEW declares the following, "*HELL*, in Hebrew School, this word most commonly signifies the *grave*, or the place, or state of the dead." "Thou wilt not leave my soul in hell; Thou wilt not suffer my body to putrify in the *grave*." Jesus Christ gives this as the meaning of *HELL*, Matth. xvi. 18. "And upon this rock will I build my church, and the gates of *HELL* shall not prevail against it." This, in connexion with other places, appears to be the meaning;—"Though I descend to the very gates of death, and die seemingly like any other man, yet death shall not prevail against me, for it is not possible that I should be holden of it; but as I descend into the earth, so I shall ascend up into heaven; this shall be the foundation of my follower's hopes; and as I arise so shall they arise; the gates of *HELL* or the *grave*, shall not shut up, confine, or prevail over, my person, my doctrine, or my people."

This meaning of *HELL* is the same in Rev. xx. 13, 14, "And death and *HELL* delivered up their dead which were in them." *HELL* here evidently contained the dead, which is the *grave*.

In future numbers we design to give a more general idea of this subject, that our readers may distinguish between the *HELL* mentioned in the bible and that invented by men.

A kind of Foretelling.

From the present appearance of things, we may reasonably conclude that many denominations of people, who have for years been at variance, will before long unite all their forces against one order of people, called Universalists. Two reasons are given for this, 1. The different orders of people call ed religious, agree in many things, and differ in a few. They generally agree in a professed belief of the Trinity; that Christ is the Creator: in total depravity, articles, creeds, covenants, confessions of faith, disciplines, &c. and in endless misery, either by God's appointment or their own choice.

2. The people called Universalists, generally disown these things. A very few profess to believe the Trinity. Some talk of future punishment; but a considerable number have given it up, believing "the righteous shall be recompensed in the earth, much more the wicked and the sinner." I do not know of many who believe in a punishment after death, or a state of purgation.

From this view of the subject, we may conclude, that the advocates for the fragments of the old *Pagan Mythology*, will ere long unite all their forces against a doctrine calculated to overthrow their systems, as the sun is in its nature calculated to overpower all lesser luminaries.

Spirited exertions are made at this time on both sides. The *Episcopalians* and *Methodist Episcopalians*, are endeavouring to establish the form of government, which once from Rome triumphed over the world a Bishop government. The *Congregationalists*, *Baptists*, &c. are erecting religious schools; raising money from all quarters to make ministers, &c. The Universalists are preaching, writing and publishing newspapers, pamphlets, &c. and from the whole, there is no small stir about that way.

The Baptists in Boston publish a Magazine once

in three months, and a small paper every week, called the "*Christian Watchman*." The Universalists publish a paper of the same size every week, called the "*UNIVERSALIST MAGAZINE*." Besides this, there is the *Recorder*, the "*Christian Disciple*," the *Panoplist*, and tracts, almost innumerable, hymn books, and ballads.

Printing the Scriptures in so many languages, as it now is, lays a foundation, for men hereafter to know that salvation which God designs for ALL MEN.

Mr. Channing's Sermon, and Mr. Stuart's Letters.

Mr. Channing's Sermon on one God, one Mediator &c. is the best I have ever read upon the subject. What he has written, agrees with the language of heaven and earth; with the voice of all creation; the voice of the prophets; the testimony of Jesus and his apostles; and is in harmony with that reason which God has given to men, which being from God is such as to agree with the original, as God has said to sinful men, "*Come let us reason together.*"

Mr. Stuart has written as he has, (in my view) for want of better information. Sometimes he considers Christ to be God, and sometimes the Son of God; and to me, he on the whole makes out two Gods, and then says there is but one. He appears to be honest and confused. His letters to me are a *drag net*, which has brought down the contentions of *councils, churches and individuals*, for a course of sixteen hundred years. His book may perplex many, but is not calculated to enlighten the ignorant. After all said, this remains true. "There is one God, and one Mediator between God and men, the man Christ Jesus."

To Agents and Subscribers.

This number completes one year. Those who have not yet sent on money according to the proposals, will confer a great favor, by sending it by Mail, or otherwise, as soon as is convenient.

A very considerable number have paid in advance, and have the thanks of the EDITOR.

The doctrine advocated in the Herald, is of all the most glorious to man, as it comes to ALL MEN, in all conditions, and is most certainly the doctrine recorded in the scriptures of truth, and witnessed by all creation, which shews the Lord good to all.

There has been no time since the salvation of all men was first preached in our country, that it spread with such rapidity as at the present time. Young men and old, are coming forward to preach it; and new Societies are continually forming in all directions, particularly in the *District of Maine*. An account of this will be given in the next number. Many in the south part of Massachusetts, in Rhode Island and Connecticut, are waiting to hear the word of life.

It is hoped that the friends of Universal truth, will feel bound to encourage the circulation of that doctrine, which is "good tidings of great joy to all people."

Subjects proposed for the next number. By request.

The Covenants of promise, Eph. ii. 12. The seven last plagues, Rev. xv. 1. Mystery. The nail in a sure place; and the nail in the sure place removed, Isa. xxii. 23, 24, 25. The devil's doctrine; "Ye shall not surely die;" falsely applied to preaching salvation to ALL. Daubing with untempered mortar; and sewing pillows to armholes, Ezekiel xiii. chap. falsely applied to such as preach that all will be saved. ZENAS, a small pamphlet printed in New-York.—The Breaker. Mich. ii. 13.

No. 5.] Boston, January, 1820. [Vol. I.

THE
HERALD
OF
Life and Immortality.

By ELIAS SMITH.

"Behold I bring you good tidings of great joy, which shall be to all people."

Angel from Heaven.

SUGGESTIONS

On the double genealogy of JESUS.

"What was the design of Providence in giving us two genealogies of Jesus Christ ?

"First, to shew that he was not only in the family of David, but, as Luke remarks, and I take it to be the precise import of his word *κατὰ*, chap. ii. 4. of the direct line, the elder branch of the family ; and, in short, that very person who, if the exercise of royalty had continued in the family of David, would have sat on the throne. I say, Jesus would have been king of the Jews, *legally*, had the sovereignty continued in the family of David. And this is a considerable note of time ; for so the various interpreters understood Gen. xlix. 10. "The sceptre shall not depart from Judah, until he come whose right it is ;" i. e. that person who ought legally to sway the sceptre. Strange indeed ! that when he comes whose right it is, it should then depart ; but so it is. May we thus understand the reference of John the Baptist, "art thou, Shiloh,

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he that should come?" as respecting such a Messiah: "art thou he whom we expect shall deliver Israel?" Our Lord avoids a direct answer: *yes, or no*: but; "go, says he, tell John what you have seen; no signs of external greatness; but the blind receive sight, &c. and to the poor the gospel is preached: and then John will infer, decidedly, that my kingdom is not of this world, but is infinitely more beneficial to the sons of men, than if I assumed the most magnificent monarchy, as ruler over Israel."

But how did the sceptre depart from Judah when Shiloh came? First, it actually had departed in the transference of the public government to the Herod family, &c and the intrusion of the Romans [*vide* No. 123, where we have proved that at the birth of Jesus, the scepter signally departed: as this number is meant to prove that it equally signally departed at his death] and this is usually held as an adequate answer to the prophecy. But, I think there is another:

Our Lord was the *only* branch of David's family entitled to rule, and he dying without issue, the ruling branch of David's family became extinct; so that, after his death, there was no longer any possibility of the continuance of the kingly office, in the *direct, proper*, line of David. The person who should have held the sceptre was dead; the direct descent of the family expired with him; and consequently the sceptre was *bona fide* departed; since, 1st, it was actually swayed by a stranger, and strangers, Herod and the Romans; and 2dly, no one, who could possibly claim it, thought he might have been of the *remote* branches of David's house, could have been the *direct, legal, proper*, claimant by birthright; for that person was *crucified!* Such is the language Providence put in the mouth of Pilate; "*Shall I crucify your King?*" "Yes," say the Jews, "we reject the lineal descendant of David, and prefer Cæsar." Rome triumphs; David expires, in the person of his son; and with him expires all direct claim of right to his sceptre

the sceptre is departed from David, and if from David, from Judah.

This statement appears to be supported by the manner in which the sons of David by Bathsheba are recorded, 2 Sam. v. 14. "These sons were born to David, after he was king in Jerusalem, 1. Shammuah, 2. Shobab, 3. Nathan, 4. Solomon:" which, 1 Chron. iii. 5. are thus reckoned, "1. Shimea, 2. Shobab, 3. Nathan, 4. Solomon, four, of Bathshua, [i. e. Bathsheba] the daughter of Ammiel."

Now we know, 1st. that David had promised Bathsheba that one of her sons should succeed him: 2dly, that Shimea died in his infancy, 2. Sam. xii. 15. &c. 3dly, nothing is recorded of Shobab; perhaps he also died young; this reduces the sons of Bathsheba to two, Nathan and Solomon. For what reason Solomon, the younger, was preferred before Nathan, the elder, we do not know, unless on account of the promise of God, hinted at below; but we ought to consider, 1st, that none of the sons of David, born before he reigned in Jerusalem, could claim succession to his *whole* kingdom, on the principles adopted in No. 45, and universally acquiesced in, in the East. 2dly, That the first sons born to him in Jerusalem, appear to be by connection with Bathsheba; so that one of them, as first born, after he was there established king over all Israel, had a natural right to the crown, by usage. But, 3dly, we find, 2 Sam. vii. 12. the son who should proceed out of the bowels of David, was to be his successor: *query*. whether Solomon was born at this time; or whether, this promise respecting a *future* event, Solomon was not begotten *after* this promise, and in fulfilment of it?

However that might be, it is very credible, that the sons of David by Bathsheba were reduced to two, Nathan and Solomon, of whom Nathan being the elder, whatever right he might have to the crown descending in his line, centred in Heli, the father of Mary; as Solomon having actually reigned, trans-

mitted the crown in his posterity, wherein it centred in Joseph. Now the union of these two lines, and we know of no third line to oppose them, was completed in the person of Jesus, and when he expired, the claims of both lines of descent expired with him. This agrees perfectly, with the ancient rendering, "he whose right it is;" for, 1st, the right and title had long laid dormant, and involved in obscurity, till the enrollment at Bethlehem; 2dly, though it vested in the ancestors of Joseph after the return from the captivity, yet there was another branch which had its claims; so that, 3dly, Jesus was the *first* person who, by uniting in himself the claim of *both* lines of descent from David, could be *especially* denoted and described, as he whose indisputable, clear and unequivocal right it was to occupy the throne, and to wield the sceptre.

The evangelist Matthew, therefore, gives the *royal* genealogy of Jesus, according to the descent of the crown from David to Solomon, &c. down to the Babylonish captivity; and, after the Babylonish captivity, to those persons who *ought* to have been kings of Judah, according to their birthright; *i. e.* taking the eldest son, or, the next heir to the crown, all the way; so that at last it would have been "king Jacob, king Joseph, king Jesus;" had Providence thought fit to continue the dominion, together with the right to rule, in David's family.

The truth of this royal descent was easily ascertainable by the genealogies of the family: and was ratified by the enrollment at Bethlehem; from which *public* tables, I conclude, the evangelist Matthew copied his pedigree. On the other hand,

"The evangelist Luke gives the descent of the Virgin Mary from David; but not from kings, *i. e.* not in the royal line: and, indeed, 1st, there was a prior royal branch; 2dly, she, being a woman, had little or no claim to the crown, whose duties she could not have discharged in her own person; her branch was a

private branch ; but so it happened, that in the instance of Joseph and Mary, Joseph being of the *royal* branch, intermarried with *another* branch ; and, I presume, that very branch which, were his own extinct, was next entitled to the crown ; so that, as in the case of the two houses of York and Lancaster, in England, the offspring of this connection united both houses and their rights in his own person ; now the common representative of these two lines dying without issue, their claims to the sceptre died with him.

“ This I take to be the design of Providence in giving us a *double* genealogy of Jesus. The result of the whole is, 1st. Heli, the father of the Virgin Mary, having a landed estate, adopted Joseph, the husband of his daughter, to be his son ; so that Joseph was *begotten* by his natural father Jacob, but was considered as, and legally was, the son of Heli. 2dly, That the two branches of descent from David, by Nathan and Solomon, in their direct lines, united to Mary and Joseph ; and consequently centred in Jesus, their son. 3dly, That the time when the sceptre was expected to revive in the house of David, was after the same number of generations as it had laid dormant, *i e fourteen* generations. 4thly, that after this time the *impossibility* of the sceptre being swayed by a *direct* descendant of David, became apparent ; because Jesus died without issue. 5thly, That however embarrassing these *double* genealogies have been, or are to the learned, yet, whenever they shall be *entirely explained*, their utility and application will be so great, as to justify the care of Providence in their preservation ; of which perhaps these hints may convince the reader whether or not they be the real and identical improvements to be drawn from them ; or whether they may contribute to give a glimpse of their true and intentional purport and tenor.”

TAYLOR.

Remarks on one of the five points of Calvinism, from a work lately published in Boston.

ART. I. "God has chosen a certain number in Christ unto everlasting glory, before the foundation of the world, according to his immutable purpose, and of his free grace and love, without the least foresight of FAITH, GOOD WORKS, or any CONDITIONS performed by the creature : the rest of mankind he was pleased to pass by and ordain them to dishonour and wrath, for their sins, to the praise of his vindictive justice." Such were the opinions of Calvin. It having sometime been denied that modern Calvinists agree to that part, which makes the "foresight of faith or good works," the reason of the election, I will make a quotation from the Lectures of Doctor Griffin, lately one of the professors in the Andover theological seminary. "Regeneration is produced by the supernatural and immediate power of God, unaided and uninduced by the sinner, and notwithstanding his UNABATED RESISTANCE to the last. Not because the favoured ones have better improved antecedent grace, or have been more ready to yield."

The principal reasons given for this belief are ; because God is omniscient, therefore could not but foresee who should be saved, and who suffer eternal wrath; unless he previously decreed the same ; because, therefore, there can nothing take place, of a contingent nature ; no thought, no word, no action, which he has not ordained, can take place.

There are three attributes, denied to the Deity by no sect of Christians ; infinite Wisdom, infinite Goodness, and infinite Power. If therefore some of the worst of men are saved, and some of the most virtuous made for ever miserable ; and if a great, or, as generally declared, far the greater part of mankind are forever lost ; the Almighty must be deficient in one of the above attributes. No man will assert that

a benevolent sovereign could decree the existence of millions of millions of human souls ; and at the same time decree their eternal misery , without any regard to their FAITH or WORKS. This would make the Almighty "totally depraved" in the attribute of Goodness. The Deity therefore must have wanted Wisdom in forming his decrees ; or he must have wanted Power, to execute what his Wisdom and Goodness ordained.

I cannot but shudder when I think of what appears to me the enormous blasphemy of these doctrines.

What is the amount of this system of the decrees of the Almighty ? Neither more nor less than this :

Countless millions of years before the present time, the Almighty determined that, nearly six thousand years since, he would create this world : that on this globe there should be beings capable of infinite enjoyment or infinite misery : that, from a disposition the most tyrannical, capricious and cruel, he, wantonly and ruthlessly, sentenced the greater part, (who had no volition in the acceptance or refusal of life) to an eternity of suffering, whatever might be their efforts to please him ; or however conformable might be their lives to what they believed to be his supreme will : that he sent his Son to make atonement for the sins of mankind ; who "tasted death for every man ;" and was a "propitiation for the sins of the whole world," and offered pardon and eternal happiness, in his revealed will, to those who should believe on his Son, and obey the gospel ; while his secret and eternal will was, to make a part for ever happy, and a part for ever miserable, "without any foresight of faith or good works ;" that he "created all things for himself," yet he made a being called Satan, to whom he, with transcendent barbarity, consigned all but "a remnant ;" which remnant he reserved for himself ; capriciously chosen from the body of the whole, without regard to their belief or merit : this remnant he made for the purpose, and compelled to come to him,

for the *display of his glory*: the rest, as he had created them for the purpose, though many of them by *prayer, penitence, faith and obedience*, besought his mercy, he bound hand and foot, and sent to everlasting misery.

Such is the exact picture of the Deity, as given by Calvin, and as exhibited every Sunday in a great proportion of the pulpits of New England. Thus is the God we are commanded to worship, as a God of *mercy, love and justice*, transformed to a most *stupendous tyrant, of infinite cruelty, injustice, falsehood and caprice*. And thus the character, generally ascribed to the "father of lies," is transferred to the Father of mercy.

If this doctrine be true, (and you will not find a Hopkinsian clergyman any where denying it,) all attention to religion is a *waste of time*, or a mere *amusement*. If it be true, as they assert, (and I will repeat the doctrine that its *enormity* may make the deeper impression) that the Supreme Being, regardless of "the faith or works of his creatures," has, from all eternity, selected a part for endless happiness, and irresistibly forced the rest to a state of eternal misery, notwithstanding the invitations of the gospel to *all*. He must be a Being of *partiality, cruelty and falsehood*.—Of *partiality*, because he has made choice of certain *favourites* without regard to their *deserts*;—of *cruelty*, because none but a being of the most *savage temper* would bring into existence such an infinite number of immortal souls, and send them to *endless torment*, without giving them the *power* of saving themselves;—of *falsehood*, because, in the scriptures, mankind are represented to be in a state of *probation*, and God offering pardon and acceptance to *all*, and inviting *all*, though he has, by an *irresistable* decree, excluded them from the *possibility* of receiving that pardon.

Thus are these three new attributes of the Deity, *partiality, cruelty and falsehood*, fully established by

the above doctrine. Thus are mankind relieved from all apprehensions arising from a state of *trial*. Thus are the greatest sinners encouraged in transgression, consoling themselves, that their destiny is *fixed* from all eternity; that nothing depends on *themselves*; and that, as God has made his selection as much from the *wicked* as from the *good*, their chances for future happiness will not be *diminished* by *indulgence* in *vice*. Thus every distinction is annihilated between *good* and *evil*: and every necessity for *public worship*, or the wasting of a thought on religion, *entirely abolished*. For they whom he has pre-ordained to endless misery, cannot successfully use the means of grace; and they whom he has pre-ordained to endless enjoyment, are compelled to use the means of grace, and that with irresistible success.—Yet are there clergymen who, while they assert the doctrine of the decrees, urge the necessity of attending to the *means of grace*. Ask such however whether or not God has ordained who shall, and who shall not, use these means, they will say he has so ordained, and that his grace is irresistible.—What then can depend on the creature?—Nothing.

Let it not be said that any thing here is *misrepresented*, because the clergymen, who hold these doctrines, tell us that *means* must be used, and we have *duties* to perform for our own salvation.—A criminal in Portland is sentenced to be hung under a law of the United States. His death or pardon depends on the President. Though the President's determination was *unquestionably* and *unalterably* fixed, ten days before the day appointed for the execution of the criminal: yet, on that morning, a clergyman advises him to "be in the *use of means*," and they join in prayer that the *unalterable* decree of the President, then in the city of Washington, may be *altered*, and the life of the condemned be saved.

I am not accountable for the *absurdity* of such conduct or logic: I only adhere to my declaration; that,

if this doctrine be true, there is an *end* at once to *all religion*. Yet most of those, who are fond of styling themselves *orthodox* preachers, devote a great part of their discourses to the consideration of the decrees, total depravity, and similar tenets; as if salvation depended on believing *them*, rather than on "knowing the Father's will and doing it."

The Assembly's Catechism, which, I regret to say it, is so commonly taught to children, has, among other sentiments of the Calvinistic creed, this doctrine of *fatality* and *unaccountability*. God has "foreordained whatsoever comes to pass."—Go, sinner; feast with gluttony; after dinner drown yourself in wine; sup with debauchery, "steep your senses" in lust—God has foreordained "whatsoever come to pass."—Is this *Christianity*? Is this the *pulpit* to the *auditors*?—It is—"Sin, and be welcome," is by fair logical deduction, the Hopkinsian's principle and precept.—*Fear not* for God has *chosen* you.

It admits of no doubt; it is idle to waste a moment on the subject: such is the declaration of the Calvinistic desk. Though it be the most absurd of all absurdities; the greatest contradiction of all contradictions; it is, every Sunday, iterated; "Of yourselves you can do *nothing*: your salvation depends on *your* use of the means that lead to eternal happiness."—"It is the *irresistable* grace of God that saves you; so do not *grieve* and *drive* away the Holy Ghost."—Are men "blocks and brutes," that they can devour such monstrous doctrinal impossibilities? Too many are.

COVENANTS OF PROMISE.

"The former of our bodies, and Father of our spirits, the Father of the spirits of all flesh," has made two COVENANTS with his offspring, or all men. These Paul referred to, when he told the Gentiles that once

they were unacquainted with them. Eph. ii, 12. "And strangers from the COVENANTS of promise."

1. The first covenant relates to this life, and stands as sure to those who never knew it, as to those who do. Men have been unhappy through ignorance of it, and happy in the knowledge of it; though it has been fulfilled for the good of all. This first covenant, is recorded in Gen. ix. 8, 9, 10, 11, 12, 13, 14, 15, 16, 17. "And God spake unto Noah, and to his sons with him, saying, and I, behold I establish my COVENANT with you, and with your seed after you; and with every living creature that is with you, of the fowl, of the cattle, and of every beast of the earth with you; from all that go out of the ark, to every beast of the earth. And I will establish my COVENANT with you; neither shall all flesh be cut off any more by the waters of a flood; neither shall there any more be a flood to destroy the earth. And God said, this is the token of the COVENANT which I make between me and you, and every living creature that is with you, for perpetual generations; I do set my bow in the cloud, and it shall be for a token of a COVENANT between me and the earth. And it shall come to pass, when I bring a cloud over the earth, that the bow shall be seen in the cloud; and I will remember my COVENANT, which is between me and you, and every living creature of all flesh; and the waters shall no more become a flood to destroy all flesh. And the bow shall be in the cloud; and I will look upon it, that I may remember the everlasting COVENANT between God and every living creature of all flesh, that is upon the earth. And God said unto Noah, this is the token of the covenant which I have established between me and all flesh that is upon the earth.—While the earth remaineth, seed-time and harvest, and cold and heat, and summer and winter, and day and night shall not cease."

This covenant was a voluntary obligation which God bound himself to perform in all generations, and

to all nations, for their benefit; there are no conditions in it, on the part of man or beast. The nations in general did not know this covenant, and therefore, were continually afraid of coming to want; but the promise has never failed. Christ, in speaking of food and raiment, how it should be obtained, says, "for after all these things do the Gentiles seek, for your heavenly Father knoweth ye have need of all these things." If all men knew this covenant, they would be certain that God who has ever supplied them, will never fail to do the same.

Paul mentions the faithfulness of God in this covenant, in his discourse to the people at Iconium, when they would have done sacrifice to him. He says that God suffered all nations to walk in their ways; yet fulfilled this covenant to them in giving them a constant supply of what they needed, to make them comfortable and happy, Acts, xiv. 16, 17, "Who in times past suffered all nations to walk in their own ways; nevertheless he left not himself without witness, in that he did good, and gave us rain from Heaven, and fruitful seasons, filling our hearts with food and gladness." Here we see the fulfilment of the promise to Noah and all flesh, and it has been done to this day, and will be, so long as the earth remains. The bow in the cloud in the day of rain, is a continual token between God and all flesh.

Storms, hurricanes, famines in divers places, pestilence, or wars, never prevent the accomplishment of the promise to all flesh. Believing this covenant or not, does not prevent its accomplishment, though it deprives us of the comfort which the promises afford all believers.

Supposing the Lord had said, if you believe it will be so, it will come to pass, if not, all must fail. There is no arminianism here. If the covenant of God with all men as to this life is sure, how much more that which respects the life to come!

2. We will now notice the COVENANT which relates to the life yet to come.

It is worthy of notice, that before there was any threatening on the human race, God revealed his COVENANTS to two men, NOAH and ABRAHAM. These covenants of promise, must stand so long as the word of God remains. This second COVENANT was revealed to Abraham, and like the first, included all men, but not the beasts, as this includes the life to come, which the beasts will not have.

Gen. xvii. 2, 4, "And I will make my COVENANT between me and thee; and will multiply thee exceedingly. As for me, behold my COVENANT is with thee, and thou shalt be a father of many nations." Chap. xii. 13, "And in thy seed shall all the nations of the earth be blessed." That this covenant of promise to all nations has reference to the life to come, is plain from the scriptures. Paul calls this the gospel, or glad tidings, which was proclaimed to Abraham four hundred and thirty years before the law of Moses was given. Gal. iii. 8, "And the scripture, foreseeing that God would justify the heathen through faith, preached before the gospel unto Abraham saying, in thee, shall ALL nations be blessed. In ver. 17, Paul says this is the covenant confirmed of God in Christ before the law was given. "And this I say, that the COVENANT that was confirmed before of God in Christ, the law which was four hundred and thirty years after, cannot disannul, that it should make the promise of none effect." People in general suppose that the law which curses the transgressor, is against this covenant of blessing; but Paul says it cannot disannul, to prevent the blessing to all nations. Paul asks this question; ver. 21, "Is the law then against the promises of God? God forbid." This promise of a blessing to all nations, goes beyond every threatening in the scripture, even to life eternal.

That this COVENANT, has reference to delivering all men from sin and death, is plain from the declaration of Peter, Acts, iii. 25, 26. "Ye are the children of the fathers, and of the COVENANT which God made

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with our fathers," saying unto Abraham, "and in thy seed shall all the kindreds of the earth be blessed;" unto you first, God having raised up his son Jesus, sent him to bless you, in turning away every one of you from his iniquities."

