THE

EVANGELICAL MAGAZINE

AND GOSPEL ADVOCATE:

DEVOTED TO

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

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

BY DOLPHUS SKINNER,
EDITOR AND PUBLISHER.

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MCCCXXI.
REMARKS ON THE APOCALYPSE.

There is no book in the bible upon which so great a variety of opinion has been expressed, as the book of Revelation. It has been applied by Protestants to Catholics, and by Catholics to Protestants; and generally considered as containing prophecies relating to the Christian Church, from the apostolic age, to the end of the material world. But the repeated expressions contained in almost every chapter of the book, that it was a revelation of things which were "shortly to come to pass," has convinced me of the erroneousness of this opinion, and that it related solely to events then near at hand.

The opinion generally entertained, that this book was written after the destruction of Jerusalem, I conceive also to be erroneous; for when this book was written, the temple must have been standing, as it is referred to in numerous instances.

The book itself opens with saying, "The Revelation of Jesus Christ which God gave unto him, to show unto his servants, things which must shortly come to pass; and he is the faithful witness, the true son of God, the beginning of the creation of God." The book is repeated continually throughout the whole book; and it closes with the same declaration.

The one who reveals these things to the apostle, is Jesus Christ. "I Jesus have sent mine angel (angelos, messenger, i.e. John) to testify unto you these things in the churches;" and the similarity of the predictions, to what he also communicated to his disciples, concerning the destruction of Jerusalem, will abundantly confirm the opinion that this Revelation was all to be accomplished during the apostolic age.

The first three chapters relate solely to the seven churches of Asia, and it is admitted that they treat of events then near at hand; though they are supposed not to have been accomplished till after the age of the apostles. But that there was a defection in the churches of Asia in the apostolic age, we learn from Paul, who says, "All Asia is turned from me." That the time for the accomplishment of these prophecies was near at hand, we are twice informed in the three first verses of the first chapter. Jesus had before told them, when on earth, that the things which he predicted, should come upon that generation; and he now communicates to the churches, that the time for their accomplishment was very near. We will compare a few of these predictions with what he said to his disciples concerning these events.

Rev. i. 7. Behold he cometh with clouds; and his eyes shall see him, and they also which pierced him; and all the kindreds of the earth shall wail because of him. Matt. xxiv. 30. And then shall appear the sign of the Son of man in heaven, and then shall be the end of the world.

Luke xi. 35. For as a snare it shall come upon all those that dwell on the face of the whole earth.

Matt. xxiv. 30. And then shall the heavens fall and the earth be removed. Luke xxi. 33. But be ye not troubled; for these things must come to pass before the end shall come.

But turning to the book of Acts, we learn, that the Jews, who are repeatedly designated by the term devil and satan in the New Testament, always instigated the Gentiles to persecute the Christians. "The devil (the Jews, or the Gentiles at their instigation) shall cast some of you into prison."

Luke xii. 23. For thus shall they hate you, and shall put you out of your land, and shall destroy you, and shall be killed, and ye shall be hated of all men for my name's sake. Matthew xi. 24. For the Son of man shall come with the reward of recompence.

Matt. xxiv. 30. And then shall appear the sign of the Son of man in heaven, and then shall be the end of the world. Matt. xxiv. 13. But he that endureth to the end, the same shall be saved.

That all the succeeding predictions were also to be accomplished immediately, we shall now proceed to show.

The 4th chapter opens with a call to the first, "Come up hither, and I will show thee the things which must be hereafter." Kneeland renders it, "I will show thee the things which must happen shortly." Genesis i. 24.

The 4th and 5th chapters contain a vision of the throne of God, and the final effects of the gospel, in bringing the universe into his service; and the 6th commences with the opening of the seals, which describe the troubles and commotions preceding the destruction of Jerusalem. From this to the close of the book, we must consider that we are looking at several pictures, or visible representations of the same subject, as viewed in different lights. Perhaps it can be illustrated thus A painter, well acquainted with all the circumstances of the commotions preceding the destruction of Jerusalem, and with the siege itself, and the final overthrow, attempts to describe these events to us on canvass. He would show us as many different pictures as were necessary to enable us to comprehend his subject and show the principal events. The apostle had such a representation made to him, and he gives us an account of them all, as the different views and scenes were presented to his mind. We shall not attempt to point out the historical accomplishment of these predictions, but merely to show that they were all to be accomplished in the apostolic age, by parallel predictions in the Evangelists.