The Covenant revealed to Abraham, which included all nations, is called the Gospel; and LIFE and Immortality are brought to light through that Gospel which was preached to Abraham, and this gospel reveals God's eternal purpose concerning all men. 2 Tim. i. 9, 10. "Who hath saved us, and called us, with an holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began; but is now made manifest by the appearing of our Saviour Jesus Christ, who hath abolished death, and hath brought life and immortality to light through the Gospel." In this covenant, (the gospel,) we are told that death is abolished; (this shews that all men will be made alive;) and we are also told that life and immortality are brought to light, as belonging to that covenant, which declares that all nations shall be blessed in Christ the seed of Abraham. Peter told the Jews, that this *Covenant* contained in it deliverance from all iniquity. That this deliverance from all iniquity included all men, is plain from many scripture testimonies. Daniel says, ix. 24. "Seventy weeks are determined upon thy people and upon thy holy city, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring everlasting righteousness, and to seal up the vision and prophecy, and to anoint the most holy." That this making an end of sins; making reconciliation for iniquity, &c. includes the human race, is plain from the New Testament. John i. 29. "Behold the Lamb of God, which taketh away the sin of the world." Here all are included in the deliverance from sin. This reconciliation is mentioned by Paul, as including the whole, 2 Cor. v. 19. "To wit, that God was

in Christ, reconciling the world unto himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation." The extent of this reconciliation, is recorded in Col. i. 20. "And having made peace through the blood of his cross, by him to reconcile all things unto himself; by him, I say, whether they be things in earth, or things in heaven." This certainly includes the whole, according to what God revealed to Abraham.

If any doubt remains on the mind of the readers, as to the extent and certainty of this covenant of life, the following is sufficient to remove it. Rom. v. 18 to 21. "Therefore, as by the offence of one, judgment came upon all men to condemnation; even so by the righteousness of one, the free gift came upon all men unto justification of life. For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous. Moreover, the law entered, that the offence might abound; but 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." In this quotation the apostle includes all in the transgression, and all in the deliverance.

That this is Paul's meaning, is plain from what he has said upon this COVENANT, which he calls the Gospel, which he preached to the Corinthians, 1 Cor. xv. 1, "Moreover, brethren, I declare unto you the Gospel which I preached unto you." In the following verses, he shews what that Gospel is, which he declared unto them, ver. 3, "For I delivered unto you first of all, that which I also received, how that Christ died for our sins according to the scriptures, &c." In vers. 20, 21, 22, he shews that part of the gospel which applies to men, who all belong to Christ. "But now is Christ risen from the dead, and become the first fruits of them that slept; for since by man came death, by man came also the resurrection from the

dead. For as in Adam all die, even so in Christ shall all be made alive." ver. 49. "And as we have borne the image of the earth, we shall also bear the image of the heavenly." The apostle in this place certainly includes all men in Adam and Christ, according to the promise made to Abraham. "In thy seed shall all the nations of the earth be blessed."

This covenant which includes all men, is certainly as firm as the first, made with Noah and all flesh; and as temporal blessings are by the first covenant secured to all men, with the beasts and fowls; so are spiritual blessings in the second covenant secured to all the human race; whither they know it or not. Our unbelief does not, cannot make the word of God of no effect; for God gave it to Abraham by promise. There is no threatening in the scriptures that will ever make this covenant void, and no rebellion that will prevent its accomplishment; for the law is not against the promises. Believing the truth of this covenant, brings us into the enjoyment of salvation; "Believing, we rejoice, with joy unspeakable, and full of glory, receiving the end of our faith, the salvation of our souls."



Proceedings of the Northern Association of Universalists, in 1819.

THE Ministers, Delegates, and Messengers, composing the Northern Association of Universalists, met according to adjournment, at the School House in *Bethel, Vermont*, next to brother Jonathan Marsh's, on the Evening of the 5th of October, A. D. 1819, and opened by prayer with Br. *Robert Bartlett*.

Organized the Council as follows:

Voted Br. SAMUEL C. LOVELAND, *Moderator* ;
 Br. ROBERT BARTLETT, and } *Clerks.*
 Br. RUSSELL STURTER, }

Read the Epistles from the several Societies; also a communication from our aged and highly respected Brother, *Caleb Rich*.

The following are the Societies regularly represented during the session of the Council, with the names of their Delegates :

Queensbury, N. Y. Br. Levi H. Sweet.

Reading, Vt. Br. Samuel C. Loveland.

Cavendish, Vt. *Letter.*

Barnard, Vt. Br. Prince Haskell.

Montpelier, Vt. Br. Arthur Dagget.

Bethel, Vt. Br. Isaiah Buckman.

Plainfield, Vt. Br. S. C. Loveland.

Voted, that Brs. R. Streeter, R. Bartlett, and S. C. Loveland be a Committee to receive and report on applications for Ordinations, or Testimonials of fellowship.

Made arrangements for the public exercises of the morrow, and adjourned till half past 6, Wednesday morning ;—prayer by Br. Luther Warner.

Wednesday morning ;—met according to adjournment, and united in devout prayer with Br. Levi Briggs.

Through some inadvertency in the Proceedings of the last year, it was found, the two following articles were omitted :

1. Voted that Br. S. C. Loveland be the standing Clerk of this Association, whose duty it shall be to collect the proceedings of the Association, if possible from the first to the present period, and record them in a book.

2. Appointed Br. S. C. Loveland to visit the Societies whose names should be found in the former Proceedings, but are not now known to this Council, and represent them at the next session.

Voted that the Restoration Society in Plainfield, Vt. be received into fellowship with this Association.

Order of Public Service, Wednesday morning.

Br. S. C. LOVELAND, the introductory Prayer.

Br. LEVI BRIGGS, the Sermon.

Text, *EPH. iii. 8, 9. Unto me, who am less than the least of all saints, is this grace given, that I should*

preach among the Gentiles the unsearchable riches of Christ; and to make all men see what is the fellowship of the mystery, which from the beginning of the world hath been hid in God, who created all things by Jesus Christ.

Br. R. STREETER, the concluding Prayer.

Afternoon Service.

Br. L. BRIGGS, the first Prayer.

Br. R. STREETER, the Sermon.

Text, HAB. iii. 4. And his brightness was as the light; he had horns coming out of his hand: and there was the hiding of his power.

Br. R. BARTLETT, the closing Prayer.

Met in Council after public exercise, and attended to the report of the Visitors of the several Societies. Br. Loveland represented the following old Societies; *Bridgewater, Weston, Londonderry, Chester, Rockingham and Springfield, Townsend, Wardsbury, Northfield, and Shoreham.* Besides these are others, which he hopes to be able to represent, at the next session.

Evening Service.

Br. R. STREETER, the first Prayer.

Br. R. BARTLETT, the Sermon.

Text JOHN xviii 38. What is truth?

Br. L. WARNER, the concluding Prayer.

After exercise the Council waited on the Committee from the General Convention. They gave the joyful intelligence that Brs. Robert L. Killam and Royal Gage were set apart to the gospel ministry by solemn Ordination. A Letter of fellowship was likewise given to Br. Charles Hudson.

Adjourned till half past 6 o'clock, Thursday morning. Prayer by Br. S. C. Loveland:

Thursday morning;—met according to adjournment. Prayer by Br. R. Streeter.

The Committee for Ordination and Fellowship reported in favor of ordaining Br. Levi Briggs, and granting a Letter of fellowship to Br. Levi H. Sweet,

to preach the word of life. This report was accepted by vote.

Appointed Visitors to the several Societies for the year ensuing, as follows :

Barnard, Br. Robert Bartlett. Bethel, Br Robert Bartlett. Bridgewater, Br. Samuel C. Loveland. Cavendish and Chester, Br. Russell Streeter. Hancock, Br. Samuel C. Loveland. Londonderry, Br. Russell Streeter. Montpelier, Br. Samuel C. Loveland. Northfield, Br. Russell Streeter. Plainfield, Br. Samuel C. Loveland. Queensbury Br. Levi H. Sweet. Reading, Br. Samuel C. Loveland. Richmond, Br. Jonathan Wallace. Shoreham and Shrewsbury, Br. Samuel C. Loveland. Springfield, and Rockingham, Br. Russell Streeter. St. Johnsbury, Br. Royal Gage. Townshend, Wardsbury, and Weston, Br. Russell Streeter.

Voted that if a brother in the ministry, who shall be appointed Visitor to some of the Societies, should be unable to attend the next following meeting of the Association, it shall be his duty to forward the state of those Societies by letter.

Public Service, Thursday morning.

Br. R. BARTLETT, the introductory Prayer.

Br. R. STREETER, the Sermon.

Text, Rom. viii. 31, 32. Moreover, whom he did predestinate, them he also called ; and whom he called, them he also justified ; and whom he justified, them he also glorified. What shall we then say to these things ? If God be for us, who can be against us ?

Br. LEVI BRIGGS, the concluding Prayer.

Afternoon.

Br R. STREETER, the first Prayer.

Br R. BARTLETT, the Sermon.

Text, St. MATT. v. 18. For verily I say unto you, till heaven and earth pass away, one jot or one tittle shall in no wise pass from the law, till all be fulfilled.

Ordination of Br. Briggs.

Br. SAML. C. LOVELAND, the consecrating Prayer.

Br. RUSSELL STREETER, delivery of the Scriptures and Charge.

Br. ROBERT BARTLETT, the Right hand of Fellowship.

Br. RUSSELL STREETER, the closing Prayer.

Attended in Council, and voted to alter the session of this Association in the year 1820, from the first Wednesday and Thursday in October, to the fourth Wednesday and Thursday in September.

Adjourned the Association to meet, the Lord willing, at Reading, Vt. the fourth Wednesday and Thursday in September, A. D. 1820. Prayer by R. Bartlett.

SAMUEL C. LOVELAND, Moderator.

Attest,

ROBERT BARTLETT, }
RUSSELL STREETER, } Clerks.

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ZENAS.

A young man in the state of New-York, has lately published a book of 20 pages, entitled, "An affectionate address of a Son to a Father, on the doctrine of Universalism; connected with extracts from the writings of *Elias Smith*, against that doctrine. By *Zenas*, in the 27th year of his age, and 7th of his ministry."

We are told that *Joseph Badger*, of Lima, N. York, one of the christian preachers, is the author. We shall not write much yet, hoping he will come out like a man, and shew himself and name; as it is said, John vii. 4, "For there is no man that doeth any thing in *secret*, and he himself seeketh to be known openly. If thou do these things, *shew thyself to the world.*"

We will notice five things in the title page—

1. His undertaking to convert his father. This to me looks like what is said in Isai. iiii. 5, "The child shall behave himself proudly against the ancient"

2. His signature, ZENAS, the *Lawyer*. This hardly applies to a preacher of the gospel, as it is said, "Woe unto you lawyers."

3. His age, 27 years, and 7th of his ministry. We may excuse his signature; being a young man, he has not lived long enough to see the impropriety of any thing; in the course of 7 years more, he may learn that APOLLOS, is more suitable for a signature, than Zenas.

4. Mentioning his age, and years of preaching, looks some like *egotism*, (self commendation.) How extraordinary are my abilities, that I should be capable of preaching at 20 years old! and how wonderful my improvements, to be able to write such a book in seven years from the commencement of my public labors!!

5. Another singular thing in the title page. When the christian preachers wish to out-do themselves in raising objections and arguments against that doctrine which proves that Christ is the Saviour of the world, in word, tongue, deed, and truth; they can do it at any time, by quoting the writings of Elias Smith, who has, in their opinion, out-done them all, though they suppose they have done wisely.

The arguments in this book, against the salvation of all men, are such as may always be expected from those who know only a part of the truth as it is in Jesus.

The contrast between what he calls *Gospel* and *universalism*, is the most absurd, weak, ridiculous, ungenerous, and false, of any thing I have yet seen offered to the public, and nothing but his ignorance can excuse him from downright falsehood.

We will give a sample of the contrast. He writes thus to his father, page 8, "It appears to me, in order to support your theory, scripture must read exactly different from what it does in many instances; for an example view the following contrast:

The gospel says, "Woe! to the wicked it shall be

ILL with him, for the reward of his hands shall be given him." *a*.

Universalism says, "Blessed are the wicked, it shall be well with him, for the bright crowns of glory shall be given him."

Gospel. "None of the wicked shall understand." *b*

Univ. "All the wicked shall understand and enjoy the fruits of Paradise."

Gos. "The wicked shall be turned into HELL, with all the nations that forget God." *c*

Univ. "The wicked shall be turned into heaven with all the nations who forget God."

Gos. "And all that do wickedly shall be stubble, and the day that cometh shall burn them up." *d*

Univ. "And all that do wickedly shall be so many parts of God, and the day that cometh shall burn all their sin and make them completely happy."

Gos. "Cast the unprofitable servant into outer darkness: there shall be weeping and gnashing of teeth." *e*

Univ. "Cast the ungodly creature into the love of God, where there shall be songs and everlasting joy."

Gos. "Except ye repent ye shall all likewise perish." *f*

Univ. "Repent or not, no one under heaven shall perish." *g*

Gos. "For many I say unto you, will seek to enter in, but shall not be able."

Univ. "All mankind shall finally enter the strait gate, whether they seek, strive, ask or not."

Gos. "Cast into everlasting fire." *g*

Univ. "Cast into the love of God."

Gos. "And these shall go away into everlasting punishment." *h*

Univ. "And these shall go away into eternal life and felicity."

a Isa. iii. 11. *b* Dan. xii. 10. *c* Psa. ix. 17. *d* Mic. i. 1. *e* Matt. xxv. 30. *f* Luke xiii. 9. *g* Matt. xviii. 8. *h* Math. xxv. 46.

Gos. "How can ye escape the damnation of hell:"^a

Univ. "How can ye escape the joys of heaven."

Gos. "Suffering the vengeance of eternal fire."^b

Univ. "Suffering the smiles of a loving God."

Gos. "And they that have done evil to the resurrection of damnation."^c

Univ. "And they that have done evil to the resurrection of justification and life."

Gos. "Depart from me ye cursed."^d

Univ. "Come unto me ye cursed."

Gos. "For without are dogs and sorcerers, and whoremongers, and murderers, and idolaters, and whosoever loveth and maketh a lie."^e

Univ. "And dogs, and sorcerers, and whoremongers, and murderers, and idolaters, and whosoever loveth and maketh a lie, which John saw without the gates of the holy city, at the final close, shall be brought in."^f

Gos. "And the fearful and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone, which is the second death."^f

Univ. "And the fearful and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars shall have their part in the lake of fire and brimstone which is the love of God," &c. &c.

Here are at least two things not true. In the first place the Gospel does not say what *Zenas* says it declares. That there are such places in Scripture as he quotes, is certain; but all in the Scriptures is not gospel, for the Scripture contains the ministration of death. Can *Zenas* or any rational man on earth say these texts he has quoted are good tidings to any man,

*Origen, the founder of Universalism, who lived in the 3d century, taught that Christ had died in this world to save men; and was to die in the next to save devils.

^a Matt. xxiii. 23. ^b Jude vii. ^c John v. 29. ^d Matt. xxv. 41. ^e Revel. xxii. 15. ^f Revel. xxi. 8.

good or bad? Had he understood the *gospel*, such a collection of Scripture would never have been sent into the world under the name of the gospel of the grace of God. That the reader may see that the gospel is not what Zenas has quoted, we give the following account of the gospel of Christ, from the Scriptures of truth. Gal. iii. 8. "And the Scripture foreseeing that God would justify the heathen through faith, preached before the GOSPEL unto Abraham, saying, in thee shall all nations be blessed." Isa. lii. 7. "How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace; that bringeth good tidings of good, that publisheth salvation; that saith to Zion, thy God reigneth." Luke iv. 18, 19. "The Spirit of the Lord is upon me, because he hath anointed me to preach the GOSPEL to the poor; he hath sent me to heal the broken hearted, to preach deliverance to the captives, and recovery of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord. Rev. xiv. 6, 7: "And I saw another angel fly in the midst of heaven, having the everlasting GOSPEL to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, saying with a loud voice, Fear God, and give glory to him; for the hour of his judgment is come, and worship him that made heaven, and earth, and the sea, and the fountains of waters."

Here are four witnesses of what the gospel is. The first declares a positive blessing for all nations. Not that they may be blessed, if they will, but they shall be blessed. The second witness calls the gospel good tidings, of peace, good, and salvation, through him who reigns over all. The third witness calls the gospel that which is suited to the case of the poor, the broken hearted, the captives, the bruised, and outcasts. In this there is no death. The fourth witness declares, that this is for every nation, kindred, tongue, and people, who on account of such good tidings, are

called on to fear God, and to give glory to him who made the heavens, earth sea and fountains.

Another thing untrue to me in ZENAS is, what he says universalism declares. I have no knowledge of men who preach what he calls *universalism*. If such things are preached; it is not by me; such things I never preached nor believed. My full belief is that all will be delivered from sin and mortality, through the Saviour of the world. If all are not saved as Paul was, they will not be all saved. This will, according to the Scriptures be done for all.

The remainder, when Zenas gives us his real uame, like an honest man.

The seven last Plagues. Rev. xv. 1.

And I saw another sign in heaven, great and marvellous, seven angels, having the seven last plagues; for in them is filled up the wrath of God.

Plagues signify such diseases as distress men, or beasts; or whatever causes trouble or disorder in the earth, on things animate or inanimate. Plagues of various kinds have been in the earth, from the time of the ten plagues in Egypt to this day. In the time when Christ was on earth, many were healed of their *plagues*, or diseases. In this place of scripture, we are told of the seven last plagues, which are all that will ever come on the earth. In them is filled up the wrath of God, and when the seven vials are emptied, there will be no more "wrath to come."

It is thought by many, that these plagues will be eternally flowing from the vials on a large part of mankind, and they never receive the last of their contents. We will shew where these vials were poured. The account of the seven last plagues being poured out, is recorded in Rev. 16th chapter. "Go your ways, and pour out the vials of the wrath of God, upon the earth. And the first went, and poured out his

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vial upon the earth; and there fell a noisome and grievous sore upon the men which had the mark of the beast, and upon them which worshipped his image.— And the second angel poured out his vial upon the sea; and it became as the blood of a dead man, and every living soul died in the sea. And the third angel poured out his vial upon the rivers and fountains of waters, and they became blood. And the fourth angel poured out his vial upon the sun; and power was given unto him to scorch men with fire. And the fifth angel poured out his vial upon the seat of the beast; and his kingdom was full of darkness; and they gnawed their tongues for pain. And the sixth angel poured out his vial upon the great river Euphrates; and the water thereof was dried up, that the way of the kings of the east might be prepared. And the seventh angel poured out his vial into the air; and there came a great voice out of the temple of heaven, from the throne, saying, It is done.”

There is not in this account of the seven last plagues, any things that in the least favours the doctrine of endless misery, but all to the contrary. These plagues came on those things which have distressed the inhabitants of the earth. When the vials are all poured out; all nations will come and worship God, for his judgments will be made manifest. These plagues were to be poured out upon the earth, and are to take place in the life that now is.

The first vial was poured out upon the earth, and the consequence was, that men who had the mark of the beast, and that worshipped his image were sore. The *beast* is a cruel government, and his *image* is a religion of the same nature. The advocates for these things, are now as sore as the men of Shechem were after being circumcised; and it pains them to be touched in such tender spots. The second vial was poured on the sea, the third on the rivers, and not on men. The fourth plague was poured out on the sun, so that men were scorched, but not made eternal-

ly miserable. The fifth plague was poured upon the seat of the beast, (unrighteous monarchies) which makes kings and their advocates gnaw their tongues, on account of such a dark time in which they live.— The sixth vial was poured out upon the river Euphrates, the strength of mystery Babylon: the current of tradition; which has for ages past, defended papal Rome, and which will ere long come under the dominion of eastern kings. The seventh was poured out into the air, this will clear off the whole, so that the kingdoms of the world, may become the kingdom of our Lord and his Christ. This will cause the fall of mystery Babylon, and the overthrow of every thing received by wicked kings and priests, which has caused such distress among mankind in all ages down to this day. When these seven last plagues are all poured out, all the ends of the earth shall remember and turn to the Lord, and all the kindreds of the nations worship him. Ever so, Amen.

THE BREAKER.

Micah, ii. 13. The breaker is come up before them & they have broken up, and have passed through the gate, and are gone out by it & their king shall pass before them, and the Lord on the head of them.

The verse before this contains a prophecy of the return of the *Israelites*, and though they are now divided and scattered; yet the prophet told them, that they should yet be one, and no more scattered. "I will surely assemble, O Jacob, all of thee; I will surely gather the remnant of Israel; I will put them together as the sheep of Bozrah, as the flock in the midst of their fold; they shall make a great noise by reason of the multitude of men." Having foretold this, he tells us how it shall be done, which is by the *Breaker*, who shall set an example which they shall

be able to imitate ; so that they may under him be gathered to their everlasting joy.

By this **BREAKER**, we are to understand Jesus Christ, who is the deliverer, that shall hereafter come out of Zion, and turn away ungodliness from Jacob, and so all Israel shall be saved. He is represented by the stone cut out of the mountain without hands, which brake the image and ground it to powder. → When this is done, every thing which now prevents the return of the Jews to their own land, will be taken away, so that they will be at full liberty to return. Then will be fulfilled this prophecy, Hosea, i. 11. "Then shall the children of Judah, and the children of Israel be gathered together, and appoint themselves one **HEAD**, and they shall come up out of the land, for great shall be the day of Jezreel." This one **HEAD** is the same as the **BREAKER** that shall come up before them : who shall enable them to break after him, having him their king and Lord, on the head of them.

There is another kind of Breaking which is applied to Christ. He says, Matth. xxi. 44, "And whosoever shall fall on this stone shall be broken ; but on whomsoever it shall fall, it shall grind him to powder." When the Jews as a nation opposed him, they were broken, and so have remained to this day.— When he undertakes to overthrow the kingdoms of this world, it will be done, as a potter's vessel is ground by the falling of a millstone upon it.

Christ is a **BREAKER**, on another account. The law of Moses was a partition wall between Jews and Gentiles. It shut the Jews in, and the Gentiles out, so long as it stood. It was not meant to stand longer than the coming of Christ ; who was appointed to break down this wall, that the Jews and Gentiles might be one new and peaceable body of people. This Paul has declared Eph. ii 14, 15, 16. "For he is our peace, who hath made both one, and hath broken down the middle wall of partition between us ;

having established in his flesh the enmity, the law of commandments contained in ordinances ; for to make in himself of twain one new man, so making peace ; and that he might reconcile both unto God in one body by the cross, having slain the enmity thereby."

He as the BREAKER has broken down the wall, though all are not yet made one by a reconciliation to God and each other ; but this will be done, in the fulness of times, Eph. i. 10, " 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."

There is one thing more; which this BREAKER will do ; which is to brake in pieces all the partition walls and fences of wood, hay, and stubble which are now raised up between professed believers in Christ, by which they are separated from each other. This many are afraid of, for that which they greatly fear, will come upon them. It is said, John, xi. 52, " But that he should gather together in one, the children of God that were scattered abroad. This will certainly be done to the joy of many.

People were never more uneasy on account of the division among professed believers in Christ, than at the present time. A proposal is now made for a delegation from the different denominations, to meet to remove that which divides those who ought to be one in Christ. May the great BREAKER come up before them, that after him they may so break up, as to come together as the sheep of Bozrah, as the flocks of the folds !

A Nail in a Sure Place.

Isaiah, xxii. 23, 24, 25, " And I will fasten him as a NAIL in a sure place ; and he shall be for a glorious throne to his father's house. And they shall hang upon him all the glory of his father's house, the offspring and the issue, all vessels of small quantity, from

the vessels of cups, even to all the vessels of flagons. In that day, saith the Lord of Hosts, shall the *nail* that is fastened in a sure place be removed, and be cut down, and fall; and the burden that is upon it shall be cut off; for the Lord hath spoken it."

In the east, when an house of brick or stone was built, it was common to fix a large piece of iron between the bricks, or stones, so strong as to be able to bear all that should be ever hung upon it, and so fixed that it could not be drawn out, so that whatever was hung upon it might be safe. The prophet has reference to this custom in the words before us.

By comparing this scripture with others, we conclude that the prophet, by the first *nail*, meant the *Messiah*, and his gospel, and by the second, Moses and his law. Zach. x. 4, "Out of him came forth the warner, out of him the *NAIL*, out of him the battle bow, out of him every oppressor together." Judah is the one out of whom came these four things, and "it is evident that our Lord sprang out of Judah;" and he is said to be the lion of the tribe of Judah. Jesus Christ is fixed upon the throne, where nothing can remove him; thus is he fastened as anail in a sure place. No one will ever be disappointed that puts his trust in him.—His word may be depended on in all cases. Solomon makes mention of this, Eccl. xii. 11. "The words of the wise are as goads, and as nails fastened by the masters of assemblies, which are given from one shepherd." Christ as the *nail* in a sure place, is for a glorious throne to his father's house, to all men.

It is said, "they shall hang on him all the glory of his father's house;" that is, all the members of the family, the offspring and the issue, with all the small and large vessels; even cups and flagons. This is very different from the common practice in our day; for instead of hanging all on Christ, some hang a part on *sale*, some on their *own works*, and a great number are to hang on the devil to all eternity, as it is termed. This makes Satan a nail in a sure place, as he

is to hold millions, (according to modern doctrine) and to hold them forever. Men do not preach right, unless they hang all men on Christ, who is the head of every man, and who in the end, "will draw all men unto him."

Another *nail* is mentioned here, which is to be removed, and cut down, so as to fall, with all the burden upon it. This I understand to be the law of Moses, on which the Jews hung, being all zealous for the law. Ezra refers to this, chap. ix. 8. "And now for a little space grace hath been shewed from the Lord our God, to leave us a remnant to escape, and to give us a *nail* in his holy place, that our God may lighten our eyes, and to give us a little reviving in our bondage." After Christ came, that *nail* was cut off, and fell, and the Jews fell with it. They hold on upon that to this day, though the Old Testament is done away in Christ.

May the glorious day come, when preachers shall hang the offspring and issue, all men on this *nail*; and Jews and Gentiles rejoice in him as their only hope and Saviour in time of trouble.

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Conversation of the Editor, with one of the Christian Preachers.

In a short time after publishing my belief in the certain salvation of all men, one of the Christian Preachers came over forty miles to excommunicate me, or to withdraw his fellowship from me, as a preacher, though (as he said) not to disown me as a brother in Christ.