Rev. vi. 4. And when he had opened the fifth seal, I saw under the altar the souls of them that were slain for the word of God, and for the testimony which they held: and they cried with a loud voice, saying, Lord, holy and true, dost thou not judge this world? but deliver thee unto him which maketh war with the false prophets. Matthew xxiv. 6. And ye shall hear of wars and rumors of wars; /Matt. xxiv. 8. And then shall they deliver you up to be afflicted, and shall kill you, and shall hate you because of my name. But when they shall persecute you in that city, flee ye into another. For verily I say unto you, that ye shall not have one hair parted from your head for the sake of me. Matt. xxiv. 9. And I say unto you, Whosoever shall confess me before men, him shall the Son of man also confess before the angels of God. But he that denieth me before men shall be denied before the angels of God. Matt. xxiv. 10. And when he had opened the sixth seal, I beheld a great red dragon, having seven heads and ten horns, and in his mouth a sharp sword. Then the dragon stood up before the woman which was ready to be delivered, that he might be her enemy, and to devour her child as soon as it was born. Matt. xxiv. 11. Behold I show you a mystery; of the volcanic fires of the earth, and the great earthquakes, and floods, and famines, and the blood, and the fire, and the brimstone, which cometh out of the great deep, and out of the north part of the earth, and the kings of the whole earth shall gather together, and shall come against the holy city, and against the sanctuary, and shall take the saints out of the earth, and shall burn them with fire. Matt. xxiv. 12. And the Lord shall deliver them up first to Gog and Magog, and to the rising of all the Gentiles, who were shut up in all the tombs of the earth, and shall bring them up into the land of Shinar, unto the east of the Euphrates. Matt. xxiv. 13. And he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other. Matt. xxiv. 14. Then shall the sign of the Son of man appear in heaven, and all the tribes of the earth shall mourn, and they shall see the Son of man coming in the clouds of heaven with great power and glory. Matt. xxiv. 15. That all the churches which we have described, were believed to be accomplished in the apostolic age, by parallel predictions in the Evangelists.
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Verse 5. Black horse.

Verse 9. And power was given upon the fourth part of the earth to kill with the sword, and with hunger, and with death.

Verse 12. And 10, a great earthquake.

Verse 18. And I saw under the throne the souls (lives) of them that were slain for the word of God, and for the testimony which they held.

Verse 11. And they cried with a loud voice, saying, How long, O Lord, holy and true, dost thou not judge and avenges our blood upon them that dwell on the earth.

Verse 15. And the seventh angel, upon the earth, even as a great tree casteth her untimely fruit, which trembleth, and remaineth not long in the earth.

Verse 17. For the great day of his wrath is come, and who shall be able to stand.

We have now gone through with six chapters and six seals, and the situation of things, just before the opening of the seventh.

The 7th chapter opens with the suspension of hostilities until the servants of God were sealed, or the Christians were enabled to escape to Pella. This probably refers to the time when Cestius unaccountably raised the siege. "And he cried with a loud voice, saying, hurt not, till we have sealed the servants of God in their nostrils." Matt. xxiv., 23. "Those sealed are the first fruits." Chap. xiv. 4. The "first resurrection." Chap. xx. 4. Followers of the word." Chap. xix. 14, and otherwise described in parables in the gospels.

Then the seventh seal opens, and the events which followed the sealing of the Christians, preparatory to their escape, is described.

Rev. vii. 5. And there were certain angels took the censers and filled it with fire out of the altar and cast it into the earth, and there were voices, and thunders, and lightnings and a great earthquake.

Verse 7. The first angel's voice: and he uttered a loud voice, saying, if any man worshippeth the beast, and his image, he shall also be wounded with a deadly wound.

Rev. xi. 17. Saying, Matt. xvi. 27. For the 7th angel gives thanks to God Almighty, in the glory of his Father, which art, and was, and is to come, because then shall he reward every man according to his work.

Verse 13. And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them; and they were judged every man according to their works.

Verse 14. And as soon as this is done, the angel follows immediately and proclaims the fall of Babylon.

Verse 15. The Great City, Jerusalem, and the Jews are cast out and tormented (verses 10 & 11) in the presence of all christendom for ages and ages.

From the 13th verse to the end we have another view of the closing scene. One angel is represented as coming out
of the temple (at Jerusalem,) and another out of the temple in heaven, having a sharp sickle, which was thrust in to the earth, 

And there was a great earthquake, such as was not since men were upon earth, as mighty an earthquake so great.

And the Great City (Jerusalem,) was divided into three parts, (the three factions before mentioned,) and the cities of the nations, (cities and towns of Judea,) and Great Babylon (the whole Jewish community) came in remembrance before God, to give unto her the cup of the wine of the fierceness of his wrath;—(xvi. 19.)

In the 17th and 18th chapters, we have still another view of these events,—and that Babylon is Jerusalem, and not Rome, either temporal or spiritual, we find abundantly confirmed. Babylon is here called "the great whore," and "the woman," and each is explained to mean the Great City, which is repeated seven times in these two chapters. She is not said to be the mother of harlots and abominations of the world, but "the earth," the land, that ye be not partakers; and receive of her plagues, and her plagues. In the 7th verse she is represented, "I sit a queen and am no widow and shall see no sorrow." We have not undertaken to show how these prophecies correspond with history, but to class them with other prophecies, and show when they were to be fulfilled, and upon whom. But it is well known that this very sentiment was expressed by the Jews, even in the "very straitness of the siege," and that they depended upon their connexion with God, as a chosen people, for deliverance, and said that it was God's own city, and could not be taken.

The 8th verse describes the suddenness of their overthrow, that it "should come in one day." "Therefore shall her plagues come upon her in one day; death and mourning and famine; and she shall be utterly burned with fire." While famine continued, thus spread its destructive rage through the city, the Romans, after many ineffectual attempts, at length succeeded in demolishing part of the inner wall, possessed themselves of the great tower of Antonia, and advanced towards the temple, which Titus in a council of war, had determined to preserve as an ornament of his success; but the Almighty had determined otherwise; for now in the revolution of ages, was arrived that fatal day (the 10th of August) essentially called "day of vengeance." (Luke xxi. 21.) on which the temple had formerly been destroyed by the king of Babylon. A Roman soldier, urged as a divine impulse, regardless of the command of Titus, climbed on the shoulders of another, and threw...
a flaming brand into the golden window of the Temple; which instantly set the building on fire. The Jews, anxious above all things to save that sacred edifice, with a dreadful outcry, rushed in to extinguish the flames. Titus also "in vain waved his hand, and raised his voice, commanding his soldiers to extinguish the fire." "The Romans, wilfully deaf, instead of extinguishing the flames, spread them wider and wider." "They rushed furiously upon them," (the Jews) "and murdered them indiscriminately; even the unarmed poor and sick persons, were slaughtered without mercy." "Multitudes of the dead and dying were heaped upon the altar—while the steps that led from it into the inner court, were literally deluged with blood." Titus now "perceiving that the sanctuary had not yet caught fire, reddened his efforts to stop the progress of the flames—but all was in vain." At length he and his officers were compelled to retire, and none remained to check its fury. And the Romans, exasperated to the highest pitch against the Jews, seized every person whom they could find, and without least regard to sex, age or quality, first plundered and then slew them. The old and the young, the common people and the priests, those who surrendered and those who resisted, were equally involved in this horrible and indiscriminate carnage." Thus we see, that literally "death, mourning and famine came upon her in one day." It was contrary to our intention to parallel any of these prophecies with history, but as this prophecy has been particularly considered as referring to more distant events, we shall depart from it for once upon this chapter.