After he had said about all he had proposed upon the subject; I asked him if he found me different in temper, from what he had formerly found me? No, said he. Then said I, the change must be in you, and you must be the one in the wrong; for according to your own statement, if you stood as you once did, our fellowship would be the same as ever.

Next I asked him, if he found me in a quarrelsome, wrangling spirit, filled with hatred towards such as differed from me in doctrine. "O, no (said he) you have got where you cannot wrangle with any, for if you believe all will be saved, you must of course be peaceable with all." My reply to him was, "Well, brother, what a pity it is that you were not in the same situation with me; which would have saved you the trouble of riding over forty miles, to withdraw fellowship from one you acknowledge as a brother in Christ.

After this reply, I asked him this question. "Do you not think that if all men believed as I do, that God loves all, and means finally to bring them all to love him, and each other; that mankind would be in a more harmonious situation than they now are?" Yes, (said he.) "I have no doubt but it would be better for them, in this life." Then (said I) you withdraw your fellowship from me, for believing and preaching that which would be the best for men to believe in this present life.

From this, I asked him one question, which ended the conversation for that time, which was the following—"Brother—have you heard of a very singular house lately built? No: what is it? A certain man dug his cellar, and stoned it, and laid on his hewn stone, forty feet square. When he built his house, he made it forty feet long, and twenty feet wide, leaving one half of his foundation without any house upon it.

He replied, the man was a fool to build in such a manner.

This, said I, is the way we have been preaching this ten years, we have told people the foundation was large enough for all, and was prepared for all; and yet a great part of men are to be eternally lost. Here we ended the conversation.

CHAMARIM, (Black Priests.)

"This word is translated, *priests of the idols*, or *priests clothed in black*, because the word *chamar* signifies *blackness*. Jerom, in 2 Kings, xxiii. 5. renders it *aruspices*. In Hosea, x. 5. and Zephaniah. i. 4. *adetu*, church wardens. The best commentators, understand by this word, the priests of false Gods, in particular the worshippers of fire, because they were, it is said, dressed in black; We find among the priests of *Isis* those called *melanophori*, that is, wearers of *black*; but I cannot tell, whether this was by reason of their dressing wholly in *black*, or because they wore a certain black shining veil in the processions of their Gods. *Lamog*, in Arabic, signifies the moon; *Isis*, is the same deity. Grotius thinks the Roman priests called *camilli*, came from the Hebrew, *chamarim*. These among the heathen who sacrificed to the infernal Gods, were dressed in *black*." See Calmut.

Having given the above from Calmut, we will give the texts, referred to by this learned author. 2 Kings, xxiii. 5. "And he put down the idolatrous priests, whom the Kings of Judah had ordained to burn incense in the high places in the cities of Judah, and in the places round about Jerusalem; them also that burnt incense unto Baal, to the sun, and to the moon, and to the planets, and to all the host of heaven." Hosea, x. 5. "The inhabitants of Samaria shall fear because of the calves of bath—aven; for the people thereof shall mourn over it, and the priest, (*chamarim*) thereof that rejoice in it, for the glory thereof, because it is departed from it." Zephaniah, i. 4. "I will also stretch out mine hand upon Judah, and upon all the inhabitants of Jerusalem; and I will cut off the remnant of Baal from this place, and the name of the *chamarims*, (the black priests) with the priests."

The quotation from Calmut, and the scriptures, shew at once the origin of the black uniform now

word by almost every order of men called ministers. It appears that at first, men imagined there were infernal gods, or gods of hell, or darkness, and the priests of these gods, to shew that they officiated for the gods of darkness, dressed in black, that they might always be distinguished from the priests of these gods who dwell in the light.

Those CHAMARIM, who believe in a God dwelling in darkness, and who are employed in describing the infernal regions, and the final triumph of satan over the greater part of mankind, are entirely consistent in their uniform, for they have literally come to blackness and darkness; so which the ministers of light have not come, but to mount Zion, out of which God has shined to give the light of the knowledge of the glory of God, in the face of Jesus.

It is said that George Fox, the first Quaker, asked a bishop in England, why the translators did not translate the word *chamarims*, but gave the Hebrew word? The bishop chose to hear Fox give the reason why it was not done. He told the Bishop that the translators, and the English clergy in general, were by their dress, and conduct; the same order of men, and that they concealed the meaning of the word, that they might conceal their real character from the common people.

Swedenborgians, or the New Jerusalem Church.

Seeing an advertisement, of a meeting of this Church in Boylston Hall, in Boston, on the 25th of last month, I concluded to attend.

A young man by the name of Worcester, appeared as the preacher. He took up about one hour, in reading places of Scripture, which are prophecies of the return of the Jews to their own land, and reading prayers, their belief, and singing twice. His dis-

course from Daniel vii, and other exercises, took about one hour more.

From the best of my recollection, this is the amount,
1. That Christ is the Creator of all things; or the Trinity, the Father, Son, and Spirit, the same as soul body and spirit in man.

2. That Emanuel Swedenborg, is the mediator between Christ and the New Church.

3. That the Sacred Scripture contains three distinct senses, *celestial spiritual* and *natural*. That the two first senses were sometime lost, but were revealed to Swedenborg.

4. That the following is all of the Scriptures which they consider the word of God. The five books of Moses; Joshua, Judges, the two books of Samuel, and Kings. The Psalms, all the Prophets, from Isaiah to Malichi; the four Evangelists, Matthew, Mark, Luke, and John, and the Revelation. All the Acts of the apostles, and all the epistles they disown,

This is the first society I ever saw who in plain words declare that another man knew better than the apostles of the Lamb. I cannot think that a society founded on such principles, can become very influential in a town, where the whole Scripture is held in such high estimation.

From the most correct observation, it appears to me that the principles of this society, are a compound of the following;— some of the law of Moses, some of the prophets, a little New Testament, much of the old doctrine of the mystics, some of the pagan Mythology, some from Rome, some from various visionary writers, and a great share of imagination; with many honest mistakes; so the whole appears to an,

OBSERVER.

To Agents and Subscribers.

Several Agents and Subscribers, from various parts of the country, have written to the Editor, expressing

In consequence of this, it is proposed, after one number, to wish that the "*Herald of Life and Immortality*," might come to them oftener than once in three months—never more, to publish it in the form of a newspaper, of a half sheet, every other week, as the *HERALD of Gospel Liberty* was formerly published. This will give the subscribers 26 numbers per year, for one dollar, which is two thirds of a number of the present form more than is now given at the same price.

By publishing every other week, the subscribers will be furnished with more fresh and interesting intelligence, than they can receive once in three months. Should this proposal meet the approbation of the Agents, and Subscribers generally, those who have paid in advance, will be credited 25 cents, on the new proposal, as the six numbers amount to 75 cents. Those who have not paid, when they do pay, will be credited the same.

The Agents are requested to get the minds of the subscribers as far as is practicable, and give notice to the Editor before the sixth number is out, which will be the first of April next.

Those Agents and Subscribers, who do not inform the Editor to the contrary, before the sixth number is out, will be considered as subscribers to the above proposal, and the first number will be forwarded accordingly.

The proposal for the new form of the Herald, is printed on the back of the cover of this number.—

 *Please to read it.*

Several subjects mentioned in the last number, are unavoidably omitted for want of room; but will be noticed as soon as we have room.

No. 6.] Boston, April, 1820. [Vol. I.

THE
HERALD

OF

Life and Immortality.

BY ELIAS SMITH.

"Behold I bring you good tidings of great joy, which shall be to all people."

Angel from Heaven.

SERMON—No. 1.

[The Editor of this work, has begun a course of Lectures in Boston, on the names and titles of Christ, which are delivered every Thursday evening. The following is a Sketch of the introductory Lecture, delivered, Thursday evening, February 10, 1820 —The following lectures will be given our readers, as fast as we have room]

COLLOSSIANS, I. 15. *"Who is the IMAGE of the invisible God ; the first born of every creature."*

IN this verse are four important particulars.

I. *The invisible God.*

II. *The image of the invisible God ; Jesus Christ.*

III. *Every creature.*

IV. *In what sense Jesus Christ is the first born of every creature.*

1. *"The invisible God."* The word invisible is used to convey to our minds the nature of the God of the whole earth ; the God and Father of our Lord Jesus Christ. Though God cannot be seen ; yet he is in a greater or lesser degree manifested to the understandings of all nations, tongues, and languages.

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This word describes him as a distinct being from his Son Jesus, who was seen of many before and after his resurrection.

The word *invisible* as applied to God, is mentioned three times in the New Testament. 1 Tim. i. 17. "Now united the King eternal, immortal, *invisible*, the only wise God," &c. The same idea is conveyed in other words by Paul, Ch. p. vi. 15, 16. "Who only has immortality dwelling in the light which no man can approach unto, which no man has seen, or can see." Every rational man may see by this account of the invisible God; that Christ is not meant, as he was seen by angels, and men. John says, Chap. i. 18. "No man hath seen God at any time; the only begotten Son which is in the bosom of the Father, he hath declared him."

Though God is invisible, yet he is as certainly known as though seen. This knowledge Moses had, Heb. xi. 27. "By faith he forsook Egypt, not fearing the wrath of the King; for he endured, as seeing him that is *invisible*." The immutability, power, wisdom, mercy, goodness, grace, and love of God, are *invisible* things of God; and clearly seen by the things that are made; who has manifested all these glorious things to the children of men. Rom. i. 17, 20. "For the *invisible* things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead." Psal. xix. 1, 2, 3, 4, 5, 6, 7.

The glory of the invisible God, in distinction from all other beings, is intelligibly described in Rev. iv. 2, 3. John saw in a vision, one on the throne like Jasper and a Sardine stone; with a rainbow round about the throne in sight like an emerald. This description of the *invisible* God, was made to John's understanding; and not to his eyes, as no man hath seen God at any time. In Chap. v. 1. John had a further revelation of the invisible God. He saw in the

right hand of him that sat on the throne, a book, written and sealed with seven seals. Beside the *invisible* God, he saw another, "called the Lion of the tribe of Judah," and the Lamb. He came to him that sat on the throne; took the book and was declared worthy to unclose the seals, and look thereon.

The four beasts worshipped him that sat on the throne, as the Creator of all things, saying, "Thou hast created all things, and for thy pleasure they are and were created. Of the Lamb they said—"Thou wast slain, and hast redeemed us to God by thy blood," &c. The amount is, they worshipped the *invisible* God, as the Creator of all things; and the Lamb who had been slain, as the one who redeemed them to God his Father by his own blood. In this, the *invisible* God is clearly distinguished from the Lamb that was slain; who now lives to make known to men the glory of his Father's grace.

2. *We come now to speak "of the IMAGE of the invisible God."*

The word *IMAGE*, signifies one thing to represent another. It is a thing seen, to describe to our understandings an object not seen. Cæsar had his image or likeness on the Roman money, in use among the Jews. When Jesus saw the penny, he asked whose image that was; they said Cæsars. No rational man from this would think that the Jews shewed him the Roman emperor, but that which resembled him. It is not possible for any thing to be the image of itself.

As Christ is the image of the *invisible* God, he cannot possibly be the *invisible* God. Adam was made in the *IMAGE* of God, with his likeness. Paul says, 1 Cor. xi. 7. "For a man ought not to cover his head, forasmuch as he is the *IMAGE* and glory of God." Would it be good sense to say that Adam was God, because he was made in the image of God? Surely not.

Then it is not good sense to say that Christ is God the Creator, because he is the *IMAGE* of the invisible Creator.

The man Christ Jesus, the second Adam, contains in himself all the nature of the invisible God ; and all this he received from his Father. " In him dwells all the fullness of the Godhead bodily." " We beheld his glory, as the glory of the only begotten of the Father, full of grace and truth " In several places, Christ is called the image of God. 2 Cor. iv. 4. " Lest the light of the glorious gospel of Christ, who is the *IMAGE* of God, should shine unto them." Heb. i. 3. " Who being the brightness of his glory, and the express *IMAGE* of his person."

Christ is called the *IMAGE* of God for two reasons.

1. He as God's *IMAGE*, is a perfect representation of the invisible God, as to power, immutability, wisdom, righteousness, peace, truth, love, mercy, grace, life, and immortality, he remaining the same yesterday, to day and forever.

2. As God's *IMAGE*, Christ teaches us what all men will be in the dispensation of the fullness of times. God has predetermined that in the end, all men shall be conformed to the image of his Son, who is the image of God ; (Rom. viii. 29) that he may be the first born among many brethren. This Paul has declared. 1 Cor. xv. 49. " And as we have borne the image of the earthy, we shall also bear the image of the heavenly." All men bear the image of the earthy (Adam,) and all at the resurrection, will as certainly bear the image of the heavenly, which is Christ, " that God may be all in all."

3. *This leads us to speak upon every creature, which Christ is the first born of.*

There is no doubt but that by every creature, in the text, is meant every individual of the human race ; Adam, Eve, and all their children, to the last that shall be born. When Jesus sent his apostles out, he

commanded them to preach the gospel to "every creature," or all men. Mark xvi. 15 Paul says, the gospel was preached "to every creature under heaven." Col. i. 23. these creatures, the whole of them, the apostles, were first fruits of, or samples of what "every creature" will be in the end. James i. 18. "Of his own will begat he us by the word of truth, that we should be a kind of first fruits of his creatures."

These creatures are subject to vanity, or death, by reason of him who hath subjected the same in hope of a resurrection which all shall have in the end, with immortality and eternal life. Rom. viii. 21. "Because the creature itself also shall be delivered from the bondage of corruption, into the glorious liberty of the children of God." This certainly will be an universal deliverance which all shall enjoy. In Rev. v. 13. we are told what is the last thing which shall be the employment of "every creature," which Christ is the first born of—"And every creature, which is in heaven and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, blessing, and honor, and glory, and power, be unto him that sitteth on the throne, and to the Lamb, forever, and ever."

Whoever compares these scriptures together, may see that in the end, "every creature" is to be brought where they will give glory to God and the Lamb forever. The reason why all this will take place is plain. God made "every creature;" he loves all he made; Christ has tasted death for every man; has given himself a ransom for all, is the propitiation for the sins of the whole world, and will draw all men unto him, and reconcile all to himself in one body, that all may have life everlasting.

4. *We will now shew in what sense Christ is the First-born of "every creature."*

It will not be correct to say that Christ was the

first ever born, as millions were born before him. The meaning must be this; *he is the first in every thing needful for every creature. The highest in authority, among all the works of God that ever were, or ever will be, whether angel, or men, now living, or that may hereafter be raised from the dead.* This is evidently the apostle's meaning in this chapter, compared with his other writings. He says, ver. 18, "And he is the Head of the body, the Church, who is the beginning, the first born from the dead, that in all things (or among all) he might have the pre-eminence; for it pleased the Father, that in him should all fullness dwell."

Jesus was born twice; once of Mary, and once of the grave. He was delivered from Joseph's tomb. In Rev. i. 5. He is said to be the first-begotten from the dead, and the Prince of the kings of the earth. That his being the "*first-born*," means his being raised from the dead, to be the highest in authority among all beings, excepting his Father, is plain from Paul's testimony, 1 Cor. xv. 27, 28 Eph. i. 19 to 23. Phil. ii. 7, 10, 11. These quotations shew why Christ is called the "*first-born*."

We will now shew why he is the first-born of "*every creature*." The *first-born* in a family, is connected with the whole family. Christ is in a close connection with the whole family, for their everlasting good. Eph. iii. 14, 15, "For this cause I bow my knees unto the Father of our Lord Jesus Christ, of whom the whole family in heaven and earth is named." In another place he is called the "*first-born*" among many brethren, to bring many sons to glory. The apostle in this chapter tells us what he means, when he calls Christ the *first-born* of every creature; which is, that God has appointed him to reconcile all men to God, to be holy and immortal.

After declaring that all thrones, dominions, principalities, and powers were created by him, and for

him ; he then says, ver. 20. " And having made peace through the blood of his cross, by him I say, whither they be things in earth, or things in heaven." Paul told the Colossians Christ had reconciled them, that they might be holy, unblamable and unreprouable in his sight, and that at last all should be the same. This is recorded, Eph. i. 10. " That in the dispensation of the fullness 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."

As Christ the *first born* of every creature now is, so shall every creature, every son and daughter of Adam be in the times of the restitution of all things. The day will certainly come, when all kings shall bow before this " King of kings ;" when sin shall be taken away ; death swallowed up in victory, satan be destroyed ; all men delivered from the bondage of corruption ; our vile body changed, and fashioned like the *first-born* of every creature. and God be all in all of them, who, equal to angels shall die no more being the children of God, and children of the resurrection.

This subject, if rightly understood, will lead us to glorify the invisible God, who in love to men, has in Christ, shewed all what he means they shall be, when all are subdued to the *Son* ;—to love all men : to call no man common or unclean, to rejoice in hope of that day when all shall be one in Christ for ever, and in that oneness, to enjoy all God has promised forever. To him be honour, and power, everlasting. Amen.

The word *AGES*.

"The word *Aion* as a substantive occurs 128 times in the Greek Testament: 66 times in the singular, and 62 in the plural number. In our common translation it is rendered *ever* 72 times; twice, *eternal*; 36 times *world*; 7 times *never*; 3 times *ever more*; twice *worlds*; twice *ages*; once *course*; once *world without end*; and twice it is passed over without any word affixed as a translation of it.

By this mode, no attention is paid to the singular or plural form of the word; nor any distinction made between the *substantive* and *adjective*. The word *Aion* always has reference to periods of time; therefore rendering *Aion* by *world*, or *worlds*, cannot with propriety be admitted.

The reader will discover that there are different *ages* mentioned in the New Testament, such as, *former ages*. (Col. i. 26.) The present *age*. (Matth. xii. 32.) The approaching *age*. (Mark x. 30.) *Ages* to come. (Eph. ii. 7.) The consummation of the *age*. (Matth. xxviii. 20.) The ends of the *ages*. (1 Cor. x. 11.) all which prove, that *Aion* doth not mean eternity. There are *ages* in the plural; but there cannot be eternities plural; for eternity can be but one; and implies an unity of consistency, and simple continuance.

It will require judgment to ascertain to what *age* or *ages* such a particular subject belongs; some being of a short, others of a long duration; and some interwoven with others. But however various and distinct these *ages* may be, still the mediatorial *age*, like a large circle which contains many small ones, is the longest; it commenced at the first intention of Christ offering himself as a Mediator; and will continue till "*he hath subdued all things.*" (1 Cor. xv. 23—29.) "*And made all things new;*" (Rev. xxi. 5.) "*And every curse has ceased;*" (Rev. xxii. 3.)

then will he deliver up (the subdued and reconciled subjects called) the kingdom to his Father, that God MAY BE ALL THINGS IN ALL. (1 Cor. xv. 28.) The Scripture does not carry us beyond that period; therefore, with the poet, we ought to say,

“Here stop my soul, no further seek to go;
What God reveals, it is enough to know.”

ÆONIAN.

“The word *æonian* as an adjective occurs 71 times; the common translation has rendered it once *ever*, 42 times *eternal*, 3 times *world*, 25 times *everlasting*, in all which places (except in Rom. xvi. 25. translated *former ages*, which should have been *æonian times*) the Editor retained the Greek word, *æonian*, because there is no word in the English language which fully expresses what that word in its original sense implies. Had it been lawful to have coined a new word to express *æonian* in English, perhaps *agical* or *age-lasting*, would have been near it.

This confused translation of *aion*, when it occurred in a substantive, and *æonian*, when it occurred as an adjective, and the want of discernment in readers, has been a means of propagating the doctrine of endless damnation, which states that God will kindle a fire, and so constantly supply it with combustible matter, brimstone, &c. by his all creating power, as to endure as long as he himself shall exist; and that the subjects of future punishment, being raised incorruptible and indissoluble, shall for the same period endure burning in that lake of fire, God having no ultimate end in view but the endless misery of his creatures.

The Editor hopes that the translation he has given of *aion*, when it occurred as a substantive, will help

to remove so degrading an idea of God who is LOVE. Such a misrepresentation of the word has been corrected by several writers of the first eminence for learning; therefore the Editor hath a cloud of witnesses, who though dead yet speak; and the living cannot say nay. It only remains to give some outlines how, and in what manner the adjective *æonian* is to be understood.

The word *æonian* expresses duration or continuance; but it is sometimes of a short, and at other times of a long duration. Paul, writing to Philemon concerning Onesimus, says, perhaps he was separated for a while, that thou mightest have him *æonianly*. This certainly could mean only during the life of Onesimus.

So also Jude (i. 7.) says, "Sodom and Gomorrah were destroyed, and set forth for an example, suffering the vengeance of *æonian* fire. Though this fire lasted upwards of two thousand years it is now extinct."

But that *æonian* doth not mean endless or eternal, may appear from considering that no adjective can have a greater force than the substantive from which it is derived; thus *black* cannot mean more than *blackness*. If *aion* means *age*, and its plural *ages*; then *æonian* must mean *age-lasting*, or duration to the *age* or *ages*, to which ever the thing spoken of relates. That this is the meaning of the word in the Septuagint, will not be disputed by any one who recollects the *æonian* (everlasting) covenant of circumcision made with Abraham. Gen. xvii. 13. The *æonian* (everlasting) covenant of priesthood with Phineas. Numb. xxvi. 13. The *æonian* (everlasting) statute of the day of atonement. Lev. xvi. 34.

* "This fire lasted from Abraham's time till after the apostolic age; and was burning in the time of Philo Judæus, in the beginning of the second century."... WHEAT.

It was the land, not the people which endured this fire.

It would be a contradiction both to Scripture and common sense to ascribe eternity to these things merely because they are said to be of *æonian* duration; for it is evident that the *aion* or age, to which all these related, is expired and gone. the *æonian* covenants and statutes, &c. are waxed old, and have vanished away.

When the reader meets with the phrase *æonian God*, he will understand thereby that God reigns through all the *æons*. or *ages*, whether past. present, or to come; and *æonian Spirit*, is the Holy Spirit, who has presided over the Church in all *ages*. or *æons*. *Æonian* life, in the large views of it, is the life which is to be conveyed from Christ to all the sons of men in the course of the *ages* of his reign. Rom. v. xii. 21. Chap. 6. 23.

The *æonian* Judgment in Heb. vi. 3. the Editor thinks is the Judgment of the Aaronic *æon*, or age which is past, under which the priests gave Judgment according to the law. See Lev. xiii. 13. Numb. v. 15, 16. Exod. xxviii. 30. *Æonian* gospel is the good news of reconciliation with God, through Christ, which will continue to be preached through the *æons*, *ages*, till every creature. whether in heaven or in earth, visible, or invisible, is reconciled by the blood of the cross. Col. i. 16. 21. And then the promulgation of the *æons* gospel will cease. As there was a period when the *æonians* began, so a period will come when they all have an end; when the whole work is finished, when all things shall be restored to holiness and happiness. Then "every creature which is in heaven, and on the earth, and under the earth, and on the sea, even all things in them will sing, blessing, and honor, and glory, and strength, be to him who sitteth upon the throne and to the Lamb, to the ages of ages." Rev. v. 13.

SCARLETT.

FOR THE HERALD.

SHEBHEQUIN, Dec. 20, 1819.

DEAR SIR and BROTHER,

The following is a lucubration of a Saturday evening—after toiling all day in casting the contents of land, and making diagrams of the same—my thoughts turning on the subject of man. the exclamation of the Psalmist came to my mind, and the following is the result. If it contains any hints that may be useful to the Herald, you are at liberty to make use of it in any way you choose.

“*What is man, that thou art mindful of him ?*”

The Psalmist, no doubt, like all other reflecting men, when considering this subject, was struck with wonder and astonishment!—The care of Providence over the work of his hands—The curious workmanship displayed to the wondering eye of man; must, of necessity, produce an exclamation of surprise and astonishment.

A celebrated writer says—“*The proper study of mankind is man.*” Let us then enquire into the origin, formation and purposes for which mankind were created and formed. In the first chap. of Genesis in the 27th ver. we find an account that “*God created man in his own image.*” But in the 2d chap and 5th ver. we find a declaration that, “*There was not a man to till the ground,*” notwithstanding man had been created previously to this declaration. But in the 7th ver. of the last mentioned chap. we find that “*God formed man out of the dust of the Earth.*” In this book then we find an account of the origin of man, in his created and formed parts; and by the breath of God he became a living soul in the presence of his Maker.

What then will be the consequence and end of this creature thus brought into existence?—As the formed part of man was made from matter, it must inevit-

ably perish, or change its form; as *all matter* is corruptible and changeable, and cannot always exist in the same state or form. From this view of the subject, and it is the first account we have of man, he was formed to perish, and no subsequent act of his could possibly have altered the case. He was formed to die, being composed of matter, and made mortal.

But is there no difference between the *created* and *formed* parts of man? We will now attend to this inquiry. It appears from what has been quoted, that God *created* man in his own Image, and the question now is—Shall this *created Image* of God perish along with that part *formed out of matter*? The wise man says (Wis. of Sol. 2d chap. 23d ver.) “*For God created man to be immortal, and made him to be an image of his own Eternity.*” If God created man to be immortal, he must be so, or God will be disappointed in his intentions about man; and if he made him to be the image of his own eternity, he must *eternally be his image*, for the one cannot fail without the other, fails also. How can the created part of man be marred without marring the image in which he was created?—There is none who preach death and destruction; will venture to limit the duration of Deity; it may therefore be taken for granted, that the immortality of man in his created capacity, is as certain as that he was made to be the image of God’s eternity—Cause and consequence are inseparably connected—the one cannot cease in any point whatever, without the other ceasing in the same point also.