Rev. xiii. 5. For her sins have reached unto heaven, and God hath remembered her iniquities.

Verse 6. Reward her double, even as she rewarded you; and double unto her double, according to her work: in the cup which she hath filled, fill it to her double.

Verse 7. How much more shall Babylon be punished, who hath taken many nations as her prey! she hath said in her heart, I sit a queen, and am no widow, and shall see no sorrow. She shall receive of the King an unspecified amount, one which is not mentioned. She shall be burned with fire; for strong is the Lord, who judgeth her.

Verse 9. And the kings of the earth shall be gathered together unto her; and they shall see her sorrows and her plagues; and they shall mourn for her, and lament for her, when they see the smoke of her burning.

Verse 10. Standing afar off, for fear of her torment, saying, "Who shall be able to enter into the smoke of this great city?"

Verse 11. For she called unto them fats and wines, and multiplied them.

Verse 12. And the women of Sodom and Gomorrah, them also they reviled, and them that were slain with them, here is a third part of thee.

Verse 13. And the laments from the cities, were heard even to the farthest parts of the earth. The flames which enveloped the city, were reviled by the inhabitants of the adjacent mountains, and placed beyond Jordan. The flames which enveloped the city, extended even from its deep foundations, as one large body of fire. The blood of the sufferers flowed in proportion to the rage of the destructive element; and the number of the slain was calculated. The ground could not be seen for the dead bodies, over which the flames had spread in pursuit of the fugitives; while the crackling noise of the devouring flames mingled with the clanger of arms, the groans of the dying, and the shrieks of despair mingled with the tremendous horrors of the siege, to which the pagans of that far-famed parallel.

I know that in calling Babylon, Jerusalem, I am departing from all orthodoxy. Let it be so—when those who say it refers to Rome spiritual, can prove that the Protestant church is any purer than the Catholic, we will reflect upon this exposition. This language describes the overthrow of a city, and nation, while Rome spiritual, embraces cities and nations; and it would be impossible to inflict such things upon her as are here described. One single circumstance is sufficient to convince the most sceptical, that Jerusalem and Judea are here meant, instead of Rome. Jerusalem was first called the "City," and the land of Judea, the "earth," while Rome is called the "world," in the scriptures; and wherever the Roman Empire is adverted to in these prophecies, it is called the "world." And it was upon the "city," and the "earth," that these judgments were inflicted.

The first fruits or first converts to Christianity are those who escape, and not Christians in after ages. Besides this, the immediate fulfillment of these predictions is interwoven with the whole prophecy.

The 19th chapter opens with rejoicing at the destruction of the city, and says, verse 3d.) The smoke of her torments rose up forever and ever—ainona ton oianon—the effects of this destruction were to continue visible for ages of ages—and immediately the kingdom of God appears as predicted, Mark xi. 1, and various other places, to succeed the abjilion of Judaism. At the 11th verse we have another view of the concluding scene of the destruction of Jerusalem; corresponding with that in the latter part of the 14th chapter, with a view of the church escaping from Judas, following the "word of God," i.e., taking heed to the signs and predictions of the prophets; and from the 17th verse to the end, the final end is described, and all unsuccessful attempt of the Jews, to destroy the Christians. This scene is first described by the supper of fowls, agreeing to the prediction of Christ, Matt. xxiv. 28, Where the carcass is, there will the eagles be gathered together;