But let us pursue this subject a little farther. St. Paul says (1 Cor. xi. 7.) “*That man is the image and glory of God.*” He also says, (Ephc. vi. 24.) “*That man was created in righteousness and true holiness.*” And again, (Col. iii. 10.) “*That this created man is renewed in knowledge, after the image of him that created him.*”

Now, if all this be true, *First*—That man is the

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image and glory of God—*Second*—That he was created in righteousness and true holiness; and, *Third*, That this created man is renewed in knowledge, after the image of him that created him—How can it be possible that God can suffer *his glory to be tarnished—His righteousness and holiness to be diminished—Or the renewed knowledge of man to be deficient?*

It appears evident from the scripture already quoted, that the *created part of man*, is so nearly allied to the author of his existence, *in likeness, in righteousness, in holiness, and in the knowledge his Father has given him*; that it is impossible to separate the author from the work of his hands, without causing a disappointment in him, as well as in the child of his fostering love. No one dare say in plain terms that God can be disappointed; yet thousands say it indirectly every day. Preachers in the pulpit will quote this text, "That God *will have* all men to be saved and come to the knowledge of the truth," and then go on to say the will of the creature—the *omnipotent will of the creature*, can frustrate the WILL of GOD!—If not said in these plain terms, it is implied from the strict sense of their words. O! the folly of the *formed part of man*; made subject however to vanity, lies and deception. But it is lamentable that it should so often get the upper hand of the *created part*—The image of God's Eternity. We ought to be more cautious, and not confound the two parts together, and attach the threatenings made to the earthly part of man in his mortal state, to the everlasting misery of that immortal part, made holy in God's love.

The question comes up again, *What is man, that thou art mindful of him?*—I apprehend that it is already answered—That man is found to be a child of God—Allied to his Father in likeness—Endowed by Him in knowledge—Made holy in his Image, and created for immortality. Reason teaches this—Scripture

warrants it—Angels from Heaven have proclaimed it—Universal nature is in harmony with it, and nothing against it but the *old man of sin*, who is corruptible matter and *must perish*—is condemned already, damned if the reader chooses:—But “If a man suffer loss, he shall be saved yet so as by fire.”

This old man stalks about the face of the earth, preaching death and destruction to the *whole man*—making our Heavenly Father more cruel to his offspring, than the wolf, bear or tiger. But thanks be given to our Heavenly Father, the old man of sin trembles from his very base. The light of God's face begins to appear through the Gospel of his love. The clouds of bigotry and the fog of superstition, are dispelling—are fast approaching the verge of chaos, and will soon return to the realms of darkness, from whence they came.

Mankind begin to examine into these matters—They begin to search the scriptures for themselves—enquiring of one another, “*What shall we do to be saved?*”—Our priests have made a heterogeneous compound of contradiction of the Bible. They have made religion a trade. They have dealt deceitfully with us. And when the simple truth begins to be understood, viz. “To believe in Jesus”—“Who gave himself a ransom for all, to be testified in due time.” They cry out, “our craft is in danger to be set at nought” *Away with this doctrine, away with it.* Have we not formed images of our God—Have we not invented creeds—Have we not contrived ordinances, and established the same—Have we not made out of the word *Hades* (the grave) a dreadful place for sinners, which we call Hell, and in the same a *lake of fire and brimstone*—in the burning lava of which, undulating on waves of livid fire, poor sinners are to float, and burn, as long as God exists. Above all have we not, out of the evil principle some how or other attached to man, made a monster named the

Devil—Made him a king in our hell (“better reign in hell than serve in heaven”)—Gave him power over one half, at least, of God’s children—made empty one half of the rooms in the Palace of Heaven—(“For in my Father’s house there are many mansions”) and deprived God of millions and millions of his tender offspring.

One thing however is certain—That this Devil cannot always exist, for two very plain reasons—First, Because he is the opposite to good, and, because it is not in the nature of things for two principles diametrically opposite always to exist—One must give way to the other—and which must be destroyed, need not be mentioned here. And Second, Because he is the ideal image of a disordered imagination; necessary, however, and in fact, the “*bone*” of the whole fabric. But the work of men must perish and come to nought. God has said by the mouth of his Prophet, *I will not always be wroth, neither will I always contend, lest the spirits I have made should fall before me.* Therefore this monster of a Devil must finally fall (as Dagon did of old) never to rise again. Truth will conquer him—“Truth maketh us free”—“He that believeth in the truth is free already.” Jesus of Nazareth says, “I am the way and the TRUTH, and the life.”—“He is the Lamb of God which taketh away the sin of the world.”—“He bare our sins in his body.”—“He gave himself for our sins.”—“He died for our sins.”—“He arose for our justification.”—“He swallowed up death and Hell (or the grave) in victory, and led captivity captive.”

If all this be true, and truth it must be, or there is no truth in the Bible; this great bug-bear, called the Devil, and so often mentioned in the popular doctrines of the day, must have an end; and the craftsmen must learn another trade.

Yours, JOSEPH KINGSBURY.

Elder Plummer's Sermon.

On Friday Evening, March 3, 1820. *Elder Frederick Plummer*, delivered a discourse at the Hall in Pond street, Boston—from 2 Cor. v. 20. "Now then we are ambassadors for Christ; as though God did beseech you by us, we pray you in Christ's stead, be ye reconciled to God."

In attempting to illustrate the subject, he took up four particulars;

1. The character (God) to whom men are to be reconciled.
2. The unreconciliation of all mankind.
3. The ways and means used to bring about this reconciliation.
4. The duty enjoined; viz. to be reconciled to God.

It was one of the most *extraordinary Sermons* I recollect of ever hearing. for the following reasons;

1. He did not appear to understand the subject, as he entirely missed in the explanation and application of it. His text was not addressed to the world, but to the churches at Corinth and Achaia. See chap. i. ver. 1. "Paul an apostle of Jesus Christ by the will of God, and Timothy our brother. unto the church of God which is at Corinth, with all the saints which are in all Achaia."

These saints had been reconciled to God by the death of his Son, and afterwards became unreconciled to the belief of a resurrection. There were divisions and contentions among them; they were carnal and walked like men: at their communions, some were drunk, and one man had married his father's wife; and the church instead of mourning, were puffed up on account of such conduct. Paul considered these things as the fruits of rebellion, and in the name of Christ entreated them to believe in the resurrection

and to obey the law of Christ in all things ; particularly in being *reconciled* to their brethren, that their gifts might be acceptably offered to God.

As an argument to enforce this injunction, the apostle told them what God had done, was doing, and would do to the world in general ; and with what he had done for the apostles as the first-fruits of all men. ver. 18, 19. " And all things are of God, who hath reconciled us unto himself by Jesus Christ, and hath given to us the ministry of reconciliation ; to wit ; that God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them, and hath committed unto us, the word of reconciliation."

This part of the subject, the speaker wholly omitted. The world do not reconcile themselves to God ; but he reconciles the world unto himself. God is reconciling the world ; not imputing their trespasses, and this work, God will continue to carry on, until every man is completely reconciled, or brought into a state of eternal friendship with God, and each other. This Paul has declared ; Col. i. 20. " And having made peace through the blood of his cross, by him to *reconcile* all things unto himself ; by him I say, whether they be things in earth, or things in heaven." There is no one thing in the scriptures more certain than that in the end, all intelligent beings will be *reconciled* to God and each other. All this the speaker omitted. He applied that to the world, which Paul applied to the church at Corinth ; and that which Paul said the world should have, he entirely omitted.

2. Another extraordinary thing was ; that the speaker spent much time in endeavoring to preach down a doctrine that no one in my knowledge ever preached up. He labored to prove that all men were *unreconciled* to God. This no one denies, that I know of. The very idea that God is *reconciling* the world, proves, that the world is not in friendship

with him. All his arguments here were aimed at a man of straw, which no one can kill.

3. A third extraordinary thing was, his leaving the unreconciled in the dark as to their future destiny. He told them they must be reconciled to God; and told them how happy they would be in such a state and there he left them. He did not to my recollection, say one word about being sent to hell, or struck out of being. This the people must find out themselves. It is thought that he believes that unbelievers end their existence at death, and that none will rise but such as he calls saints.

4. The discourse was extraordinary, as to the manner in which it was delivered. The speaker fixed himself in a kind of stiff, (and to appearance) important attitude, having his left hand behind, his right hand held out, and leaning a little back, seemed when he turned, to move the whole body with his head. He to me resembled what is called the *mock bird*; which imitates all the birds he hears. Sometimes he spake as broad as a *Scotchman*; at another time, he a little resembled the *Irish*; next he *toned* like the ancient *newlights*; then he would talk like a *Quaker*; and from that he seemed to imitate a *noisy Methodist*; and then the free will Baptists, and sometimes a formal Presbyterian; and at the close, he for sometime spake so low, that I was put in mind of them that "*mutter—and speak out of the dark.*"

5. One more extraordinary thing was, that instead of improving in preaching; to me he has gone back and preaches less than in former years. In his circular letter to the churches, he mentions the fall of E. S. as a circumstance so *detestable*, that he had not found one public or private brother, carried away with the doctrine that teaches, that where sin abounded, grace did much more abound. I think from his discourse, it is not wrong to mention the fall of

F.P. from that simplicity in which he once stood. We are certain, that he does not stand so high in the esteem of his brethren and the public, as he did seven years ago, and the reason to me is plain,—“He that exalteth himself, shall be abased.”

6. One more extraordinary thing; his endeavoring by little childish stories, and shedding a few tears now and then, to cause the same operation on his hearers. Such exercises are of no service now, people are too much enlightened for such things to make much head way. These things may please children and weak minds; but are not calculated to feed with knowledge and understanding; without which the heart cannot be good.

HOT PREACHERS.

It has become a common thing to distinguish the public advocates of *endless misery* from others, by calling them *hot preachers*. One place in Boston, where much of the doctrine has been preached is called “*brimstone corner*,” which name will not soon be forgotten. These preachers are generally considered *cold* and *dull*, and often complain that their church members are *cold* and indifferent, and their hearers *dull* and *sleepy*.

These are not “*hot preachers*,” but men who *coldly* tell their hearers of much heat for the non-elect in the eternal world of hell; a country they have not yet surveyed. It is a melancholy fact, that these cold preachers speak of eternal fire and brimstone, with more indifference than they would of a common rain if one of their friends was in danger of being wet, by being for a while without shelter.

When they speak of a man that is to be *hung*, they

awake from their stupidity, and speak of it as a solemn and awful circumstance; but while they profess to believe that some of their hearers are in danger of being eternally miserable, they speak of it as a matter of course, which ought generally to be mentioned; and sometimes the assembly is dismissed without even naming the awful doctrine to them.

Of late I have heard several discourses delivered, by those who say they believe in endless misery, when there was not one word mentioned about it; and the doctrine is becoming so unpopular, that I believe it will not be many years, before these prophets will be ashamed of such visions of hell, as they profess to have seen with their spiritual eyes.

For several years past, the methodists have been much engaged in preaching fire and brimstone to their hearers; but of late their fire seems to be going out. Some of them go through a whole discourse, without naming the subject. This doctrine of men, with all others of the kind, will finally perish in the using. "And let all the people say—Amen."

DOCTRINES OF DEVILS.

The apostle tells us, (1 Tim. 4, 2.) that "the spirit speaketh expressly, that in the latter times, some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils."

Men who have differed from the advocates of popular doctrines, and the traditions of men, have been charged with preaching "*doctrines of devils.*" Jesus for preaching the love of God to man, was said to be mad, and possessed of a devil. Jesus said, "if they call the master of the house Beelzebub, much more they of his household." Each denomination, from

the first separation from Rome, has been by the older sects considered devils, and what they preached the "doctrines of devils." At this day, some of the denomination called christians, having caught the same spirit those possessed from whom they separated, charge others with preaching "devilish doctrines," because they preach that God loves all his creatures, and means to save them with an everlasting salvation. They pray for the salvation of all men, and yet are so opposed to the doctrine, that they will not even notify a meeting when requested. "They please not God, and are contrary to all men; forbidding us to speak to the Gentiles, that they may be saved."

Which is most like devils, to love all, or to hate many, and wish them lost? The doctrines of devils, must mean, doctrines that have the most *devils* in them. The doctrines of devils, are such as teach that it is right to hate others, or murder them; for he that hateth his brother is a murderer. The doctrines of devils, leads to misrepresent others, and make them look odious; the devil is a liar. The doctrines of devils teaches, that the devil's kingdom will stand forever, and that he will have the greatest part of mankind, to triumph over, and torture forever. These are the doctrines which the greatest part of mankind are *leavened* with, and they act according to that wisdom which is from beneath, which is earthly, sensual, devilish. To say a man is preaching "devilish doctrines," and building up satan's kingdom, because he preaches, that satan will be destroyed, and all men delivered from sin and death, is to say that which is absolutely false, and unscriptural. Those who thus accuse others, themselves do the same things, and "by their fruits ye shall know them."

Extract of a Letter from the Rev. STEPHEN R. SMITH, New Hartford, N. Y. to the Editor of the Christian Messenger; dated February 22, 1820.

DEAR SIR,

I noticed with much pleasure in the last Messenger, an extract from the "Universalist Magazine," giving a statement of the increase of believers in the "common salvation" in Boston and its vicinity, accompanied by a statement of the increased attention in Philadelphia. I have ever thought, that communications of this kind, would be productive of edification and encouragement to the "believers scattered abroad." And as every thing relating to the spread of divine truth must be interesting to you, especially in this country, a statement of the rise and progress of the "Universalist Society in Henderson, New-York," will I trust, be acceptable. In February, 1819, a few individuals, (seven, I believe,) feeling desirous of uniting into society relationship, agreed to communicate their views confidentially, to such as they conceived were friendly to their undertaking, and appointed a day on which they would meet for further consultation; a number more coming forward, they proceeded to give public notice of their intentions to form into a religious society. This measure excited the greatest interest—the different religious orders were alarmed—the Scriptures were read, examined, re-examined, and the whole community was roused to reflection and investigation. The result was precisely what you would expect. Many were brought to a knowledge of the truth. The meeting was attended, and about thirty persons signed their compact; and such was the wonderful effect of the

spirit of enquiry, that in about four weeks, the society consisted of seventy members; nearly the same number of females, in the meantime, also acknowledged and rejoiced in the salvation of God. It is highly worthy of remark, that, during these measures, they were entirely destitute of public preaching—neither had any of the order preached in the town, for when they commenced a correspondence with me in May, the brother who wrote says, “We have never yet had a gospel sermon preached among us,” meaning a sermon, by a believer in the restitution of all things. Several brethren have since visited them—a pleasure which was granted me the first of January last. Their numbers were daily increasing, and their union and steadfastness such as furnished not only “comfort,” but “good hope,” that through “grace,” they would in the “bonds of peace,” “press toward the mark for the prize of the high calling of God in Christ Jesus.”

MISSIONARY BOXES.

Of all the low begging in our country at this time, that pertaining to the missionary business appears the most mean and contemptible. Contributions for “foreign missions,” first called for public aid, as by money, souls were to be rescued from the jaws of Satan, and sent to the arms of Jesus. Next “domestic missions” appeared in distress before the public, calling loudly and repeatedly for charity. These having fattened to a considerable size, on public bounty, they generated several more of different names; though of the same family of mendicants, all depending on a generous public for existence and usefulness.

Among the young beggars of this poor family, appeared *female societies* of liberal women, who called on the public for money, that they might have the name of pitying the poor heathen, by sending the gospel to them through the instrumentality of their husbands money, or that begged of their neighbors.

In the rear of this followed those generous ladies, of ———, who contributed 30, 40, or 50 dollars, to make their *Reverend Pastors* life members of the Bible Society. Close upon the heels of this, followed the *cent societies*, almost as thick as the frogs in Egypt; next, the *mite societies*, in great numbers; then *tract societies*; with *societies of little boys*, and to close the whole, "MISSIONARY BOXES!!" These are nailed on the counters in merchants stores, particularly where *fancy articles* are called for. On them are printed, "Remember the poor Jews." "The Lord loveth the cheerful giver," &c. &c. On the top is one hole large enough to let down a dollar; and another to let down cents, and small pieces of gold or silver, which the giver is to see no more forever!!

The "*Boston Recorder*," the publisher of such folly and beggary, often tells its readers of the wonders done by the friends of these institutions; particularly of the generosity of rich *old maids*, and industrious young girls, who have given to these beggars, from ten dollars, to thousands; and it tells the public, that it is likely, these generous matrons, in consequence of their liberality, will hereafter meet many in heaven, saved in consequence of ten dollars; and with all, that paper is particular to say, "Go thou and do likewise."

These beggars, by their agents, have asked every heirless person in every town, to give them their money, when they have done with it. They have asked gentlemen for their *watch seals*, if worth five dol-

lars, or more. They want *gold rings, neck laces, breast pins, &c. &c.* What is the difference between this, and the begging friars among the catholics, save in the name?

These missionary boxes, and all the other begging plans, put me in mind of some of the monks of Europe. The monks of one order, set up an image of Jesus at the corner of a street, that the people might bring presents to it for the monks. These presents consisted of flax, eggs, butter, cheese, &c. By this means they received abundance of good things. After many years, the image became old and weather-beaten; this caused another order of monks, to set up near this, a new and beautiful image of the virgin Mary. This beautiful image, drew almost all the presents. The other monks finding themselves shortened of provision by the new *Mary*, wrote the following, and pasted it on the old image, to call the people back with their presents:—

“Dear ancient Jesus, pity our condition. The new Mary gets all the flax and eggs.” Which of these modern *Mary's* will get most of the *flax* and *eggs*, time alone will determine.

Remarks on Jonah's Gourd.

Jonah was sent to prophecy against Ninevah, and foretel its overthrow in forty days. They repented, which prevented their destruction. Jonah was angry because the city was saved. After prophecying, he made a booth out of the city, to see what would become of the people.

In the night, the Lord caused a gourd to come up over Jonah's head as a shadow to deliver him from his grief; this Jonah was much pleased with. Soon

after this his gourd withered, which made him angry ; because he could no longer be benefitted by it. He justified himself in being angry at the loss of his gourd, which was to him so pleasing and profitable.

From this the Lord said to him, chap. iv. 10, 11. "Thou hast had pity on the gourd, for the which thou hast not labored, neither madest it grow ; which came up in a night, and perished in a night ; and should I not spare Ninevah, that great city, wherein are more than six score thousand persons that cannot discern between their right hand and their left hand ; and also much cattle ?" The idea is this ; Jonah, you manifest a great regard for that little plant, and are sorry that it is so soon withered ; this not because it has cost you much, for you have bestowed no labor on it. At the same time you are angry for the loss of the gourd, you are angry because Nineveh is not destroyed. Had you as much compassion for the whole city, as you have for the gourd, you would rejoice to see the city saved from destruction. I have as much compassion on the city, as you have on the gourd ; and in the exercise of this compassion, the city is saved.

How many people are represented by Jonah in this case. There are many who are grieved at the loss of a small plant, or that which is of little importance, and often are angry on that account. Tell these people that God has as much regard for all men, as they have for their plants, and they will be as angry in hearing that all will be saved, as they are to know that their plants are lost.

If men are more pleased at the salvation of plants, than in their destruction, surely God will be more pleased in the salvation of all men, than in the loss of an individual. The reason why good men are angry because all are to be saved, is the force of education ; and not because they wish man to be lost forever.

More said than realized.

Men who live upon the sweet which comes by the hard labor of the poor slaves in the West Indies. Little realize what the poor wretches endure from hard labor, hunger, and the lash laid on them by their unmerciful taskmasters, who require brick without straw. We enjoy the fruits of their labor, without scarcely a thought upon the wretchedness of the poor Africans, who are doomed to perpetual slavery, that we may partake constantly of the sweet from the cane.

It appears to me that those ministers who appear delighted in endeavoring to prove the doctrine of endless misery, have but little sense of the doctrine they preach. They must, in my view, be about as stupid as those who eat the sugar. They are daily among such as are exposed to eternal misery, as they suppose. They are their wives, their children, their parents; their brethren, and sisters, friends and acquaintance.

They eat with them, labor, and converse, and partake of their joys, and at the same time profess to believe that endless misery may be their lot. This is not all, they receive a support from them, and sometimes take it by force. Do such men believe what they preach? If so they must be hardened wretches indeed and past feeling.

Realize for a moment, a child, a brother, a fellow citizen sentenced to hard labor in the state prison for ten years! How distressing! View one of our fellow citizens torn from his friends, his country, and all he held dear on earth; see him transported to *Botany Bay* to be confined in irons for life! See him bound in Algerine slavery till the day of his death, or doomed to serve a cruel master in the deserts of Arabia till death frees this servant from his

master ! All this would be dreadful for a parent or child to endure. But what is all this to the doctrine which for ages past has tormented the minds of millions, who have been told, that a God of *mercy and love*, will in the end deliver them over to his and their enemy, to be tormented more millions of years than there are stars in the sky, grains of sand in the whole earth, and drops of water in all the seas connected with the earth : and all this because they are not elected, or do not know how to work their passage to heaven ; or because they could not see how three persons could be one person, nor believe that God made more than he meant to save.

INSCRIPTION.

On the outside of the meeting-house in Essex street, Boston, built for Mr. James Sabine, is the following inscription—" CONGREGATIONAL CHURCH INSTITUTED, AND THIS HOUSE ERECTED AND DEDICATED TO THE WORSHIP OF JEHOVAH ; FATHER, SON AND SPIRIT," 1819.

The last part of this—" *Jehovah, Father, Son, and Spirit,*" puts me in mind of the Irish Roman Catholic, a professed believer in the Trinity, or three persons in only one person. As he entered a new chapel, he observed the following engraved on the wall ;—" JESUS CHRIST IS GOD. This intelligence had a very solemn impression on his mind, as he supposed the Father of Jesus was dead.

He brought his hand slowly over his face, and with a deep sigh, exclaimed—" Ah ! then the old gentleman is gone at last !"

What kind of intelligence can this inscription on Mr. Sabine's House give the stranger ? To a thinker

ing man, it must lead to the same, which the inscription at Athens led Paul. "TO THE UNKNOWN GOD,"—"whom ye ignorantly worship." On this inscription, it is said that Jehovah, the God of the whole earth, the invisible God, is the "Father, Son, and Spirit." That is, all said of Christ as the seed of Abraham, the seed of David, the Prophet like unto Moses; the Son of God; the great high priest that has passed into the heavens, an Advocate with the Father; the Mediator between God and man, the man Christ Jesus, the second Adam; the image of the invisible God, &c.; that all this is nothing. That the Spirit sent from God, to reprove the world, and lead into all truth, is no more than Jehovah; all but one being. This in my view is as complete *Deism* as can be described. For if by the Father, Son and Spirit, is meant in Scripture only one God, all the idea of a Mediator between God and men is removed from our minds, and we may indeed weep much that the Lamb is not found to take the book from the hand of him that sitteth upon the throne and to look thereon.

Those who advocate what is contained in this inscription, may, we think, be said to "deny the only Lord God, & the Lord Jesus Christ;" as it takes away the Lord Jesus, without knowing where he is laid.

What is called the doctrine of the Trinity, has laid the foundation for many ridiculous practices among the Catholics, under the name of religion. We will notice some of them. The Catholics believe in the Trinity; or that Christ is God, and that the wafer put on their tongues is the Christ once crucified, and that when they eat the wafer they eat God. Once in giving the wafer, it missed the man's mouth, and the lap dog swallowed it; this made a great stir, the dog was killed immediately and the wafer, or God, taken out.

A council was called on this extraordinary occasion in which it was decreed, that the dead dog

should be burnt for eating Christ; the wafer was preserved in a vial; and it was agreed by the council, that ever after a plate should be held under the chin of the communicant, that no dog might again swallow the Catholic's Christ.

At another time the priest, who carried the wafers in his pocket; (which immediately melt on the tongue.) through mistake, put a small piece of money on the man's tongue, as he opened his mouth to receive it. After waiting some time, and finding it did not dissolve on his tongue, thus addressed the priest:—"Your reverence has made a mistake, for instead of giving me God the Son, you have given me God the Father, who is so old and tough, that he will not dissolve on my tongue."

This doctrine of one being *three*, is now the cause of persecution, and constant uneasiness in England. In almost all the great cities in England, there are large congregations with preachers who deny the *Trinity*, and believe in one God, and one Mediator. This greatly disturbs the Trinitarians. The reason is plain. All the oaths of kings, and their subjects, *treaties*, *holy leagues*, &c. are made in the name of the holy and undivided Trinity; and if the Trinity is found to be nothing, then all their oaths are nothing, and the whole building must fall to the ground. This may be the reason why they are so alarmed for the Trinity. Whoever believes that the Father, Son, and Spirit, are one God; by that belief disowns the testimony God has given of his Son, whom he "sent to be the Saviour of the world."

THE SALVATION OF INFANTS.

We are told, that a few Sundays past, *Mr. Sharp*, (a Baptist minister in Boston) endeavored to prove

from the scriptures, that all infants will be saved with an eternal salvation.

This is a great improvement in preaching. It is not many years since it was that there were *Blect* and *reprobate* infants, as well as adults. Multitudes have been taught that millions of infants are in hell, suffering for Adam's sin. This new doctrine (the salvation of infants) if believed, must afford Baptist fathers and mothers great consolation, especially such as have buried young children.

We believe this doctrine true, for Christ has said of little children, "of such is the kingdom of heaven," and, "it is not the will of your heavenly Father, that one of these little ones should perish."

If the salvation of all infants is sure, what reason have we to think they will be lost, if they live to become men and women? If when infants they are safe, can they be unsafe afterwards, unless the purpose, love, wisdom, goodness, or power of God fails?

We hope that Mr. S. will increase in this knowledge of salvation, "through the tender mercy of our God," until he sees that which God has said all flesh shall see—"The salvation of God." This is a good beginning; and "better is the end of a thing than the beginning;" this Paul declares;—"Then comes the end,"—when "God shall be ALL in ALL."

FOUR LADDERS; Or ways of going to Heaven.

Jacob on his way to Padan-aram, dreamed of a ladder set on the earth, whose top reached heaven, with the angels ascending and descending upon it, and the Lord stood above it. This doubtless was meant as a representation of his seed, Christ, in whom all the nations of the earth should be blest; being the Mediator between God and men,—who gave himself a ransom for all to be testified in due time.