31. And secondly, by an allusion to the overthrow of Sodom and Gomorrah.

The 20th chapter carries us back, and gives us an account of the binding of the adversary, for a period of time signified by a thousand years—which signifies that the Jews, were by some means restrained from persecuting the Christians for a season—during this time Christianity prospered—perhaps this was the period mentioned, Acts x. 31. "Then had the churches rested, throughout all Judea and Galilee, and Samaria, and were edified, and walking in the fear of the Lord, and in the comfort of the Holy Ghost, and were multiplied." This was in the year 37. In the year 66, Cestius unaccountably raised the siege of Jerusalem, at which time it is supposed that the Christians made their escape, and the number "forty thousand" are used for an indefinite number in the scriptures. During this time, the martyrs and those who were slain for the testimony of Jesus, prior to A. D. 37, lived again with Jesus, and reign'd by their testimony, confirming the truth of the Gospel. After this, it is said, Satan was loosed for a little season, and went out and deceived the nations, in the four corners of the earth, les ges. This relates to the commotions of Judea, just prior to the raising of the siege by Cestius, during which the Christians were liable to persecution: and those of them who suffered death then, did not "live again" by their testimony until the period designated by the thousand years was finished (Verse 5.)
We have a last view of the closing scene of the abolition of Judaism, from the 11th to the end, introduced by a vision of the kingdom of God which was prepared to succeed it, and from which the old heavens and earth, or old dispensation, fled away, and there was no place found for them. We will parallel the remaining verses with what I consider to be their fulfilment.

Rev. xx. 12. And I saw the dead small and great stand before God; and the books were opened; and another book was opened, which is the book of life; and the dead were judged out of those things which were written in the books, according to their works.

Verse 13. And the sea gave up the dead which were in it; and death and hades gave up the dead which were in them; and they were judged every man according to their works.

Verse 14. And death and hades were cast into the lake of fire. This is the second death.

Verse 15. And whosoever was not found written in the book of life was cast into the lake of fire.

Immediately after the execution of this sentence, the kingdom of heaven is introduced according to the words of Jesus, Matt. xxvii. 22, under the figure of the new heaven and new earth, and the new Jerusalem, in which there is no temple, like the old. John iv. 21. —

"The hour cometh when ye shall neither in this mountain, nor yet at Jerusalem, worship the Father. This finisht the vision and the prophecy forever, and John fell at the feet of the angel when the vision ceased. Now be very careful to mark the words in which it concludes. — And he saith unto me. These sayings are faithful and true; and the Lord God of the holy prophets, sent his angel to shew unto his servants the things which must shortly be done. Behold I come quickly. And he said unto me not the sayings of the prophecy of this book, for the time is at hand. — And behold I come quickly, and my reward is with me, to give unto every man as his work shall be. I, Jesus, have sent mine angel to testify unto you these things in the churches. He which testifieth these things, saith, surely, I come quickly."

The limits of a paper will not admit of anything like a full exposition. I have studied brevity on this account, and have not, therefore, been able to say but little upon each chapter. I am confident, however, that conforming the prophecies of this book to the apostolic age is the only way to a right understanding of it. When Jesus Christ was upon earth, he foretold these calamities; that they were to take place before that race had passed away; but of the exact time he could not inform them. But as this period drew near, he gave a Revelation to the churches, with a description of what was coming and that immediately — and unless it did refer to these things, the book is any thing but a Revelation; for no one has ever succeeded in applying it to any later period. To assist in understanding the true application of this book, we will remark, that whenever the case of the world occurs, it must be understood to mean the Roman Empire. — (Confirmation.) — Matt. xxiv. 14. Luke ii. 1, &c.

"The earth" — the land of Judaism; (confirmation.) Matt. xxiv. 30. The phrase has this meaning in all other parts of the New Testament, by the consent of all commentators. It was given to this country by way of distinction.

"The city" — Jerusalem also given by way of distinction, Isa. x. 21. xxii. 2, xxiii. 7, &c., Zeph. ii. 15, and places too numerous to quote. More particularly see Luke xi. 41.

"The devil, Satan, &c." — The Jews, who are frequently designated by that term in the New Testament. See Luke x. 18, xliii. 1: Rom. xvi. 20: 1 Peter w. 8, 9. They were the constant investigators of persecution against the apostles in all parts of the Roman Empire.

"Fire and brimstone, the lake of fire and brimstone, the second death." — An allusion to the destruction of Solom and Gomorrah, the effects of whose destruction endured for ages, as also that of Jerusalem: both were sudden, and the hand of God as visible in one as the other.