Jesus appears to refer to this ladder, when he said to Nathaniel, John i. 51. "Hereafter ye shall see.

heaven open, and the angels of God ascending, and descending upon the Son of man." This Ladder is designed to convey all men to God; through the blood of Christ.

Men have invented three ladders, beside the one shewn to Jacob.

1. The *Arminian Ladder*. This is set on the earth; but is too short to reach heaven; of course it must fall. The Arminian leaders teach their disciples, to hold to falling from their ladder, which they call grace. And many of them make their faith produce such works; as many fall from their short ladder; and are taught, that from this ladder, which they must steady, many fall into hell.

2. The second ladder, is set one end in heaven; but is too short to reach the earth. This is the *Antinomian ladder*; or all faith, and no works. This is too far up to attract much attention among people in general.

3. The third ladder is *Calvinism*, which does not touch heaven or earth, being too short at both ends. Our modern Calvinists tell us, God must do all, and yet we must do something; and God must carry us to heaven, and yet he that endureth to the end shall be saved. This causes many to wait for the Lord to begin the work, or lift them up to the ladder, and in this waiting posture many remain till death closes the scene. The insufficiency of these ladders as seen by multitudes at this day, who are leaving them, for that seen by *Jacob*, when the Lord stood above it saying, "*in thy seed shall all the nations of the earth be blessed.*"

ADAM'S SLEEP; AND RIB.

"And the Lord caused a deep sleep to fall upon Adam, and he slept: and he took one of his ribs, and closed up the flesh instead thereof. And the rib, which

the Lord God had taken from man, made her a woman, and brought her unto the man." Gen. ii. 21, 22.

This sleep of Adam is expressed in the Hebrew language by a peculiar word, *TARDEMAN*, which means *extacy*; it was not ordinary sleep, neither was it a lethargy. I think on the whole, it was a kind of prophetic rapture, a state much like that of St. Paul, "whether in the body, or out of the body, I cannot tell;" and thus it is said of Abraham, Gen. xv. 12. a *tardemah*, a sleep of suspension, as it were, of the bodily faculties fell on him, to qualify him for receiving a prophetic vision. The same I understand of Daniel, chap. viii. 18. "I was in a deep sleep, (*nardemah*, Chaldee) "but the angel raised me," to enjoy a prophetic vision; and therefore I presume, Adam had a vision of the creation of Eve, and when he awoke he found his new companion a reality, and his vision changed into possession.

The *rib* of Adam does not signify a single rib, but a series or system of lateral construction. Probably a considerable portion of his side, was separated from Adam, and formed into a companion for him, "bone of his bone, and flesh of his flesh." By being formed from Adam, Eve partook of that quickening spirit which God had breathed into Adam; no separate quality, no particle of the divine spirit different or distinct from that of Adam was imparted to Eve. As a child now partakes of the life of its mother, so did Eve of the life of Adam. We know that a small space contains the future infant in its primary state; yet a child just born, is perfect in its parts, so probably Eve possessed a relative perfection when she was parted from Adam, but was suddenly matured to full vigor and beauty by her divine Maker.

There is no greater difficulty in supposing that a portion of Adam was quickened into life, than there is in supposing that a portion of a mother is quickened into life. If we are asked how this is done, we

must answer we cannot tell; yet every day demonstrates the fact. Moreover, if Eve had received a distinct and separate *rational* spirit from her Maker, she would have been independent from Adam; and in fact only allied to him by borrowing a few particles of animated dust. There being no *rationality* in brutes, it signified nothing how many distinct individuals, or even distinct pairs of them were created, since no importance is attached to their descent; but it was not so in relation to man, who possessed a something not imparted to beasts.

TAYLOR.

“Ye shall not surely die.”

This short sentence has for many years been quoted, to prove that preaching the final and eternal deliverance of all men from sin and death, is preaching the devil's doctrine: and it is used to prove that all who preach universal salvation, are Satan's ministers. I once thought the same, and also that many things contrary to Christ the Savior of the world ought to be done. If this charge is true, it ought to be known, if not it ought to be denied.

At that time God said, “in the day thou eatest thereof, thou shalt surely die.” To declare contrary to this, was to declare a falsehood; this the serpent did; and preached false doctrine.

If God has said in the New Testament, a part or all men shall be eternally miserable, to preach contrary to this, is to preach false doctrine. God has said by Jesus Christ, that he was sent, “not to destroy men's lives but to save them,” that “the Son of man is come to seek and to save that which was lost.” That “as in Adam all die even so in Christ shall all be made alive.” To preach contrary to this, is to preach false doctrine; or to contradict what God has

said. The fact is. Adam had a ministration of death delivered to him, which he found true, first in Abel, and then in himself. The gospel is a ministration of life for all men; as it even gives life to the dead. Paul says; "who also hath made us able ministers of the New Testament, not of the letter but of the spirit; for the letter killeth, but the spirit giveth life." "Life and immortality" are brought to light through the gospel; and this life is more extensive than that death which God told Adam he should die, if he ate of the tree of knowledge. Rom. v. 20, 21. "But 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."

God has said all men shall be saved: and to preach that they will not, is as certainly preaching false doctrine, as it was for the serpent to say, they should not die, when God declared they should die. God says, "I wound and I heal. I kill and I make alive, I the Lord do all this." Men say, God wounds and never heals; that he makes alive and kills forever.

Cease then ye murmurers from charging us with preaching the devils doctrine; because we preach salvation instead of damnation; and remember it is you who contradict what God has said. "*Be zealous therefore and repent.*"

To Agents and Subscribers.

From the most correct information received from the Agents, it appears to be the general mind of the Subscribers, to have the Herald continued in its present form till eight numbers are published--of course it will be continued in its present form two numbers more. Those who have not paid, will confer a favor, by sending on the money as soon as is convenient.

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THE
HERALD

OF

Life and Immortality.

BY ELIAS SMITH.

"Behold I bring you good tidings of great joy, which shall be to all people."

Angel from Heaven.

[The following is the substance of a discourse delivered in Boston, on Thursday evening, May 4th, 1820; and contains an illustration of the prophecies to be fulfilled, until the mystery of God shall be finished, when all nations shall call the Saviour blessed. It is thought that our readers will be satisfied in having the two last numbers of the present volume chiefly filled with what was delivered upon Nebuchadnezzar's dream of the Image of gold, silver, brass, iron and clay, and the stone which smote the image, ground it to powder, and filled the whole earth.]

A Sermon on Nebuchadnezzar's Dream, &c.

FRIENDS AND BRETHREN,

THE subject proposed for your consideration this evening, and which invites your impartial attention, is recorded in

DANIEL ii. 31, 32, 33, 34, 35.

"THOU, O King, sawest, and behold, a great image. This great image, whose brightness was excellent, stood before thee, and the form thereof was terrible.

"This image's head was of fine gold, his breast and his arms of silver, his belly and his thighs of brass.

T

"His legs of iron, his feet part of iron, and part of clay.

"Thou sawest till that a stone was cut out without hands, which smote the image upon his feet, that were of iron and clay, and brake them to pieces.

"Then was the iron, the clay, the brass, the silver, and the gold, broken to pieces together, and became like the chaff of the summer threshing floors; and the wind carried them away, that no place was found for them; and the stone that smote the image became a great mountain, and filled the whole earth."

In this text are seven important things. 1. The gold head of the image. 2. The silver breast and arms. 3. The brass belly and thighs. 4. The iron legs, and loes part iron and part clay. 5. The stone that smote the image. 6. The meaning of its grinding the image to powder. 7. What is meant by the stone becoming a great mountain, and filling the whole earth.

Before I enter on a particular explanation of these propositions, it is necessary to make a few general remarks.

1. That this image is meant to represent four kingdoms, which were to arise one after another, different on some accounts, yet in reality the same; like the image in the dream, which was of different materials, yet was one image. There was to be an overturning from one to another, until the right king and kingdom should come. This image shewed that earthly kingdoms were at their highest pitch of glory, in the days of Nebuchadnezzar; and that from his day they should be on the decline, till they were wholly destroyed, to be seen no more. The head of the image was gold—the feet part of clay. What is superior to gold? What is inferior to clay? The gold shewed the riches and glory of monarchy at the beginning; the clay, the poverty and meanness of it, at the end.

2. These four kingdoms were shewn to Daniel un-

der the similitude of four great beasts, diverse one from another. They are mentioned in chap. vii. ver. 3, 4, 5, 6, 7, 8. "And four great beasts came up from the sea, diverse one from another. The first was like a lion, and had eagles' wings; I beheld till the wings thereof were plucked, and it was lifted from the earth, and made to stand upon the feet as a man, and a man's heart was given to it. And behold another beast, a second, like a bear, and it raised itself on one side, and it had three ribs in the mouth of it, between the teeth of it; and they said thus unto it, Arise, devour much flesh. After this I beheld, and lo, another, like a leopard, which had upon the back of it four wings of a fowl; the beast had also four heads; and dominion was given it. After this I saw in the night visions, and behold, a fourth beast, dreadful and terrible, and strong exceedingly, and it had great iron teeth: it devoured and break in pieces, and stamped the residue with the feet of it; and it was diverse from all the beasts that were before it—and it had ten horns. I considered the horns, and behold, there came up among them another little horn before whom there were three of the first horns plucked up by the roots; and, behold, in this horn were eyes like the eyes of a man, and a mouth speaking great things.

3. The fourth beast which Daniel saw, was seen by John, on the isle of Patmos, and is mentioned, in Rev. xiii. from the first verse to the end of the chapter. "And I stood upon the sand of the sea, and saw a beast rise up out of the sea, having seven heads and ten horns, and upon his horns ten crowns, and upon his heads the name of blasphemy. And the beast which I saw was like unto a leopard, and his feet were as the feet of a bear, and his mouth as the mouth of a lion; and the dragon gave him his power, and his seat, and great authority. And I saw one of his heads, as it were, wounded to death; and his deadly wound was healed; and all the world wondered

after the beast. And they worshipped the dragon, which gave power unto the beast: and they worshipped the beast, saying, Who is like unto the beast? Who is able to make war with him? And there was given unto him a mouth, speaking great things, and blasphemies; and power was given unto him to continue forty and two months. And he opened his mouth in blasphemy against God, to blaspheme his name, and his tabernacle, and them that dwell in heaven. And it was given unto him to make war with the saints, and to overcome them; and power was given him over all kindreds, and tongues, and nations. And all that dwell upon the earth shall worship him, whose names are not written in the book of life of the Lamb slain from the foundation of the world. If any man have an ear, let him hear. He that leadeth into captivity, shall go into captivity; he that killeth with sword, must be killed with the sword. Here is the patience and the faith of the saints. And I beheld another beast coming up out of the earth; and he had two horns like a lamb, and he spake as a dragon. And he exerciseth all the power of the first beast before him, and causeth the earth, and them which dwell therein, to worship the first beast whose deadly wound was healed. And he doeth great wonders, so that he maketh fire to come down from heaven on the earth in the sight of men, and deceiveth them that dwell on the earth, by the means of those miracles which he had power to do in the sight of the beast; saying to them that dwell on the earth, that they should make an image to the beast which had the wound by a sword, and did live. And he had power to give life unto the image of the beast, that the image of the beast should both speak, and cause that as many as would not worship the image of the beast, should be killed. And he caused all, both small and great, rich and poor, free and bond, to receive a mark in their right hand,

or in their forehead ; and 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: Here is wisdom. Let him that hath understanding count the number of the beast ; for it is the number of a man ; and his number is six hundred threescore and six."

4. These two beasts which the apostle saw rising up, one from the sea, and the other from the earth, was described to him by a woman sitting on a scarlet coloured beast. This is mentioned in chap. xvii. ver. 1, 2, 3, 4, 5, 6. "And there came one of the seven angels which had the seven vials, and talked with me saying unto me, Come hither ; I will shew unto thee the judgment of the great whore that sitteth upon many waters ; with whom the kings of the earth have committed fornication, and the inhabitants of the earth have been made drunk with the wine of her fornication. So he carried me away in the spirit into the wilderness ; and I saw a woman sit upon a scarlet-coloured beast, full of names of blasphemy, having seven heads and ten horns. And the woman was arrayed in purple, and scarlet colour, and decked with gold, and precious stones, and pearls, having a golden cup in her hand, full of abominations and filthiness of her fornications. And upon her head was a name written, MYSTERY, BABYLON THE GREAT, THE MOTHER OF HARLOTS AND ABOMINATIONS OF THE EARTH. And I saw the woman drunken with the blood of the saints, and with the blood of the martyrs of Jesus, and, when I saw her, I wondered with great admiration."

The four beasts mentioned in Daniel, the two, one with seven heads and ten horns, the other with horns like a lamb, and a voice like a dragon, and the woman on the scarlet coloured beast, are meant as a description of the same thing, which the image in the text represents. To give a just explanation of these things, these things must be explained in connexion

with it. These being mentioned, your minds will be better prepared to receive an explanation of the seven propositions laid down in the text.

Having made these general remarks, let us now attend to a particular illustration of the subject :—

I. I am to shew what is meant by the *gold head* of the image. To know the meaning of this, we are only to read Daniel's explanation, which must be right. He says, in chap. ii. ver. 37, 38, "Thou, O king, art a king of kings, for the God of heaven hath given thee a kingdom, power, and strength, and glory. And wheresoever the children of men dwell, the beasts of the field, and the fowls of the heaven, hath he given into thine hand, and hath made thee ruler over them all. Thou art this *head of gold*." Though Daniel gives this particular description of the gold head, applying it to Nebuchadnezzar; yet it is meant to extend to the Babylonian kingdom, over which this king reigned. This kingdom of Babylon, called the gold head, is the first kingdom we have any account of in the scripture, and it is likely that this is the first kingdom there ever was in the world. This is mentioned in Gen. x. 8, 9, 10. "And Cush begat Nimrod; he began to be a mighty one in the earth. He was a mighty hunter before the Lord; wherefore it is said, even as Nimrod the mighty hunter before the Lord. And the beginning of his kingdom was Babel, and Erech, and Accad, and Calnah, in the land of Shinar." According to this description of Nimrod he was a fierce, cruel man; for we have no just idea of an hunter, when we think him merciful. The very design of hunting is, to worry, take captive, and kill. A hunter has his cruel dogs to pursue, overcome, and possess that which is free born. In this way *Nimrod* began, and built his kingdom, and his successors have done the same thing. *Hunting* is the favourite amusement of kings to the present day! witness the kings of England, and others, who, to the present day,

are hunting the stag, persecuting the republicans, and various other kingly avocations of the same nature. This kingdom, which was begun in Babel. (or Babylon) by this mighty hunter, has continued in various forms to the present day; and has ever been supported in the same cruel way in which it was begun. This kingdom rose to its highest pitch of wealth and power, from the days of Nimrod to the reign of Nebuchadnezzar; and from that time to this, earthly kingdoms have been on the decline, and will continue so to do, till they are seen no more. This kingdom, called the gold head, is compared to a monstrous lion, in chap. vii. ver. 4. "The first was like a lion, and had eagle's wings." This question may be asked—Why is the Babylonian kingdom compared to a gold head, and a flying lion? For this reason, the gold head is to shew the riches of it, when raised to the highest pitch. On account of the abundance of gold in Nebuchadnezzar's kingdom, Babylon is called the golden city. Isa. xiv 4. "That thou shalt take up this proverb against the king of Babylon and say. How hath the oppressor ceased! the golden city ceased!" How immensely rich must that kingdom be in gold, to make such an image of gold as is mentioned in Dan. iii. 2. "The height of it was sixty cubits," and allowing a cubit to be eighteen inches, it must be ninety feet high. The breadth of it was six cubits, or nine feet across the shoulders. It is said by historians, that there were two female deities, not much inferior to this, and a golden table before them forty feet long, and fifteen feet wide. This kingdom being compared to a lion with eagle's wings, is to shew the power and cruelty of the kingdom under Nebuchadnezzar, and the speed he made in conquering the nations of the earth. There is no rising up against a lion, and if he can fly there is no fleeing from him. There was no resisting the king of Babylon. His wings are said to be "plucked," and he to stand

upon his feet and a man's heart was given him. This is thought to refer, to the time, when Nebuchadnezzar was driven from among men, till seven times or years, passed over him. After this, he had a man's heart instead of a lion's; then the language of his heart was, "Now I Nebuchadnezzar praise, and extol, and honour the King of heaven, all whose works are truth, and his ways judgment; and those that walk in pride he is able to abase." Dan. iv. 37. As this kingdom, rich and powerful, is the only human kingdom in reality there ever was in the world, or ever will be; a description of this is a description of all kingdoms.

There is one thing more to be attended to concerning this *gold head*, and that is RELIGION. From the days of Nebuchadnezzar to the present day, in all *monarchical governments*, there is some religious establishment, and it is such an one as the king delights to honour. This is MONARCHICAL RELIGION.

After Nebuchadnezzar had conquered the nations, enriched himself and built great Babylon, the next thing, after obliging *the people* to submit to his political establishments, was to have a *religious establishment*, and to oblige all his subjects, upon pain of death, to submit to these laws, as well as the others. This religious establishment is recorded in Dan. iii. 1, to the 6th. "The king made an image of gold, and set it up in the plain of Dura, and called the princes, the governors, the captains, the judges, the treasurers, the counsellors, the sheriffs, and all the rulers of the provinces, to come to the dedication of the *image* which Nebuchadnezzar the king had set up." When all the officers were together, ready to enforce uniformity in conduct, and conformity to this religious law, an herald cried aloud to *the people*, to fall down and worship the image, when they heard the sound of all the musical instruments in Babylon.

This same herald told *the people*, that if they did not worship the image, they should be cast into the fiery furnace. How was it possible for any to resist these royal orders! Here is the word of a king, which is as a *roaring lion*. Here is the dazzling god of gold to worship. Here are all the officers in the kingdom, to execute the law. Here is all the power of music, and the flaming terror of the smoking furnace!!! No sooner was the music heard, but they all (excepting 3) submitted to this KINGLY RELIGION. These three men who would not submit, were cast into the furnace. The "violence of the fire being quenched," and the men not hurt, the king passed another religious act, which was this, "Therefore, I make a decree, that every people, nation, and language, which speak any thing amiss against the God of Shadrach, Meshach, and Abednego, shall he cut in pieces, and their house shall be made a dunghill; because there is no other God that can deliver after this sort." Here observe, the first law was a positive one, they shall worship my god. The second was, a negative one, (or toleration.) They shall not speak amiss of the God of Shadrach, &c. One decree was, to burn up *the people!* the other was to cut them up! but both were destruction. In this kingdom, called the gold head, is found that *religious establishment*, which has gone hand in hand with monarchy, and is continued with it down to the present day. This is the religion, which the *clergy* of our day are so alarmed about, crying, Religion is thrown away in France! and plans are laid in the United States, to overthrow it here. The fact is, the plan is laid in heaven to destroy that religion, which is upheld by human aid, and the God of heaven is now fulfilling what he shewed to his prophets in ancient times: and when this image falls, this cruel law under the name of religion, will be eternally abolished!! Then will that which Anti-Christ's ministers "greatly fear, come upon them."

II. I am to shew what is meant by the silver breast and arms of this image. The silver breast and arms are meant to represent the Medes and Persians; two kingdoms united in one man, as the arms of a man are united to his breast. The breast is the centre of union between the arms. Cyrus was the man who united the Medes and Persians together, and at the head of them conquered the king of Babylon, and possessed the kingdom. We have an account of this in Daniel v. 28. "Peres, thy kingdom is divided, and given to the Medes and Persians." Though Darius the Mede is said to take the kingdom, yet the Medes and Persians, the two silver arms, possessed it under Cyrus the Persian.

This kingdom described by the silver breast and arms, was as much inferior to Nebuchadnezzar's kingdom, as silver is to gold. It is said ver. 33, "And after thee shall arise another kingdom inferior to thee?" This Persian kingdom is mentioned in Daniel vii. 5, under the similitude of a bear: "And, behold, another beast, a second, like a bear, and it raised itself on one side, and it had three ribs in the mouth of it between the teeth of it, and they said thus unto it, Arise, devour much flesh." This bear like a bear, is meant to represent the Medes and Persians. And for their cruelty and greediness after blood, they are compared to a bear, which is a most voracious and cruel animal. The very learned Bôchart recounts several particulars, wherein the Persians resembled bears; but the chief likeness consisted in what I have mentioned; and this likeness was principally intended by the prophet, as I think we may infer from the words of the text itself, "Arise, devour much flesh."

The silver breast and arms, and the bear, represents the Persian king, rich and cruel, though not so rich as the Babylonian kingdom, but more cruel: War brings poverty and oppression, when kings contend!

III. I am to describe the brass belly and thighs.

This is explained by Daniel, ver. 39. "And another third kingdom of brass, which shall bear rule over all the earth." By the brass belly and thighs are meant the Grecian kingdom which succeeded the Persians. After the Babylonian kingdom had been in the hands of kings, from among themselves, it was given into the hands of the Persians. After it had been in their hands many years, it was delivered into the hands of the Grecians, under the reign of Alexander the great, who conquered the Persians and possessed the kingdom. This kingdom is called brass, because it was as much inferior to the other two, as brass is to gold or silver. It is thought to be compared to brass because the "Greeks were famous for their brazen armour; their usual epithet being the brazen-coated Greeks." Another reason why this kingdom is compared to brass, is this, among all metals brass is the most vocal, and sounds louder than any thing else, and so seemed to shew the fame and power of the kingdom, and the eloquence of the Greek language. This same kingdom is compared to a leopard, in chap. vii. ver. 6. "After this I beheld; and lo, another like a leopard, which had upon the back of it four wings of a fowl; the beast had also four heads, and dominion was given to it." This leopard is meant to shew that the Grecian kingdom like the rest was cruel and fierce, as all monarchies are; and to denote that Alexander should proceed in a very rapid manner to conquer his enemies:—His having four wings shewed, that the king should fly with double speed to pursue and conquer his enemies.

A leopard is a swift, fierce, spotted, courageous beast, and so was the Grecian king, and his subjects; for in a very few years he run, and flew over all the earth; "He bore rule over all the earth." This leopard had four heads, which was to shew that the Grecian kingdom under Alexander should be divided

into four, or be commanded by four different kings; though the kingdom should be the same. Those who wish for further knowledge of the Grecian kingdom, may be informed by reading the history of Alexander in Goldsmith's History of Greece.

In this kingdom is found the same accounts of religious establishments as in the other, for it is the same kingdom, only in the hands of new masters.

IV. I am to shew what is meant by the legs of iron, and the feet and toes part iron, and part clay.

By the legs of iron, and the feet and toes part iron and part clay, is meant the Roman government which rose after the Grecian; the legs being iron, and the feet and toes part iron and part clay, is meant to shew that the Roman government should, at first, be the strongest on earth; and afterwards become weak, and at last be divided into ten kingdoms, which should retain part of the old Roman strength; and yet on account of being mingled with other nations, should finally be broken. This is the meaning given by Daniel, in verses 40, 41, 42, 43. "And the fourth kingdom shall be strong as iron; forasmuch as iron breaketh in pieces and subdueth all things; and as iron that breaketh all these, shall it break in pieces and bruise. And whereas thou sawest the feet and toes part of potters clay and part of iron, the kingdom shall be divided; but there shall be in it of the strength of iron, forasmuch as thou sawest the iron mixed with miry clay. And as the toes of the feet were part of iron, and part of clay, so the kingdom shall be partly strong, and partly broken. And whereas thou sawest iron mixed with miry clay, they shall mingle themselves with the seed of men; but they shall not cleave one to another, even as iron is not mixed with clay." Every person acquainted with ancient history must know that the Roman government which extended over the world, was the last which arose after the Grecian. The Roman govern-

ment was the strongest of all which had been on earth ; as iron is used to work gold, silver and brass, though it is not valued so high as either of them ; so the Romans subdued and brought others to their terms. The two legs signify the government divided into the eastern and western empires, and the ten toes are to represent ten kingdoms which arose out of that, after the empire was destroyed : for after the government became (by reason of the Barbarians which dwelt among them) like the iron and clay, partly strong and partly broken, the empire was divided into ten monarchies, nine of which are standing at the present day ; they are reckoned thus by Mr. Brown ; 1. The states of Italy ; 2. The two Sicilies ; 3. Portugal ; 4. France ; 5. Spain ; 6. Britain ; 7. Holland ; 8. Germany ; 9. Switzerland ; 10. Hungary.—According to the most authentic accounts, there has generally been ten principal governments of monarchies ever since the destruction of the Roman empire, to the time of the revolution and reformation which has taken place in France. The legs, feet and toes of the image, agree with the fourth beast which Daniel saw, in chap. vii. 7. “After this I saw in the night visions, and behold a fourth beast, dreadful and terrible, and strong exceedingly ; and it had great iron teeth : it devoured and brake in pieces, and stamped the residue with the feet of it : and it was diverse from all the beasts that were before it ; and it had ten horns. I considered the horns, and, behold, there came up among them another little horn, before whom there were three of the first horns plucked up by the roots ; and, behold, in this horn, were eyes like the eyes of a man, and a mouth speaking great things.”

This beast is a description of the cruelty of the Roman empire ; the beast had iron teeth, and brass nails ; the iron teeth are the same with the iron legs of the image ; “it devoured and brake in pieces, and

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stamped the residue with his feet."—This is a complete description of the Roman empire, until it was destroyed. The beast was *dreadful* and *terrible*—the Romans were dreaded by their neighbours, and terror attended their arms wherever they came. This beast differed from the other three in form, though not in nature; so did the Roman empire; the form of it was different from any government which was before it.

The ten horns of the beast, signifies the same as the ten toes of the image; these are explained by the angel, verse 24. "And the ten horns of this kingdom are ten kings that shall arise." This is a description of ten kingdoms formed out of the Roman kingdom; which is called here "a kingdom," though in profane history it is called an empire. Daniel saw another horn, an eleventh, which came up among the ten horns; "This horn had eyes like the eyes of a man, and a mouth speaking great things." This horn with eyes like the eyes of a man, is the church of Rome, under the *popes*. It is a known fact that the pope was never declared universal bishop, until after the Roman empire was destroyed, and the seat of government removed from Rome to Constantinople; after this the pope had an opportunity of exercising his ecclesiastical and kingly authority over a large extent of country. In the year 774, the bishop of Rome was invested with the "prerogatives of a temporal prince." About that time the *pope* pretended that Constantine, the first Christian emperor, had been healed of the leprosy by a Roman bishop; and out of gratitude to the bishop of Rome, he had built a new capital in the east, and had resigned to the *popes* the free, and perpetual sovereignty of Rome, Italy and the provinces of the west:—The pope obtained his kingdom by the help of Pepin king of France, and on this account the king of France has always been called the *eldest son* of the church, as well as *most*

christian majesty ; and it is worthy of notice, that the children of this eldest son have been the first who have hated their grandmother, the church of Rome. This horn is said to have "eyes like the eyes of a man," which are two:—He had two kingdoms to look after, one temporal, the other spiritual. "He had a mouth speaking great things," by this is meant the thunder of the *popes* excommunications, which were thought to be eternal damnation. "He spake great things against the Most High," by calling himself god upon earth. "His looks were more stout than his fellows," he claimed more authority than his fellow *bishops*, or fellow kings. Three of the other horns fell before this horn, or were plucked up by the roots. The meaning of this is, that the *pope* overcame three kings. This might easily be proved, but the limits of this sermon will not allow me to enlarge here.

This beast with ten horns is mentioned in Rev. xiii. and is described as rising up out of the sea, having seven heads, and ten horns, and upon his horns ten crowns, and upon his heads the name of blasphemy. This I understand to be the Roman empire, after the Pagan religion was abolished, and the Christian religion (or rather paganism under that name) became the religion of the empire. From the reign of Nebuchadnezzar to the reign of Constantine, idolatry was the established religion in the kingdom ; when Constantine came to the throne, he overthrew the Pagan religion, and established what he called the Christian, on the same foundation, namely, human authority : He defended the doctrine and worship by force of arms, and persecuted and killed all who did not submit to what he called the Christian religion ; but this government, and this religion established by Constantine, bears the same name which the old Roman government did, which is a beast, and a monstrous one too ; having seven heads, ten horns, ten crowns, and

on his heads the name of blasphemies. "This beast was like a leopard, and his feet were like the feet of a bear, and his mouth as the mouth of a lion, and the dragon gave him his seat, and great authority." This Roman beast contained all the cruelty of the Babylonian, Persian, and Grecian kingdoms; these three kingdoms were represented by a lion, a bear, and a leopard; but this kingdom contains all these, in the description of it; and it is certain, that there has been more cruelty practised, since idolatry has been established, by kingly authority, under the name of the Christian religion, than ever there was before. This very government, where the Christian religion is said to be established, is the place where they have made war with the saints, under the name of *hereticks*; all the horns of this beast have made war with the saints; France and England have been the most noted for persecuting hereticks.

What Daniel calls the little horn, is mentioned in this chapter, from verse 11, to the end of the chapter. "And I beheld another beast coming up out of the earth; and he had two horns like a lamb, and he spake as a dragon, and he exerciseth all the power of the first beast before him, and causeth the earth, and them which dwell therein, to worship the first beast, whose deadly wound was healed. And he doeth great wonders, so that he maketh fire to come down from heaven on the earth in the sight of men." Here is another beast which denotes cruelty, he rose up out of the earth;—this is the church of Rome under the popes; he rose out of the earth, from earthly motives; he had two horns like a lamb; the bishop of Rome pretends to be a friend to Christ the Lamb, to govern for him; but he spake like a dragon: he had the same commanding tone which the heathen emperors used. These two-horns denote civil and ecclesiastical power; the pope wears two swords, to shew that he commands the kingdom, and the church. This beast ex-

ercises all the authority of the first before him, he had the laws of the empire on his side, and the laws of the church; so that if any refused to submit to his commands as head of the church, he could oblige them to submit to the laws of the kingdom, which was that they should submit to the laws of Christ, which Constantine had established as the law of the kingdom. All this authority, the *popes* had power to exercise over a wretched race of beings.

This beast, with seven heads and ten horns, and another with horns like a lamb, is mentioned in chap. xvii. and is called a scarlet coloured beast, with a woman arrayed in scarlet, having a golden cup in her hand, and riding on the beast. Verse 3, 4, 5, 6. "So he carried me away, in the spirit, into the wilderness, and I saw a woman sit upon a scarlet coloured beast full of names of blasphemy, having seven heads and ten horns. And the woman was arrayed in purple, and scarlet colour, and decked with gold, and precious stones, and pearls, having a golden cup in her hand full of abominations and filthiness of her fornications. And upon his head was a name written, MYSTERY, BABYLON THE GREAT, THE MOTHER OF HARLOTS AND ABOMINATIONS OF THE EARTH. And I saw the woman drunken with the blood of the saints, and with the blood of the martyrs of Jesus; and when I saw her, I wondered with great admiration."

The explanation given of this woman on the scarlet coloured beast, by the angel to John in this chapter, is sufficient to prove that the church of Rome, connected with the civil government, is meant by this similitude. The woman is said to be that great city, which ruleth over the kings of the earth. Her sitting on a scarlet coloured beast, and on many waters, is the same thing. "The many waters," are said to be "peoples, and multitudes, and nations and tongues." The church of Rome preceded to rule.

the whole world. This woman was arrayed in every thing costly, and clothed in scarlet. The beast on which she sat, was of the same colour:—the *Roman magistrates*, and the *pope* and *cardinals*, used to wear scarlet coloured clothes, to distinguish themselves from all other men!! The woman sitting on the beast was to shew, that the church at Rome, though as different from the government as a woman is from a beast, yet was upheld by the civil power, and it shewed that though the civil power upheld the *church*, yet the church had the government at her command; for no woman would dare to ride on a beast which she could not command. This woman had a golden cup in her hand full of abominations, which means the unscriptural laws, and cruel practices, of the Romish church. She had a name on her forehead, MYSTERY, &c. She is called the *mother of harlots*. Every person who knows any thing of the church of Rome, knows that she is called the mother church—she has a number of *harlot daughters*; that is, many other churches, who do not profess to belong to that church, yet are as nearly related to her, as a daughter is to her mother.

This woman, who had made the kings of the earth drunk with her wine, was “drunk with the blood of the saints, and the martyrs of Jesus.” By the woman’s being drunk with the blood of the saints and martyrs, is meant the cruel persecutions which the church of Rome have inflicted on the real disciples of Christ; the church of Rome for one thousand years past, has exceeded all who have gone before them for their cruelty, and the number which they have put to death. This persecuting spirit is not confined to the church of Rome, that *mother of harlots*: her daughters, who have committed fornication with kings, or who have been unscripturally connected with the civil power, have done the same thing. In all the kingdoms, where the churches with their clergy ride upon the

civil government, those who differ from the established religion have been persecuted. When our forefathers fled from this persecuting spirit in England, they brought the same spirit with them; and when some of *the people* differed from what the court called orthodoxy, they were banished, whipped, fined, imprisoned, and hung. Mr. Roger Williams, of Salem, a Baptist, was banished from the government, with a number of Quakers. Mr. Homes, a Baptist minister, was publickly whipped in Lynn, for preaching in a private house contrary to law. Several people have been imprisoned, because they would not support a minister which they did not hear. The first Baptist meeting house in Boston was nailed up by authority, and a law made, that if any person spake against infant baptism, he should be banished from the town! In Salem three Quakers were hung, for daring to differ from the court, (or rather from the *clergy*, who ruled the court) in matters of religion.

(To be concluded in our next Number.)

FRENCH PROPHETS.

They first appeared in Dauphiny and Vivarais. In the year 1638, five or six hundred Protestants of both sexes gave themselves out to be prophets, and inspired of the Holy Ghost. They soon became so numerous, that there was many thousands of them inspired.* They had strange fits, which came upon them with tremblings and faintings, as in a swoon, which made them stretch out their arms and legs, and stagger several times before they dropped down. They struck themselves with their hands; they fell on their backs,

* There were people of all ages and sexes, without distinction, though the greatest part of them were boys and girls from six or seven to twenty-five years of age.

shut their eyes, and heaved with their breasts. They remained awhile in trances, and coming out of them with twitchings, uttered all which came into their mouths. They said, they saw the heavens open, the angels, paradise, and hell. Those, who were just on the point of receiving the spirit of prophecy, dropped down, not only in the assemblies, crying out *mercy*, but in the fields, and in their own houses. The least of their assemblies made up four or five hundred, and some of them amounted to even three or four thousand persons. When the Prophets had for a while been under agitations of body, they began to prophecy. The burden of their prophecies was, *Amend your lives; repent ye; the end of all things draws nigh*. The hills rebounded with their loud cries for mercy, and with imprecations against the priests, the church, the pope, and against the antichristain dominion, with predictions of the approaching fall of popery. All they said, at these times, was heard and received with reverence and awe.

In the year 1706, three or four of these prophets came over into England, and brought their prophetic spirit along with them; which discovered itself in the same ways and manners, by ecstasies and agitations, and inspirations under them, as it had done in France. And they propagated the like spirit to others; so that, before the year was out, there were two or three hundred of those Prophets in and about London, of both sexes, of all ages, men, women, and children; and they had delivered, under inspiration, four or five hundred prophetic warnings.

The great thing they pretended by their spirit, was, to give warning of the *near approach of the kingdom of God, the happy times of the church, the millenium state*. Their message was, (and they were to proclaim it as heralds to the Jews, and every nation under Heaven, beginning first at England) that the grand jubilee; the acceptable year of the Lord; the accom-

plishment of those numerous scriptures, concerning the *new heavens* and the *new earth*; the *kingdom of the Messiah*; the *marriage of the Lamb*; the *first resurrection*, or the *new Jerusalem descending from above*, were now even at the door: That this great operation was to be wrought, on the part of man, by spiritual arms only, proceeding from the mouths of those, who should, by inspiration, or the mighty gift of the Spirit, be sent forth in great numbers to labour in the vineyard: That this mission of his servants should be witnessed to, by signs and wonders from heaven, by a deluge of judgments on the wicked universally throughout the world, as famine, pestilence, earthquakes, &c.: That the exterminating angels shall root out the tares, and there shall remain upon earth only good corn; and the works of men being thrown down, there shall be but one Lord, one faith, one heart, and one voice, among mankind. They declared, that all the great things they spoke of, would be manifest over the whole earth within the term of three years.

These prophets also pretended to the gift of languages; of discerning the secrets of the heart: the gift of ministration of the same spirit to others, by the laying on of hands; and the gift of healing.

To prove they were really inspired by the Holy Ghost, they alleged the complete joy and satisfaction they experienced; the spirit of prayer, which was poured forth upon them; and the answer of their prayers by God. *Adams's View of Religions.*

REMARKS ON THE ABOVE.

Much has been said for and against the operations on the bodies and minds of people, under the names of religion. This short history of French prophets, gives us the origin of the extremes into which people

have gone in this country within fifty years, which extremes have been by many considered the work of the spirit of God.

These extraordinary operations have been among the people called *Separates, New-Lights, Baptists, Quakers, Methodists, Freewillers, Shakers, Pilgrims*, the followers of *Jemime Wilkinson*, and others down to the last extreme of *Cockranism*. More or less of what is said of the French Prophets, has been found among them all.

In England are found the *Jumpers, Ranters*, and such as burnt the black pig, to clear themselves of the devil. The followers of *Swedenbourg*, appear to be a branch of the same family of prophets. In Kentucky this spirit of enthusiasm, led them to roll like an hoop, jerk, bark and howl like dogs. In New England, young girls have pretended to converse with angels, and have even gone so far in their conversation with these celestial beings, as to be told who must be their husbands, and some men have so far believed, as to marry them, and sometimes not much to their advantage.

Six years ago, a young woman appeared in the State of New York, with the remarkable spirit of preaching when asleep. Her sleeping hours in the winter generally came on about 7 o'clock, in the evening, a suitable time for people to attend her meetings.

An aged baptist minister attended her through the country, and contributions were made for her support.

This spirit of enthusiasm lead to screaming, crying aloud, rolling, jumping, running, falling down, fainting, cramps, convulsions, and conduct the most indecent. It has broken up families, deprived men of their property, and in some instances, led to the most outbreacking sins.

Among almost all who have been deceived by this

spirit, the first thing discovered has generally been a great zeal for God and the good of the *souls* of men, whether they cared for the body or not; and almost the whole have been forward in sentencing to eternal misery or endless destruction, all who do not believe their testimony. All who believe what they say, are considered the favorites of heaven, especially if they held out to the end as they declare.

In the course of thirty years, I have noticed these operations, and am now convinced that among these, are more well meaning people, than well informed. I have seen little children come forward to instruct the aged, and by them some of the best and most useful men have been condemned as children of the devil, and bound to hell. I have observed that these extraordinary operations came on them at meetings, and not at home. That at home they were no more kind and humane than others, and that this spirit instead of increasing friendship, separated very friends, and has finally caused the greater part of the contention and division which now exists among us under the name of religion. If all these extremes, are the work of the spirit of God, why is it so partial? Why is it that so few towns are favoured with such operations, and so few in these few towns?

God's work is wise, rational, good, and impartial, and is in its nature calculated to make men better in the present life. That is God's work which leads to know and love him; which leads to Christ as the Saviour of the world; which turns the hearts of the fathers to the children, and the hearts of the children to the fathers, to make ready a people prepared for the Lord. God's work is to destroy all party distinction, to make of jew and gentile one; so that there may be neither jew nor greek, circumcision nor uncircumcision, bond nor free, but Christ all in all. To gather together in *one* the children of God that are now by these things scattered abroad; that in the

dispensation of the fullness of times he might gather together in one, all things in Christ, both which are in heaven and in earth, even in him.

These are things God has promised to all, and the Spirit which leaves out a part, is not the spirit of God but the spirit of error. The enthusiasm begun by the French prophets, is on the decline, and we have reason to hope that the time will soon come when these maniacs will be clothed, and in their right minds set at the feet of Jesus, and hear his gracious word.

The Spirit of the Lord considered the Spirit of the Devil, or God's voice considered the voice of Satan.

Some time in the year 1818, a meeting was appointed for me in the interior of Newhampshire, which a great number of people attended. Among the many, was a man who considered himself a Free-will Baptist Preacher, and very zealous in calling men to a belief of his doctrine.

After preaching, as I was riding to another meeting, this preacher overtook, and thus addressed me,—“Well Br. Smith, I have been to hear you preach, and before I was converted, the devil told me the same as you have preached; He told me I should be saved, though a sinner.” And, (said I) who told you, that you should be saved after you was converted? He replied, “it was the Lord by his spirit.” Well said I, is it not very remarkable, that the devil and the Lord should both tell you one thing; and that the devil should be so much more kind to you than the Lord? You say the Lord never told you of salvation, until you were forgiven; but the devil told it when you were in the greatest need of such important information. You acknowledge that the devil's testimony was as true as the Lord's, and much more

reasonable. This reply was so unexpected, that he made no answer.

I then proceeded to tell him his mistake. Now, said I, you have ascribed that to the devil, which belongs to God. He has poured out his spirit on all flesh, and that spirit reproves the world of sin, because they do not believe that Christ is the Saviour, appointed to take away the sin of the world. The spirit of truth declares that Christ came into the world to save sinners; to seek and to save that which was lost. To get rid of this, men have called God's Spirit, the spirit of falsehood; and yet every person, who comes to the knowledge of the truth, believes he shall be saved.

The Saviour, when on earth, was said to be mad, to have a devil, and to be a deceiver; and why? Because he declared that the Son of man did not come to destroy men's lives, but to save them; to seek and to save that which was lost; that the Bread of God is he that cometh down from heaven, and giveth life unto the world.

As soon as a man tells the people that God loves all, and will save all from sin and mortality, that all may be holy, happy, and immortal; they cry out at once, this is damnable doctrines, doctrines of devils, "Ye shall not surely die," &c. Why all this outcry? The amount is, if this doctrine be true, our craft of keeping the people in ignorance, and from going to endless misery, is in danger, and we shall all be out of employ. The doctrines of devils is fast decreasing, and must perish in the using. Men are daily becoming more rational, and now conclude that it is not the spirit of the devil, which tells them that sinners shall be saved from sin; but that spirit, the manifestation of which is given to every man, to profit withal.

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If your doctrine is true, what benefit is there in preaching ?

This is an objection frequently brought by such as believe a part must be lost forever. "If all are to be saved what benefit is there in preaching to the people?—for they will all be saved, preached unto or not. The same may be said to those who teach that some must be saved, and some must be lost. Such reply, "God makes use of means to bring in all his elect." We may also reply, "God makes use of means to bring in all his offspring."

As the salvation of all men is certain, there is the greatest possible encouragement to preach the gospel to every creature, as we do not run at uncertainty, nor fight as they who beat the air. When a good thing is certain, we have a sure foundation for proclaiming that good thing to all to whom it may concern.

Supposing I had found on my neighbour's farm a large quantity of gold, and should tell him, that I knew of something true as to his property, which would be no more true if it was told him, than if he never heard of it; would he ask, if it is true, what good will it do to tell of it? No, but he would wish immediately to know what this truth was, which I knew concerning that which was his before he knew it. The knowledge of this money would be considered important to him; so concerning salvation; the knowledge of it is calculated to give joy to men, to save them from despair, to lead them to God, to Christ, and to each other, and to the obedience and hope of the gospel.

When the treaty of peace between England and America was made in Europe, it was made with every American without exception; and was as true before known here, as afterwards. Did the first who knew it say, "if the treaty is made, what good will it

do to tell of it? No, for they knew the good that would result from the knowledge of it. They knew it would diffuse joy through the heart of every American, that in it, all would agree; war cease, and the lives of many be saved. The knowledge of the salvation of all men, is of great importance to all; and were it known, divisions, contentions, strife, and wars of every kind, would cease through all the earth.

“Then wars would cease, and wrath subside,
And peace immortal flow;
And men unite in joy and peace,
And glory reign below.”

PROSELITES.

This word is “in Greek *Proselytos*, which signifies a *stranger*. The Jews had two kinds of proselytes or converts; the first called *proselytes of the gate*, who worshipped the true God, but did not submit to Jewish rites. The second, called *proselytes of justice*, who submitted to the whole Jewish religion, these were allowed all privileges, of this life and the life to come.

Three things were required in a complete proselyte; 1. Plunging the whole body in water; 2. Circumcision; 3. Sacrifice; but for women, only washing and sacrifice.”

BUTTERWORTH.

According to Calmut, a proselyte of the gate was this, “that by the observation of the rules of natural justice, and by avoiding idolatry, blasphemy, incest, adultery and murder, they might through a holy life, hope for eternal life.”

“Proselytes of justice engaged themselves to observe the whole law of Moses, and were admitted to all the prerogatives of the people of God, as well in this life as that to come. “Boys under twelve years of age, and girls under thirteen, could not become proselytes, till they had obtained the consent of their parents, or

in case of refusal, the concurrence of the officers of justice. Baptism in respect to girls had the same effect as circumcision in respect to boys. Each of them by means of this, received (as it were) a new birth, so that those who were their parents before, were no longer regarded as such after this ceremony, and those who before were slaves, now became free."

[See Calmut.]

Much was done in the days of Christ to make proselytes, and to make wicked ones. He says of the Scribes and Pharisees, Matth. xxiii. 15. "Wo unto 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."

The present mode of making people religious, as it is termed, is but an illustration of this description of proselytes.

Almost all the sectarians have these two kinds of proselytes; called the *Society* and *Church*, such belong to our *Society*, and such to our *Church*. This distinction, is generally known in our country. If a man is openly wicked, he may be a proselyte of the gate, a member of the society; if he is apparently righteous, or as righteous as those who proselyted him, he may belong to the church, and be considered an heir of eternal life. The others may go to hell or not, this they do not always determine.

The leaders, or proselyte makers, call the members of their societies, (or proselytes of the gate) *gnats*, *infidels*, *children of the devil*, *non-elect*; and tell them they are going to endless misery, &c. Notwithstanding all this, in shearing time, they produce as good fleeces as the *sheep*, and generally much larger ones. They call on them to help build meeting-houses, increase the funds of Missionary Societies, and in all other money matters relating to religion. They call on them to do the part of worship they call

singing, though the devil's children. These proselytes hear, bear, and submit to these things, being as they suppose predestinated thereunto.

Those in ancient times called *proselytes of justice*, answer in name to such as become good enough for church members. These are considered as sharers in the new birth, or regenerated, and without doubt the elect, or peculiar favourites of heaven. It is now becoming fashionable to baptize them, and when this is done the dye is cast; and it is supposed heaven is theirs forever. Some know they are elected, others that they are *sanctified*, and are more *holy* than others. They live (in their own opinion) without sin and are perfect.

A great part of what is now called reformation, and revivals of religion, appears to me no more than the spirit of proselyting; as about all their converts, or *proselytes*, come out the same as their *masters*, only more zealous in sentencing all to endless misery who do not conform to their creeds, "twofold more." When the proselyting begins by Methodists, if the Baptists go among them, they are charged with taking away the fruits of their labor, and so of the others.

The great zeal for *camp meetings*, appears to me only the spirit of *proselyting*, or a plan to make methodists; and as many as become methodists, are considered converted at a *camp meeting*. Taking people from their families for many days, and especially young people, and more particularly young women, crowding them into the holds of small vessels, as thick as negroes in a slave ship; camping out night and day, with the loss of time and expense, is certainly an injury to the people and the public, and there is more hurt than good in such indecent conduct, as generally is reported of the camp meetings.

The Lord Jesus and the apostles, never proselyted; they taught the people repentance towards God, and

faith in Christ, with their duty to God and each other, and encouraged them to hope for eternal life through grace. Instead of dividing the people into sects and parties, they preached down all separations, telling them that in Christ there was neither Jew nor Greek, but that all were one in Christ Jesus.

“The Bible is full of it.”

This is a common saying among people, when any one denies the popular doctrines of the day. “How can you deny it, when the bible is full of it!” For instance, a man denies the *Trinity*, the *Divinity* of Christ; original sin; endless misery; eternal devil; eternal hell; the bar of God; the tribunal bar of God; the human nature of Christ; the God-man; future punishment, or punishment in another world for crimes done in this, &c. How can any rational man deny such things!—“The bible is full of it.” It so happens that these things are not once mentioned in the bible. The fact is, people are full of these things, and they suppose the bible is as full of them as they are. A man intoxicated thinks the earth reels to and fro; when the whole is in himself.

People from early life are filled up with these things, by their parents, relations, school-masters, and ministers, and then suppose these doctrines are in the bible, though they have never read of them in the whole book. We ought to suspect every thing so much as to search the scriptures whether these things are so; if we do not find them, they ought to be rejected, as belonging to the commands and doctrines of men, “which are to perish in the using.”

MAN.

Elihu says, “*There is a spirit in man, and the inspiration of the Almighty giveth him understanding.*”

In an other place, "the spirit of the Lord hath made me, and the breath of the Almighty hath given me life." If all this is true, man is a being superior to all other beings on earth; yet according to modern preaching, man is the meanest being that exists. We are told that man has lost the image of God; that he is totally depraved; that there is nothing good in him; that he is blind, deaf, dumb, and as dead as Lazarus in the grave, that he is born a sinner, and brings with him into the world, sin enough to damn him to all eternity; that notwithstanding all this, he has a precious, immortal, never-dying soul, worth millions of worlds, and which may be eternally lost, or tormented forever in hell, or in company with the devil and his angels. That some of these totally depraved creatures, as bad as the devil, with nothing in them good, are God's elect, chosen from all eternity, to be holy and happy forever, and the other, to be tormented forever in sight of the blest; and that their torments and groans will be in sight of the elect, which shall increase their joy, after they have with pleasure said, amen! to their damnation.

Can all this be true, and the text from Elihu be true? Certainly not. If man is inspired by the Almighty; if God's spirit has made him, and his breath given him life; if man is the image and glory of God, "made in his image with his likeness;" if man is God's "offspring;" if he is "the former of our bodies, and the Father of our spirits;" if God has given us life; and if "in him we live, move and have our being;"—then man is predestined for glory, honour, immortality and eternal life, and as surely as Christ is "the first-born of many brethren;" so surely shall the many brethren be in the end as he now is. "As we have borne the image of the earthy, we shall also bear the image of the heavenly." "For as in Adam all die, even so in Christ shall all be made alive."

“No matter about the body, the soul is all.”

This for many years has been the cry from the pulpit; the *soul! the soul!* take care of your precious immortal, never-dying soul; for the soul that sins, it shall die. What consistency is there in such declamations? None at all.

Many prove that the body is not much in their view; for after all their great concern for the soul, if a poor body is hungry, or naked, they have nothing to give for relief, as all their love is for the soul. How willingly do they travel, preach, exhort, and pray for the good of the soul; and how willing they are to be paid for their labour, and how unwilling to do any thing for that body which Christ is the Saviour of! The reason is given; “the body is nothing;” “let the old body go,” is their language. Remember, the life is *more than meat, and the body than raiment.*

Christ is the Saviour of the *body*, and therefore is of much importance. He shall change our vile *body*, and we are “waiting for the adoption, to wit, the redemption of our *body.*” Paul mentions three parts of man. *Soul, body, and spirit.* The soul means the life. “And as her soul was departing, for she died.” *Soul and body*, is the same as *life and body.* The *body*, is the part of man which returns to dust. The *spirit*, that part which returns to God that gave it. This spirit in man is the candle of the Lord, and by which the inspiration of the Almighty giveth him understanding. This is that in man, which makes him superior to all other creatures on earth. This is the image and likeness of God; the *image and glory* of God, and the *similitude* of God.

This is the part of man which God is the Father of; he is the former of our *bodies*, and the Father of our *spirits*; “the God of the *spirits* of all flesh.” This part cannot possibly perish, unless God himself can perish. This is that *godliness, or godlikeness*, which has the promise of the life that now is, and that which

is to come. Let us value the whole, *soul, body, and spirit*, and with Peter learn, "to call no man common, or unclean." Acts, x. 28.