J. W. H.

**MAGAZINE AND ADVOCATE.**

**UTICA, SATURDAY, JULY 31, 1830.**

**BANK NOTES.**

We deem it proper to give notice to our subscribers who live out of this state, that a law has been passed by the legislature of New York, prohibiting the circulation of all Bank Notes of other states, within the limits of this, under Five Dollars; which law is to go into operation on the Ist of September next. Those who are owing and wish to send us any sum short of $5, and who cannot conveniently procure notes on the Banks of this state, will do well to send us the sums our due previous to that time.

While on this subject we would observe, that it will always be most agreeable to us to receive payment in bills that pass at par, as quoted in New York papers. Most of the New England Banks, (with the exception perhaps of some in the State of Massachusetts,) the Bank of this state, Bank of Michigan, some in Pennsylvania, some in New Jersey, and the United States Bank and its Branches, are good, and will be acceptable. Canada Notes are good from 2 to 3 per cent. North Carolina Banks, and Branch of First National of New York, and likewise several Banks in Georgia, will pass at from 2 to 4.

If there is a remittance in arrears for this paper can accommodate us with current money, we shall be much gratified. We, however, had rather receive money at 3 per cent. or more, discount, than not to receive it at all.

Br. S. R. Smith will preach at Floyd, on the 3d Sunday in August next, and at the Public School in Trenton at 5 o'clock, P.M. of the same day.

Br. Stacy will preach in Sullivan, on the 2d Sunday in August; and Br. W. Bullard on the 3d.

TO CORRESPONDENTS.

Several communications were received on Monday last, just before the Editor left home for Gettysburg. He has not had time to examine them before leaving, and had not returned when the paper went to press.

**UNIVERSALISM IN A DYING HOUR.**

The subject of this notice was the daughter of Universalist parents, and herself, together with others of the family, attached to the doctrine of universal salvation. This order of Universalism is now the subject of much abuse, whenever its conscience was oppressed with guilt of living in sin and rejecting the gospel. The village where she lived was blessed with a revival of religion. While many were made subjects of the kingdom of God, by being born again, the delusive dream of Universalism led her to believe that there was no necessity of being born again, that the Spirit, in the present aspect, might visit her, and recover was impossible: she must die. But all where were her hopes of Heaven? The refuge under which she had taken was consumed by fire; and for all, and the wrath of God was revealed from Heaven against her. She lost for ever all hope of becoming reconciled to God. The effect of mercy she could not expect; and her own self. Her last hour was at hand. A minister of Christ stood by, and prayed for her departing soul. She could not ejaculate, "Lord Jesus! receive my spirit!" but with the giving up of the ghost, uttered a shriek, that will never cease to ring in the ears of those who heard it. There is fearful reason to think it not her last."

**REMARKS ON THE ABOVE.**

"What was the name or acceptability of this notice?" Like other similar "subjects," she had no name. What were the names of her "Universalist parents?" They were also anonymous. Where did she live? No where. When did the event take place? Never. What was the name of the "minister of Christ" who stood by and prayed for her departing soul? He was also without a name. What authority have we for believing the story true? None at all: for although it is published in the "Albany Christian Register," it has no signature, and does not appear to be either original or selected. But suppose we allow the statement, in the main, to be true,
what does it prove? Why, it proves "the subject" was never a Universalist; because it represents her as "living in sin and rejecting the gospel," whereas, all Universalists build their faith solely on the authority of the gospel, being assured that the gospel is "good tidings of great joy which shall be to all people," and that in it God has promised to bless "all nations, families and kindreds of the earth." She was not a Universalist, for she had no "hopes of heaven," which all Universalists have. She was not a Universalist, because she could not calculate "Lord Jesus, receive my spirit," as all Universalists can. "With the giving up of the ghost she uttered a shriek that will never cease to ring in the ears of those who heard it." Here is the blessed fruit of the doctrine of endless damnation in a dying hour—it should be remembered, this is not Universalism, but orthodoxy; and the shriek of despair is to be attributed wholly to the latter—to an belief in an endless hell, the legitimate offspring of orthodoxy. The latter says, "there is fearful reason for despair," which is altered to "there is not despair." Of course he has no faith nor confidence in the orthodox prayer offered up "for her departing soul." What a comforting, heart-cheering system modern orthodoxy is! Its own advocates pray without a particle of faith; and its helpless victims die in hopeless despair! Could this unfortunate female have died in the full belief of the final holiness and happiness of all intelligent creation, how calm and tranquil would she have closed her dying eyes—how peaceful and happy would have been her death.