"For it is impossible—to renew them again unto repentance."

This text is used two ways. 1. To prove that if a man falls away from his profession, he must be lost forever. 2. Such as believe, or hold that wicked men who die so, will go in to hell, or the dominion of Pluto, the god of hell, to be punished, suppose that as the wicked cannot be renewed by repentance they must be renewed by fire, or purgation, in purgatory; so as to be saved by fire.

If men cannot be *renewed* unto repentance, nor any other way in this life, then we must give them up as lost forever; or for a while to suffer the pains of hell, to burn them pure with hell fire, instead of washing them clean in the blood of the Lamb.

The apostle tells us of another way of *renewing* sinners, besides unto repentance, or hell fire. This he knew experimentally. Titus, iii, 4, 5, 6, 7. "But after that the kindness and love of God our Saviour towards man appeared, not by works of righteousness which we have done, but according to his mercy, he saved us by the washing of regeneration and renewing of the Holy Ghost, which he shed on us abundantly, through Jesus Christ our Saviour; that being justified by his grace, we should be made heirs according to the hope of eternal life."

Here is a *renewing*, which includes the whole human family; unto whom the kindness and love of God has appeared. All are to be *renewed* by the Holy Spirit, as all are to be *reconciled*, and all by the spirit of God to say that Jesus is Lord unto the glory of God the Father. From this we see that men may be *renewed* instead of being lost, or sent to purgatory to be cleansed and fitted for heaven.

Wresting the Scriptures.

The apostle Peter has left us the following, upon wresting the Scriptures. 2 Peter, iii. 15, 16. "And account that the long-suffering of our Lord is salvation; even as our beloved brother Paul also according to the wisdom given unto him, hath written unto you; as also in all his epistles, speaking in them of these things; in which are some things hard to be understood, which they that are unlearned and unstable, wrest, as they do also the other Scriptures, unto their own destruction."

It is evident from this scripture, that salvation for all men, was the great subject on which the apostles dwelt, when preaching to the Jews and Gentiles. This Paul wrote upon in all his epistles. The long-suffering of God is salvation: if God did not mean to save men, he would not bear long with them. The most plain, easy, and true meaning of scripture is, the salvation of all men. "All the ends of the earth shall see my salvation." "The grace of God, which bringeth salvation hath appeared unto all men."

The destruction of men cannot be proved from the scriptures, unless a meaning is given, that is contrary to what the writers meant when they wrote.

At this time, men undertake to prove their own destruction and that of others, from a book, which declares God will have all men saved, and come to the knowledge of the truth.

Taking from the Prophecies.

It is said, in Rev. xxii. 19. "And if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book."

An illustration of this, in taking from the words of

the prophecy, may be seen in what is written in Isaiah, xlv. 22, 23, 24, 25. "Look unto me, and be ye saved, all the ends of the earth, for I am God, and there is none else. I have sworn by myself, the word is gone out of my mouth in righteousness, and shall not return, that unto me every knee shall bow, and every tongue shall swear. Surely shall *one* say, in the Lord have I righteousness and strength; even to him shall men come; and all that are incensed against him shall be ashamed. In the Lord shall all the seed of Israel be justified and shall glory."

In the old translation, this text reads thus—"Look unto me and be ye saved all the ends of the earth, [for all the ends of the earth shall be saved] for I am God," &c. The omission of the words in brackets, make a great difference, it takes away from the book of life. Either the translators of the old, told that which is false, in saying "all the ends of the earth shall be saved," or the translators of the present bible took away the truth from the prophecy. That in the old translation agrees with the New Testament, which is the word of life, and must be true. In ver. 23, it is said "that unto me every knee shall bow, every tongue shall swear." This means all the knees and tongues of all people, who shall be saved: they shall take the oath of allegiance; Paul says this shall be done to the glory of God the Father: being all reconciled and united in one.

In ver. 24, Isaiah tells us what the oath of every tongue shall be, viz: "In the Lord have I righteousness and strength." The translators have added the word *one*. "Surely shall *one* say in the Lord have I righteousness and strength." Can any man of common sense, suppose that only *one* of the human family will say this? It ought to say that *all*, or *every one* shall say, "in the Lord have I righteousness and strength;" for it is added, "even to him shall men come, and *all* that are incensed against him shall be

ashamed." Of course all will own him their King, Lord, Lawgiver, and Saviour.

Near Relations.

It is a common thing for children of the same family to differ one from another; and when destitute of brotherly love, to contend about the inheritance left them by their Father. Among almost all the sectarians, there is evidently a family relation as to doctrine, spirit and practice.

The catholics hold to the trinity, original sin, a personal devil, and endless misery. So do almost all the sectarians, down to the last that have separated from those before them. The most important article of faith, and in which there is the greatest agreement, is that of endless misery. Though the sects differ from each other in many things, in this they agree; and this has become the rallying point. One order of people deny this, and believe God will save all. This brings the others together to fight them, by uniting all their force; but all their exertions in this combination will be in vain, as one shall chase a thousand, and two put ten thousand to flight.

To Agents and Subscribers.

One number more will complete the first volume of the Herald. Those few who have not paid, will confer a great favor, by forwarding what is due to the Editor by mail, or otherwise, as soon as is convenient.

It is the wish of the Editor, that the present subscribers may continue their patronage by receiving the second volume. Those who do not notify to the contrary, before the next number is published, will be considered subscribers for the next volume. The Editor has endeavoured to make each number as profitable as was in his power, and hopes for the encouragement of his brethren, in promoting that truth which makes us free.

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THE
HERALD
OF
Life and Immortality.
BY ELIAS SMITH.

A SERMON

On Nebuchadnezzar's Dream, &c.

(Concluded from the last number.)

V. I am to shew what is meant by the **STONE** cut out of the mountain without hands, which broke the image and made it like the chaff of the summer's threshing floor.

The meaning of this is given by Daniel in chap. 2, ver. 44. "And in the days of these kings, shall the God of heaven set up a kingdom which shall never be destroyed, [and the kingdom shall not be left to other people; but it shall break in pieces all these kingdoms, and it shall stand forever."

According to this explanation, the **STONE** cut out without hands, means that government set up when Christ was on earth, the principles of which are, "RIGHTEOUSNESS, PEACE, and JOY in the Holy Ghost." These principles differ as much from the principles of earthly monarchies, as stone differs from gold, silver, brass, iron and clay. Monarchies compared to ravenous beasts, are founded in UNRIGHTEOUSNESS, WAR, and COMMOTION or trouble.

X

The principles of this kingdom, Jesus preached, possessed, and made practical through his whole life. As the other four kingdoms ruled the whole earth, it was the design of the Most High, that this kingdom should root out all others, and leaven the whole earth, that all may in the end be righteous, peaceable, and happy.

This kingdom, in its beginning, is compared to a grain of mustard-seed, the least of all ; and in the end to a stone increased to a great mountain, which should fill the whole earth, and stand forever.

This is the kingdom which belongs to Christ, which includes all men, whether living or dead ; who are all to be conformed to him, "that in all things (or among all) he may have the pre-eminence."

A Kingdom supposes three things—

1. A King. 2. Territory. 3. People and law to govern them ; 1. A King. Jesus the son of God, is the King of this kingdom, called a Stone. He was foretold by the prophets. Numbers xxiv. 7. "He shall pour the water out of his buckets, and his seed shall be in many waters, and his King shall be higher than Agag, and his kingdom shall be exalted." Psalms. ii. 6. "Yet have I set my King upon my holy hill of Zion." Isa. xxxii. 1. "Behold a King shall reign in righteousness." chap. xxxiii. 17, 22. "Thine eyes shall see the King in his beauty." "For the Lord is our Judge, the Lord is our Lawgiver, the Lord is our King, he will save us." Zach. ix. 9. "Rejoice greatly O daughter of Zion ; shout O daughter of Jerusalem ; for behold, thy King cometh unto thee ; he is just ; and having salvation."

That this king means Jesus, is confirmed by his own testimony, and that of his disciples. John, xviii. 36, 37. "Jesus answered, My kingdom is not of this world. Pilate therefore said unto him, art thou a King then ? Jesus answered, thou sayest that I am a King. To this end was I born, and for this cause

came I into the world that I should bear witness unto the truth." He is called, "the King of Kings, and Lord of Lords." Rev. xix. 16. Jesus the King, is called a stone, an elect precious stone; the chief corner stone, being the same nature of the kingdom which belongs to him. He was dead and is alive to live forever, that he may give and continue life to all within his territory or dominions; "for as in Adam all die, even so in Christ, shall all be made alive."

2. A Kingdom supposes territory, or extent of country. This is the whole earth. Psal. ii. 8. "Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession." Jesus said, "All power is given unto me in heaven and earth." Peter says, Acts. x. 36. "He is Lord of all." This whole globe is given to Jesus, to subdue, that all may in the end, "call him blessed."

The first Adam, as a figure of the second, had dominion over all this earth for a short time; but it is said, Ezek. xxi. 27. "I will overturn, overturn, overturn it; and it shall be no more, until he come whose right it is; and I will give it him." The one whose right it is, or to whom the government belongs, is Christ the heir of all things; who said "all things are delivered unto me of my Father."

3. A Kingdom supposes people, and laws to govern them. The people included in this kingdom, are no less than Adam, Eve, and all their descendants, down to the last that shall be born. This is plain from the scriptures; for all things were created by him, and for him, "and he is the beginning of the creation of God."

That the whole family of man belong to Christ, whether dead or living, is certain from the following scriptures. Psalm ii. 8. "Ask of me, and I shall give thee the heathen for thine inheritance." That Christ asked for this gift, and received it, is plain from

the new testamen^t. Heb. i. 2. "Whom he hath appointed heir of all things." Surely this must include all men. John, iii. 35. "The Father loveth the Son, and hath given all things into his hand." John, vi. 37, 39. "All that the father giveth me shall come to me; and him that cometh to me I will in no wise cast out. "And this is the Father's will which hath sent me, that of all which he hath given me, I should loose nothing, but should raise it up again at the last day."

That this means all given to Christ, to save, and not destroy, is plain from John, xvii. 2. "As thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him." Here we are told that all flesh are given to Christ, for this express purpose, that he should give them eternal life. God says, by Ezekiel. "All souls are mine," and Christ says in ver. 10. "And all mine are thine, and thine are mine; and I am glorified in them."

The following proves beyond all doubt, that all people belong to Christ, "the Saviour of the world." Rom. xiv. 7, 8, 9. "For none of us liveth to himself, and no man dieth to himself. For whether we live, we live unto the Lord; and whether we die, we die unto the Lord; whether we live therefore, or die, we are the Lord's. For to this end Christ both died, and rose, and revived, that he might be Lord both of the dead and living." Jesus has bought all men, with himself. Titus, ii. 14. "Who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people zealous of good works." 1. Tim. ii. 6. "Who gave himself a ransom for all to be testified in due time." Notwithstanding all this there are many who "deny the Lord that bought them," and declare that Jesus is not "Lord of all;" that he does not own all that he gave himself for; and that a very great part of men will be destroyed:

If one subject is plainly recorded in scriptures, this, *that all men belong to Christ*, is plainly recorded there. To place this matter beyond all doubt, I will give one more testimony. Daniel, vii. 13, 14: "I saw in the night visions, and behold one like the Son of man came with the clouds of heaven, and came to the Ancient of Days, and they brought him near before him. And there was given unto him dominion, and glory, and a kingdom; that all people, nations, and languages, should serve him; his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed." This shews what men are made for, even to be saved by Christ to serve him forever.

A kingdom supposes laws to govern the people by. This is love; for all the law is fulfilled in this one word, "Thou shalt love thy neighbour as thyself, therefore love is the fulfilling of the law." This is all needfull for the life that now is and that which is to come. To love God, Christ, our neighbours, enemies, and all men, is more than whole burnt offerings and sacrifices. "All things whatsoever ye would that men should do unto you, do ye the same unto them, for this is the law and the prophets." The earth, and all therein is given to Christ to subdue; and when all things are subdued unto the Son, then shall the Son himself be subject to him that put all things under him, that God may be all in all." A kingdom of righteousness, peace and joy in the Holy Ghost, when it has leavened the whole lump, or all men, must, and will make them all righteous, peaceable and happy forever.

This is a concise description of the kingdom of God set up among men, not by might, nor power; but by the Spirit of God, and which shall fill the whole earth.

There are several reasons why this kingdom is called a stone. 1. Because of its durable nature. A

stone remains the same, for ages; so it is with this kingdom, it is an everlasting kingdom, which cannot be moved. Gold, silver, brass and iron, may be melted, mixed, and differently shaped; so have the kingdoms of this world put on a variety of forms; yet the principles are the same, which are unrighteous, full of wars and trouble. The kingdom of God, or his government which ruleth over all, remains the same, and this is the amount. "The Lord is good to all, and his tender mercies are over all his works." 2. Many stones are of more value than gold, silver, or any other metal. So is the kingdom of God among men, under Christ the King of kings. It is so far above all other kingdoms, or governments, that Jesus compared it to a treasure hid in a field, which when a man found, he sold all to purchase the field, to obtain the treasure hidden there.

How valuable must the kingdom be which shall remove all unrighteousness from the earth forever, and bring all men to love, obedience, life and immortality, to enjoy these blessings forever.

3. A stone is often used to grind away gold, silver, brass, iron and clay. This kingdom will do the same until all ignorance, sin, and death are forever done away. This kingdom is good; the opposite are evils, and this good will finally overcome evil, until the sin of the world is taken away; "and all nations call Jesus blessed."

VI. We will show what is meant by this stone breaking the image and making it like the chaff of the summer's threshing floor, which the wind drove away to be seen no more forever.

The first operation of this stone upon the image was at the birth of Christ; this news troubled Herod and all Israel; as they knew his kingdom would destroy theirs. Every step he took, every discourse he delivered, and every miracle he wrought, alarmed the Jews, particularly the rulers of that nation. They

knew that his doctrine would destroy their form of government; which lead them to say, "if we let this man alone, the Romans will come, and take our place and nation." Jesus told the Jews what his doctrine would do; he said Matth. xxi. 44, "And whosoever shall fall on this stone shall be broken; but on whomsoever it shall fall, it will grind him to powder." He here refers to the prophecy in my text, and taught them that in opposing his doctrine, or the principles of the government, they would be broken as a nation; which actually took place, as they have never existed under any form of government from that time to the present. This same government, in its increase, will grind down all others, until they shall be no more.

The preaching of the kingdom of God among the gentiles caused the same alarm among their rulers, as it did among the Jews. Of the apostles it was said, "These all do contrary to the decrees of Cezar, saying there is another king, one Jesus." "This fellow (Paul) persuadeth men to worship God contrary to law." "This Paul has persuaded, and turned away much people, saying, there are no Gods made with hands." "These that have turned the world upside down, are come hither also." The fact is, the apostles preached principles, in their nature calculated to overthrow all the monarchies, and religious establishments dependant on monarchies, that there were then in the world. For many years after the death of the apostles, a man was considered an enemy to the government, who called himself a *christian*, or a friend to that kingdom, designed to grind all others to powder. Multitudes were put to death, for no other reason than holding to principles in their nature designed to overthrow the governments that religious men had invented.

Through the great increase of knowledge, the old Roman empire was first divided into two empires, called the eastern and western empires; answering

to the two iron legs of the image; and then into ten kingdoms, represented by the ten toes of the image; which is now standing, and ready to fall, be ground to powder, and driven away forever.

The most severe grinding this image ever received, was in the fourteenth century, which was caused by an increase of the knowledge of letters, government, and religion; begun by John Wickliff, Huss, Jerome, Erasmus, Luther, and many other worthy men, who by their writings and preaching, shook the image from head to foot, which caused many to cry out, "religion and government are likely to be banished from off the earth."

This stone, or the gospel of the kingdom, has ground away much of the image, and at this day it is very small to what it once was. The principles of the kingdom of God, were the best understood in this country of any on earth, in the year 1775, and from that time to the present.

England and France may be considered the two great toes of the image; France for age, (being the first formed out of the old Roman western empire,) is called the oldest son of the church. England, for power by sea and land. The Stone smote one of these toes, and took off a large piece on one side, when the Americans learnt that all men were born free and equal, and when they declared themselves independent of all nations, and England acknowledged the same. This wound England feels to this day, and the proud flesh on that toe caused such a dangerous mortification, that amputation followed of course.

The other toe is broken off, and although it is put on again by the combined power of princes; yet it will never be joined on again. France has the name of a kingdom, and this is about all. It is a poor subjected province, ruled by the kings and emperors of Europe. A third toe is now broken off; Spain is gone at present, and all the others will go in their turn.

This image, here represented as ground to powder; shews by the gold and silver, all the false things purchased; by the brass, all falsehood, by high sounding titles; and the iron, all done by force of arms, to deprive people of that right to which every man is born an heir. That which is man's birth-right, does not need to be bought with money, by high sounding titles, nor by the sword, powder and balls.

These four things, GOLD, SILVER, BRASS, iron and clay, have upheld seven false things. 1. *False Government.* 2. *False Religion.* 3. *False Medicine.* 4. *False Honour.* 5. *False Fashions.* 6. *False Heaven.* 7. *False Hell*; and by these has the world been deceived, enslaved, tormented, impoverished, or slain.

The grinding the image to powder, is the same as the fall of Babylon. In Rev. 18, we are told of the fall of this mighty city, and its utter end, with the articles of trade in which her merchants traded.—ver. 12, 13, “The merchandise of gold, and silver, and precious stones, and of pearls, and fine linen, and purple, and silk, and scarlet, and all thyme wood, and all manner vessels of ivory, and all manner vessels of most precious wood, and of brass, and iron, and marble, and cinnamon, and odours, and ointments, and frankincense, and wine, and oil, and fine flour, and wheat, and beasts, and sheep, and horses, and chariots, and slaves, and souls of men.” All this riches is to come to nothing. All business to support such a government will come to an end. In ver. 24; we are told what was found in Babylon. “And in her was found the blood of prophets, and of saints, and of all that were slain upon the earth.” These governments, represented by this image, have been the cause of all the persecutions, under the name of religion, and all the wars, by which millions have been slain on earth. All this is to be ground to powder, and by the breath of Christ's mouth, and the brightness of his appearing, to be consumed, and forever driven from the earth.

Were the whole earth now clear of false governments, false religions, false honour, and false fashions, and as to all these things be a mere blank, the inhabitants of the world would be in a happy condition to what they now are. There is no nation on earth, (called civilized) so free from these things as the Americans, and there is no nation so happy. Congress can make no law about religion, and every state but Massachusetts, has done away, or abolished their state religion laws; and we hope the time is near when Massachusetts will do the same.

While we are told by the sure word of prophecy, that all these things shall have an end, we are not left to contemplate on a desolated world, or the inhabitants left in a state of anarchy; but we are taught to look forward to the day, when the stone which shall grind the image to powder, will become a great mountain, and fill the whole earth. This leads us to notice the last particular, viz :

VII. The meaning of the Stone becoming a great mountain, and filling the whole earth.

By this Stone becoming a great mountain, and filling the whole earth, is meant that Christ's kingdom will rise higher, spread more extensively, and be more durable, than any other on earth. This last particular is thus explained by Daniel to Nebuchadnezzar. Dan. ii: 44. "And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed; and the kingdom shall not be left to other people; but it shall break in pieces and consume all these kingdoms, and it shall stand forever." This explanation is so plain, that it is easy for him that readeth to understand.

This meaning of the Stone becoming a great mountain, is confirmed by what is said upon the same subject, in Dan. vii. 13, 14, 27. "I saw in the night visions, and behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of days,

and that brought him near before him. And there was given him dominion, and glory, and a kingdom, that all people, nations and tongues should serve him; his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed. And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him. Hitherto is the end of the matter."

This is the grand subject which all the prophets had in view; called the RESTITUTION of all things, spoken by all the prophets, since the world began. Acts, 3, 21. "Whom the heavens must receive until the times of RESTITUTION of all things, which God hath spoken by the mouth of all his holy prophets, since the world began." That this means bringing down all earthly kingdoms, raising, extending, and continuing an heavenly one forever, is plain from Rev. x. 7, and xi. 15. "But in the days of the voice of the seventh angel, when he shall begin to sound, the *mystery* of God should be finished, as he hath declared to his servants the prophets."

What is called the restitution of all things spoken by all the prophets, is here called the *mystery* of God spoken by all the prophets, which is to be finished when the seventh angel begins to sound. The sounding of the seventh trump, is recorded in Rev. xi. 15. "And the seventh angel sounded; and there were great voices in heaven, saying, the kingdoms of this world are become the kingdom of our Lord and his Christ, and he shall reign forever and ever." This grand event we are taught to pray for in these words, "Thy kingdom come, thy will be done in earth, as it is in heaven."

This can never take place so long as there is on earth one sinner, one man mortal, or one dead; for

there are no sinners, mortal, or dead men in heaven; and this Stone can never fill the whole earth until every individual of the human race is saved completely and eternally from sin and death. This Paul has clearly proved, in 1 Cor. xv. 22 to 26. "For as in Adam all die, even so in Christ shall all be made alive; but every man in his own order; Christ the first fruits; afterwards they that are Christ's, at his coming; then cometh the end, when he shall have delivered up the kingdom to God, even the Father; when he shall have put down all rule and all authority and power. For he must reign, till he hath put all enemies under his feet; the last enemy that shall be destroyed is death. And when all things shall be subdued unto him, then shall the Son also himself be subject unto him that put all things under him, that God may be ALL in ALL." This quotation not only proves the universal and eternal empire of Christ; but the eternal salvation of all men, when God shall be all in all.

Every thing in nature proves that this stone, or kingdom, will finally fill the whole earth; and the present state of the monarchies formed out of the old Roman empire agree in the same. France is broken, Spain is down, Portugal reels, and England trembles; and even Russia is not without fear of being involved in the common overthrow in which all monarchies are included.

Almost or quite every hierarchy on earth is undergoing a partial or general revolution; for God is rising "to shake terribly the earth."

When this Stone fills the whole earth, seven false things will be ended.

1. *False Governments*, or unjust powers exercised over the many, by a few. God has made all men to be free and equal, and so they ought to remain. In this country, an unequal government is done away, and the rights of all secured by law. This true gov-

ernment, is what distinguishes us from all nations on earth. The government of our country is admired by people of all nations, and dreaded by all the heads of false governments. People from different parts of the world flow together here, to enjoy that Liberty which is the birth right of every man. How happy would all nations be, were they all in subjection to a government like that adopted by the United States! That day will surely come, to the joy of millions.

2. When this stone fills the whole earth, all false religions will be done away forever.

Incorporated with false governments is a something called *religion*, as false as the government which supports it. This is true in all monarchies. It gives a peculiar privilege to a few, called "the privileged class," and leaves a great number in want and woe, as to the things of this life. Look at England. See the Lord Arch Bishops—Arch Bishops—Bishops ;—Right Reverend Fathers in God ;—Rectors ;—Rural Deans,—Curates—Reverend Clergy ;—all these supported in idleness, by the hard labor of the people, who by these useless, oppressive beings, are often deprived of the last drop of blood in their veins.

Look at the salaries of these Lords Spiritual or peers of the realm, and see what a false religion will do, upheld by a false and destructive government! The principles of our government, led the framers of it to leave that false religion out.

False religion makes a few the favorites of heaven, and considers the greater part of mankind the objects of God's wrath, who are to be tormented forever, without any honor to God, or good to themselves. As that is a false government which includes a few, and excludes the many ; so that is a false religion which saves a few, and destroys all the others. When the stone fills the whole earth, all these principles will be destroyed forever, and all nations will come and worship before God, as his judgments will be made manifest ;

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and all will see that his wrath was against ungodliness and unrighteousness, and not against the ungodly; whom God commendeth his love towards, in that Christ died for them; and came, not to call the righteous, but sinners to repentance.

3. *False medicines* will be destroyed, when the stone fills the whole earth; for the leaves of the tree of life will be for the healing of the nations, so that they shall no more say I am sick, "and the people that dwell there shall be forgiven their iniquities."

One false thing laid the foundation for the introduction of another; a false government being introduced; a false religion followed of course, and a false system of administering to the sick, came after the other two. The time once was, when a false government determined how the sick should be attended; when they were attended according to law, if the sick died, the physician was clear, but if he cured the sick contrary to law he was put to death.

We do not now call in question the honesty of such as administer *poison* to the sick; but we call in question the propriety of such a mode of procedure. What leads to death, when taken into the stomach by accident, cannot lead to life, when given by design. There are three things peculiar to men in the present life—government;—religion—and medicine.—When the name only of either of these is used, and not the thing, trouble follows. Much of what is now called medicine, is *poison* of the most fatal kind; and such things can no more benefit the sick, than a false government, or false religion can the people generally.

As I expect hereafter to write and publish more upon the subject of medicine and poison, I shall drop it for the present, leaving the reader to meditate on the subject at his leisure.

4. *False honor*, is another thing that will be done away, when the stone fills the whole earth. In this is included all the high sounding, and unmeaning

titles among men, which serve to raise individuals, (in the imagination of many) above being useful to others. These names of men will all be slain.

5. *False fashions*, is another thing to be ground to powder. At the present day, almost any thing fashionable, goes; whether under the name of religion, medicine, or dress. The propriety or impropriety of the thing is but little noticed. This aggrandizes a few, and impoverishes the remainder. This will be ground away.

6. *False heaven*, is another thing to be driven from the earth. The heathen doctrine of heaven, or the invisible world, or world of spirits, is what people generally think of, or "*going to heaven*," as they term it. Becoming heavenly, or God-like, is what the Scriptures mention; this false heaven, keeps the people continually in a dispute about who shall go to heaven. Christ is to reconcile all, and make them heavenly. This is what will make all men happy.

7. *False hell*, is another thing to be done away, this is an hell of misery in another world. There is no such place in existence, but it is taken from the heathen mythology, and will be swept away with the other refuges of lies. Hell, in the Scripture, means the grave, which is to deliver up its dead, and be destroyed in the lake of fire, which is the second death.

Take away all these false things from the minds of men, and give them the truth, and they would here be as happy as a mortal state would allow them to be; while hoping for glory, honor, immortality and eternal life.

When the stone falls the whole earth, the following things will take place throughout the whole world.

1. The things which prevent the spread of the gospel will be removed; which are the power of kings and priests combined against it. When all kings fall before Christ, and when he has put down all rule, authority, and power, the word of the Lord

will have free course, as many will then run to and fro ; and knowledge be increased.

2. As Christ is the Prince of peace, and as peace is one of the principles of his kingdom, war will of course cease through all the earth. This is most gloriously described in Isaiah ii. 4. " And he shall judge among the nations, and shall rebuke many people ; and they shall beat their swords into ploughshares, and their spears into pruning-hooks ; nation shall not lift up sword against nation, neither shall they learn war any more." Zach. ix. 10. " And I will cut off the chariot from Ephraim, and the horse from Jerusalem, and the battle-bow shall be cut off ; and he shall speak peace unto the heathen ; and his dominion shall be from sea even to sea, and from the river unto the ends of the earth."

3. At that time, the Jews will own Christ as their king and deliverer, and rejoice in his righteous, and extensive government. Christ said to the Jews, Matth. xxiv. 39 " Ye shall not see me henceforth, until ye shall say, blessed is he that cometh in the name of the Lord." Rom. xi. 26, 27. " And so all Israel shall be saved ; as it is written, there shall come out of Sion the Deliverer. and shall turn away ungodliness from Jacob ; for this is my covenant unto them, when I shall take away their sins."

4. At that time all sin will be universally, and eternally finished, and taken away from every being on earth, that ever rebelled against the God of all the earth. This is declared by Daniel, John the Baptist, and Paul. Daniel ix. 24. " Seventy weeks are determined upon thy people, and upon thy holy city, to finish transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring everlasting righteousness." John i. 29. " Behold the Lamb of God, which taketh away the sin of the world." Heb. ix. 26. " But now once in the end of the world, hath he appeared, to put away sin by the sacrifice of himself."

These things cannot be done, and one sinner found; all will be pardoned, and restored to the favor of God, and to the love of each other.

5. At that time all in heaven and earth will be reconciled to God, and each other. This Paul has declared in the strongest terms. Col. i. 20. "And having made peace through the blood of his cross, by him to reconcile all things to himself; by him, I say, whether they be things in earth, or things in heaven." Phil. ii. 10, 11. "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."

What language is there that can more clearly describe reconciliation than the above quotations?

6. At that time, all intelligent beings in heaven and earth will compose one grand body; all holy, and all immortal. Eph i. 10. "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."

7. At the time when the gospel has spread and brought all to the knowledge of the truth; when wars have ceased through all the earth; when all the Jews own their king; when sin is finished; when all are reconciled; when all are one; then, one universal song to God and the Lamb will be sung by every individual of the human race, with all in heaven united with them in an employment, which will never cease. All as one, even, "every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all in them, will say, "blessing, and honor, and glory, and power, be unto him that sitteth upon the throne and unto the Lamb forever and ever." This will finish the mystery of God, who will then "be ALL in ALL." To whom be glory, and honor, for evermore. Amen.

Will the doctrine of Universal Salvation, or that all shall be restored to Holiness, and Immortality, finally prevail over all other doctrines, or will it not ?

My reasons for answering this question in the affirmative, are the following :

1. The doctrine of Universal Salvation, agrees with the nature of God manifested to all nations in this present life. 1. He has made of one blood all the nations on the whole earth. 2. He has given to all life and being, and in him all live, move, and have a being. 3. He has given the earth to the children of men, and in this he has proved himself their Father and friend ; as in it all find a supply according to their various wants. 4. The sun shines on the just and unjust, and the rain is sent on the evil and good.

In his dealings towards all men in this life, we are sure that the Lord is good unto all, and that his tender mercies are over all his works ; and this goodness and mercy must endure forever, unless the Creator becomes a changable God.

2. The salvation of all men agrees with the covenant God made with Noah, and all flesh throughout all generations ; including such as never have yet known him.

I dare not think that God's promise to all men as to this life, will be more extensive than that which relates to the life to come.

3. The salvation of all men agrees with the covenant of promise revealed to Abraham, unto whom it was said, " In thy seed shall all the nations of the earth be blessed." There is no threatening or curse which can disannull this promise. Paul says, that the law that was four hundred and thirty years after, cannot disannull, or make the word of God without effect.

4. The testimony of all the prophets is in favor of the salvation of all men. Peter says that the restitution of all things, was spoken of by all the prophets since the world began.

5. Jesus Christ and the Apostles have declared the same, in the strongest terms.

6. The salvation of all is what all good men desire and pray for. Can we say that God would move men by his Spirit to desire the salvation of all, and to pray for the same, if he never meant any such thing should take place? He would not.

7. If the power of good men was equal to their desire, all would be saved. Is the stream better than the fountain, or is it not? The *Calvinists* prove that God has power to save all, though good men have not. The *Arminians* as justly prove that God has love enough to save all. Believe them both, for they both prove the truth, and with safety acknowledge the salvation of all.

8. It is certainly more for the glory of God, the honor of Christ, and the good of man, for all to be saved, than a part, and therefore it must and will take place.

9. The doctrine which includes a few is partial, and contrary to that wisdom which is from above; and the doctrine of endless misery is founded on, and is a branch of the heathen mythology, and cannot be true.

10. The doctrine of universal salvation leads men to honor God, and to hope in his mercy instead of blaspheming his name; it leads men to each other, and to an union in the truth; and serves to remove that prejudice and ill-will, which the opposite doctrine has produced in all ages of the world.

11. This doctrine leads us to hope for such a glorious reformation, as shall bring all to a state of reconciliation forever.

12. The salvation of all men, fills all the desires of

the good man, and reconciles him in all conditions in this life ; being fully assured that hereafter every knee shall bow, and every tongue confess that Jesus is Lord, to the glory of God the Father, who shall then, " be all in all."

Who was Melchizedek ?

He was a man, who lived in Salem, now called Jerusalem.

According to Paul's explanation, the word Melchizedek signifies righteousness, and the word Salem means peace. He says, Heb. vii. 2. " To whom Abraham also gave a tenth part of all ; first being, by interpretation, king of righteousness, and after that also king of Salem, which is king of peace."

Christ is said to be a priest after the order of Melchizedek, who was a righteous, peaceable king ; and at the same time while he ruled on the throne, he was a priest of the most high God, to offer sacrifices, and pray for the people. There is no other man mentioned in the scriptures, who was king and priest at the same time.

It is thought by many that Melchizedek was not a man. It is as certain that he was a man, as it is certain that Aaron was a man. The account of him in Genesis xiv. is a proof of it. He is there called king of Salem, which place is now called Jerusalem. He set forth bread and wine before Abraham. This proves him a man. Abraham gave him a tenth part of all the spoil he had taken from the kings he overcame. This proves him a man. He was priest of the most high God on earth. Paul says of Christ, Heb. viii. 4. " For if he were on earth, he could not be a priest." There is no place in the scripture, which mentions Christ as a priest on earth. He, as a priest, is passed into the heavens. Melchizedek be-

ing a priest on earth, proves him a man. Paul calls him a great man. Heb. vii. 4, "Now consider how great this *man* was."

There are several things mentioned in Hebrews, which lead many people to conclude Melchizedek was not a man. It is said, chap. vii. ver. 3, that he was without father, without mother, having neither beginning of days, nor end of life; but made like unto the Son of God, abideth a priest continually. This is easily reconciled. Paul is not speaking of Melchizedek as a man, but as a priest. As a man he had a father, mother, descent, beginning of days, and end of life. The priests under the law all descended from Aaron, who was a priest: If they could not prove that their father and mother were both of the tribe of Levi, they had no right to the priesthood. Melchizedek had no father who was priest before him. His being without descent, means, that he did not descend from priests, or from the tribe of Levi. Paul says, ver. 6, "But he, whose descent is not counted from them, received tithes from Abraham." This is what is meant by his being without descent. It is said he was without beginning of days, or end of life. The meaning of this is, that there was no particular time in his life, when he should enter into his priestly office, or go out of it. The priests under the law entered into their office at a certain age, and went out at a certain age. This was a limited priesthood. Melchizedek had an unlimited priesthood, which pointed to Christ, whose priesthood is unlimited and unchangeable. Christ is said to be after the order, and after the similitude of Melchizedek; but if Melchizedek means Christ, then he is a priest after the order or similitude of himself. This would be nonsense.

I here mention a few particulars in which Christ is a *priest* after the order of Melchizedek.

1. Melchizedek was a king of *righteousness*, and

king of *peace*. So is Christ. - Isa. xxiii. 2, "Behold a king shall reign in righteousness."—"The Prince of Peace."

2. Melchizedek was *king* and *priest*. So is Christ a *king* upon his throne, and a great high *priest* on the right hand of God.

3. Melchizedek had no relation before him, nor any after him that were priests. He did not receive his priesthood from man, nor leave it to any man. It began and continued with him: so it is with Christ. "For it is evident that our Lord sprang out of Juda, of which tribe Moses spake nothing concerning priesthood." God gave him his priestly office, and it remains with him: "But this man, because he continueth ever, hath an unchangeable priesthood." Though the bishop of Rome pretends that Christ gave his priesthood to Peter, yet he has not: he remains a priest forever, after the order of Melchizedek.

4. Melchizedek was a great man, and a great *priest*; greater than Abraham whom he blest. Paul says, Heb. vii. 5, "Now consider how great this man was." So Christ the high *priest* is great: he is greater than Moses, greater than Aaron, greater than Abraham, greater than Melchizedek, greater than the angels. The angels said, "he shall be great." Paul calls him a "*Great High Priest*."

5. Melchizedek set bread and wine before Abraham when he was returning from the slaughter: so Christ the high *priest* does. He set bread and wine before his disciples with his own hands, the night in which he was betrayed, and now in that ordinance he does it by his ministers, to all who eat the bread and drink the wine discerning the Lord's body.

6. Melchizedek blessed Abraham. So does Christ. God sent him to bless us: 'blessed are all they that put their trust in him.'

7. Melchizedek received tithes of Abraham. This showed that Abraham belonged to his kingdom.

Christ receives a tribute of praise from all who submit to him, and their giving to him the glory due to his name, shows that they are entitled to his protection.

THE SCRIPTURES.

“ A nation must be truly blessed, if it were governed by no other laws, than those of this blessed book ; it is so complete a system, that nothing can be added to it, or taken from it ; it contains every thing needful to be known or done ; it gives instruction and counsel to a senate ; authority and direction for a magistrate ; it cautions a witness ; requires an impartial verdict of a jury, and furnishes the judge with his sentence ; it sets the husband as lord of the household, and the wife as mistress of the family, tells HIM how to rule, and HER how to manage : It entails honor to parents, and enjoins obedience to children. It prescribes and limits the sway of the sovereign, the rule of the ruler, and authority of the master ; commands the subject to honor, and the servants to obey ; and promises the blessings and protection of its AVTHOR, to all that walk by its rule ; it promises food and raiment, and limits the use of both. It points out a faithful and an Eternal Guardian to the departing husband and father, tells him with whom to leave his fatherless children ; and in whom his widow is to trust. *Jeremiah* xlix. 11. It teaches a man how to make his will. It defends the right of all ; and reveals vengeance to every defrauder, over-reacher, and oppressor. It is the *first* book ; the *best* book, and the *oldest* book in the world ; it contains the choicest matter ; gives the best instruction ; affords the greatest pleasure and satisfaction that ever was revealed : It contains the best of laws, and profoundest mysteries that ever was penned. It brings the best tidings, and affords the best of comfort, to the inquiring and disconsolate. It exhibits life and

mystery for a sage : It is the ignorant man's dictionary, and the wise man's directory : It encourages the wise, and promises an eternal reward to the excellent, And that which crowns all is, that the Author is without partiality, and without hypocrisy, " IN WHOM IS NO VARIABleness OR SHADOW OF TURNING."

TITLES.

TITLE signifies an appellation of dignity or rank given to princes and persons of distinction.

Titles were not so common among the ancient Greeks or Romans, as they are in modern times. Till the reign of *Constantine*, the title of *Illustrious* was never given, except to those who were distinguished in arms or letters—But, at length, it became hereditary in the families of princes, and every son of a prince was illustrious. The title of *Highness* was formerly given only to kings. The kings of England before the reign of Henry VIII. were addressed by the title of *your Grace*.—That monarch first assumed the title of *Highness*, and afterwards that of *Majesty*. The title of *majesty* was first given him by Francis I. in their interview in 1520. Charles V. was the first king of Spain who assumed the same title.

Princes, nobles, and clergy, generally have one title derived from their territories and estates, and another derived from their rank or from some other remarkable circumstance. The Pope is called the *Bishop of Rome*, and has the title of *Holiness*. A cardinal has his name generally from some church, and is saluted by the name of *Eminent*, or *most Eminent*. An archbishop, besides being named from his diocese, is called *his Grace* and *most Reverend* : a bishop is also distinguished by the name of his diocese, and has the title of *his Lordship* and *right Reverend*. Inferior

immortality from everlasting, and shews the way to glory : It is a brief recital of all that is past and a certain prediction of all that is to come ; it settles all matters in debate, resolves all doubts, and eases the mind and conscience of all their scruples : It reveals the only living and true GOD, and shews the way to him ; and sets aside all other gods, and describes the vanity of them. In short, it is a book of laws, to shew right and wrong ; a book of wisdom, that condemns all folly, and makes the foolish wise : a book of truth, detects all lies, and confutes all errors, and a book of life, that shews the way from everlasting death. It is the most compendious book in all the world, the most authentic, and the most entertaining history that ever was published. It contains the most ancient antiquities, strange events, wonderful occurrences, heroic deeds, unparalleled wars : It describes the celestial, terrestrial and eternal worlds ; and the origin of the angelic myriads, human tribes, and devilish legions : It will instruct the most accomplished mechanic, and the profoundest artist : It will teach the best rhetorician, and exercise every power of the most skilful arithmetician, *Revelations* xiii 18 ; puzzle the wisest anatomist, and exercise the nicest critic : It corrects the vain philosopher, and confutes the wisest astronomer ; It exposes the subtle sophist, and makes diviners mad : It is a complete code of laws, a perfect body of divinity, an unequalled narrative ; a book of lives, a book of travels, and a book of voyages. It is the best covenant that ever was agreed on, the best deed that ever was produced ; the best will that ever was made, and the best testament that ever was signed. To understand it, is to be wise indeed ; to be ignorant of it is to be destitute of wisdom. It is the magistrate's best guide ; the servant's best directory and the young man's best companion : It is the school boy's spelling book, and the learned man's master-piece : It contains a choice grammar for a novice, and a profound

clergymen are denominated *Reverend*.— [And inferior such ones are.]

The titles of crowned heads derived from their dominions it is unnecessary to mention. It will be sufficient to mention those by which they are addressed. To an emperor is given the title of *Imperial Majesty*; to kings, that of *Majesty*; to the princes of Great Britain, *Royal Highness*; to those of Spain, *Infant*; to electors, *Electoral Highness*; to the grand duke of Tuscany, *Most Serene Highness*; to the other princes of Italy and Germany, *Highness*; to the Doge of Venice, *Most Serene Prince*; to the grand-master of Malta, *Eminence*; to nuncios and ambassadors of crowned heads, *Excellency*; to dukes, *Grace*; to marquesses, earls, and barons, *Lordship*.

The emperor of China, among his titles, takes that of *Tien Su*, "Son of Heaven."—The Orientals, it is observed, are exceedingly fond of titles; the simple governor of Schiras, for instance, after a pompous enumeration of qualities, lordships, &c. adds the titles of *Flower of Courtesy*, *Nutmeg of Consolation*, and *Rose of Delight*.—Ency.

Such titles mark the folly of fools, instead of wise men. Some of our *would be* nobility, have weakness enough to imitate such examples. In some of their books, you may find titles almost like the tail of a comet, and nearly as frightful to the ignorant. In one American publication you may find D. D. A. A. S. S. H. S. Standing for, (I suppose) *Doctor of Divinity*, *Member of the American Academy of Arts and Sciences*, and *Secretary of the Historical Society*. Another, "*Bartlet Professor of Pulpit Eloquence, in Divinity College at Andover*." Here is another manufactured in England, near the

seat of the beast, *Daniel Waterland, Doctor of Divinity, Master of Magdalen College in Cambridge, Rector of the united parishes of St. Austin and St. Faith, London; and Chaplain in ordinary to his Majesty.*

It is generally thought that too much upon the outside, is a sign of not enough within.

*Two important Subjects; one decided,
the other now in dispute.*

The Mahometans from the days of their founder, have queried whether women belong to the human specie; or whether they have souls or not. They have generally concluded that the present life is all they will have. Last year, in a general council, the subject was taken up, and it was decided by a large majority, that women belong to the human family, and are subjects of salvation, and have the same right to pray, and hope for future life, as men. This, among the Mahometans, is considered a great discovery, and is cause of great joy among the Mahometan women.

We Americans, look at this with astonishment, and pity people of such ignorance respecting women. That they have been very ignorant on this subject is certain; but now they are better informed, and we hope the men will now treat their women with more kindness than heretofore.

There is now in this country, a subject in dispute of more importance, than that decided by the Mahometans; that is, *whether mankind generally belong to God or the Devil.* Should there be a grand council called, composed of clergymen of different denominations, from each state in the union, to decide upon this subject, whether all men in the most ex-

tensive sense belong eventually to God or the devil, how would they decide? According to the popular doctrines of the day, a large majority would decide, that some belonged to God, and the greater part to Satan.

This subject has caused, and is now the cause of more contention, than that among the Mahometans.

Which discovers the greatest ignorance? Doubtless the latter. To tell Americans, that all men belong to God, gives a great alarm among the people. This however is the fact. The Lord by the Prophet said, "the earth is the Lord's, and the fulness thereof." "All souls are mine; as the soul of the father, so also is the soul of the son." "Lo, children are the heritage of the Lord, and the fruit of the womb are his reward." Jesus said, "All thine are mine, and mine are thine, and I am glorified in them." "No one liveth unto himself, and no man dieth unto himself; whether therefore we live or die, we are the Lord's; for to this end Christ died, rose and revived, that he might be Lord both of the dead and living." "The Father loveth the Son, and hath given all things into his hands."

We hope the day is near when it will be decided, that all men belong to God, "*who will have all men to be saved, and come to the knowledge of the truth.*"

Malachi, iv. 2. *But unto you that fear my name, shall the sun of righteousness arise with healing in his wings.*

The late Mr. Robinson of Cambridge called upon a friend just as he had received a letter from his

son; who was a surgeon on board a vessel then lying off *Smyrna*. The son mentioned to his father, that every morning about sun rise a fresh gale of air blew from the sea across the land, and from its wholesomeness and utility in clearing the infected air, this wind is always called the Doctor. "Now," says Mr. Robinson, "it strikes me that the prophet *Malachi*, who lived in that quarter of the world, might allude to this circumstance, when he says, the sun of righteousness shall arise with *healing in his wings*. The psalmist mentions the *wings of the wind*, and it appears to me that this salubrious breeze, which attends the rising of the sun, may be properly enough considered as the wings of the sun, which contain such healing influences, rather than the beams of the sun, as the passage has been commonly understood."

The application is easy; when the light of life shines into the heart; the person feels the influence of the spirit like the wind, taking away all which was dangerous (his sins) purifying his heart by faith; so that his soul prospers and is in health, being delivered from the power of darkness, even the prince of the power of the air; and of such it may be said, they are called out of darkness into God's marvellous light.

CLOSING ADDRESS.

BYROND DRYDEN—This Number closes the volume of the *Herald of Life and Immortality*, which has been continued about two years. At the commencement of this work, there was nothing of the

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kind published among the people called *Universalists*. Since that time, several are begun, one in *Boston*, one in *New-York*, one in *Philadelphia*, and one in *Vermont*. As these are sufficient, I conclude not to publish the *Herald* any longer.

It is now three years, since I first in public, proclaimed my belief in the salvation of all men, and the reasons for thus believing. Many supposed, or said, that this would not long be my belief. How long I may be persuaded of the truth of this glorious doctrine, is not for me to say; but this one thing I can say in truth and sincerity; the more I examine the Scriptures upon this subject, the more my mind is confirmed in the truth of the doctrine, and the stronger is my evidence of its being a doctrine which is according to Godliness.

All creation proves it true; the Scriptures record it; good men pray for it, and wicked men need it.

It is not far from forty years, since a solitary individual,* (and he a foreigner,) proclaimed this glorious news in this country; and he was considered as one of the greatest deceivers who made sad the heart of the righteous, and strengthened the hands of the wicked. His firm belief in the doctrine he preached, caused him to endure and persevere to the end of life.

Within a few years, the doctrine has spread rapidly in all directions, particularly in the New England States. There are two things peculiar to this denomination, and we wish for the continuance of a third:

1. The number at this day, who believe God will save all is considerable, and they are continually on the increase. In Boston there are three Societies; one in *Charlestown*, one in *Malden*, one in *Roxbury*, one in *Salem*, one in *Danvers*, one in *Cambridge*, one in *Roxbury*, where a meeting-house is built. All

* John Murray.

these, excepting one, are within ten miles of Boston. There is an increasing society in Situate; one in Plymouth, one in Halifax, one in Canton and Stoughton, one in Attleborough, one in New-Bedford, one in Wrentham and Bellingham. Two new meeting-houses are erected in Brookfield, and one in Milford; besides many others within a few miles of Boston.

In various parts of Rhode-Island are many who believe Christ is the Saviour of the world. In the following towns are many who love the glad tidings—Providence, Warren, Newport, Pautuxet, Cranston, Warwick, Coventry, Foster, Cumberland, Smithfield, Gloster, &c.

The same principle is fast prevailing in various parts of Connecticut, New-York, Vermont, New-Hampshire, and Maine. There are in these different States many more congregations than preachers; and while other denominations are heaping up their teachers, or making them for exportation, the preachers of this order, in addition to supplying one, two, or three congregations on the first day of the week, are travelling and preaching almost every day, to such as have no other opportunity to hear the word of life.

The increase of societies and ministers in the annual convention is truly pleasing. At the last, held in Claremont, (New-Hampshire,) five societies were added, and seven preachers: one from the Congregationalists, one from the Methodists, five were young men, just engaged in the ministry.

These things may be considered as belonging to the prosperous events of this order of people, and are the occasion of joy and gratitude to all who are blessed with the faith of Abraham, who is the father of us all before him that raiseth the dead, and calleth things that are not as though they were.

2. A second thing among us to be noticed, is a difference in belief, or understanding, as to some parts of what is considered the doctrine of the Scriptures.

This difference may perhaps be summed up in the following particulars.

1. Concerning what some term *Trinitarianism* and *Unitarianism*, some seem to favour what is called the *Trinity*, or three in one, or that Christ is equal with the Father in all respects; while others consider him the image of the invisible God, greater than any other being excepting his Father, and Mediator between God and man. Others, as I understand them, consider him a prophet sent to teach the way of God to man, bringing life and immortality to light through the gospel. As far as my acquaintance extends, I believe the far greater part reject the Trinity, and consider God one, and Christ his Son.

2. Some of the preachers believe in what is called the *vicarious suffering* of Christ, or his suffering in our room and stead; others disown this, believing that God ever loved his offspring, and that Christ as his gift, was the fruit of his love to man.

3. Another point of difference is that respecting rewards and punishments in another state, for offences rendered, or crimes committed here. A considerable number of preachers believe that our reward for well doing is received in this life, and all punishment for crimes committed here will be pardoned, or punished in the present state of our being. This has caused some conversation and writing, but no public contention nor division.

5. A third thing greatly desired is, that notwithstanding this difference, we may keep the unity of the Spirit, in the bond of peace. It was the prayer of the Saviour of the world, that his disciples might be one, and this is what he is appointed for, to make of Jews and Gentiles one new man, and gather in 'own all things, both which are in heaven and in earth. Want of unity in spirit has generally been the foundation, or beginning of all divisions among professed believers in Christ. There is so much in which *Universal-*

ists agree, that they must possess a wrong spirit to separate on account of difference in judgment.

Let a spirit of union, love, peace, and desire for the happiness and usefulness of all prevail among the ministers, and I see nothing to prevent a very great increase of the knowledge of him, who came to seek and save that which was lost.

For many years past, the doctrine of the *Trinity* has appeared to me a mistake, and so it remains in my mind; this does not in the least prevent my fellowship with a brother who thinks it true. If he thinks it ought to be preached, I shall not wrangle with him on that account.

It is my understanding, that all reward and punishment will be in this life, and the second life will be from the same source as the first, that is, from GRACE, which shall reign through righteousness unto eternal life, through Jesus Christ our Lord. If any one think otherwise, let him not be contentious, for we have no such customs, nor ought such things ever to be named among children of the same family.

It is often said, that believing in the salvation of all men, leads to licentiousness; the only way for us to remove this objection is, to conduct in such a manner as to give no occasion for such an objection to be raised against that doctrine, which leads to live soberly, righteously, and godly, in this present evil world, looking for that blessed hope, &c.

May peace and prosperity attend us all through life—I may now calculate the greater part of my public life ended. I have for thirty years done the best I knew, and am glad to see at this time, that what I have always desired, (the salvation of all men), God has determined shall be done. My hope for future life, with all men, is my greatest joy. To the author of my present existence, and hope of future life, be glory and dominion forever. AMEN.

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N.B.—Those subscribers, who have paid for the *Herald* have my thanks for their punctuality, and those who have not, and the number is small, are requested to forward what is due by mail, on the reception of this number, and greatly oblige their friend and servant the
 EDITOR.

☞ There is now published in Boston, a weekly paper, (at \$2 50 per year,) called the "*UNIVERSALISTS' MAGAZINE*," by Henry Bowen; edited by Rev. Hosea Ballou. Those of my subscribers, who wish to receive a paper of this kind, will doubtless be benefitted by its contents.