[For the Magazine and Advocate;]

WATERTOWN, July 20, 1930.

Br. Skinner—Having lately attended the annual session of the St. Lawrence Association of Universalists, at Canton, St. Lawrence co.—having been informed that the Rev. Mr. Chase, the Methodist clergyman to whom the following letters were written by the Rectory in my native city and elsewhere in the country, and is considered a man of powerful talents, on account of the victory which he obtained over Universalists, at the discussion to which the following letters refer—and that Mr. Chase himself claims a victory at that discussion—I would thank you to publish the letters, (a copy of which I now transmit,) as soon as may be convenient. The discussions took place on the afternoon of Saturday, February 16, 1839, at the village of Theresa in this county, and six disputants were engaged in it. The letters were written at the dates which they bear, and were undoubtedly received. Having been requested to publish the letters—and having so long neglected an acknowledged duty, I now most cheerfully perform it—that community may be able to judge how many more such victories will be required to ruin the cause of the victor.

Yours, with sincere respect,

F. MOSS,

[Letter First.]

TO THE REV. MR. CHASE,
Methodist Clergyman at Theresa, in the town of Erfordina, Jefferson co. N. Y.

Dear Sir—The recent discussion at Theresa forms the occasion of this letter, for which I must apologize will be required. The question then under consideration—Is the punishment of the wicked endless? Is universally admitted to be of vast importance to mankind. It may be consid-

ered paramount to all other subjects, which can occupy the rational powers of man. At the discussion, to which I have alluded, I had the satisfaction of being present and candidly exercised on several occasions. You professed to be open to conviction— I made the same protest and I have done the same from time to time profitably devoted to the discussion of the question. Being willing to communicate or receive further light on a subject so momentous, I perceive you to be disposed for discussing it in writing. I make this proposal with the greatest pleasure, because I am satisfied I shall not thereby be obliged to contend with a purblind and unprepared, if I may say so, minister. I shall begin by endeavoring to show that the decision was not according to the preponderating arguments and evidences adduced. Whatever use may be made of the decision abroad, it probably did not affect the minds of those who heard the debate: their opinions were, or ought to have been, formed without reference to the decision of the judges. The decision was merely nominal; was made without summing up the evidence or arguments, and was not unanimous; but I shall state my reasons for pronouncing it erroneous, and will convince you that the sentence which was given, was not the sentence which I should have given, if I had the right to pronounce it, and if I were satisfied that the decision of the judges was erroneous. I am bound to observe that the Old Testament contains no law of the penalty, of which a endless misery is occasioned; but the world is made ignorant of such penalty, at least 4000 years. If punishment for sin cannot be mitigated in its nature, man must determine the meaning of indefinite words; and every word of equivocal significations, when applied to punishment, must be used in a restricted sense. If the doctrine of a general judgment be made to prove, it will not follow that punishment is endless; but the evidences produced were shown to establish that doctrine in the Old Testament. The parable of the sheep and goats was proved, by the words of Christ, to relate to events which transpired during the natural lives of some who are at this time in heaven, and the same word is reasserting, and every other word of indefinite significations, must be determined by the nature of the subject to which it is applied, in every part of the Bible. It cannot be denied, much less unreasonably, that man never had the opportunity to secure endless happiness, nor incur endless misery, by his works. What were the arguments used to prove the negative? Though the rules of argumentation did not require us to prove a negative, yet, after a due examination of the arguments in the affirmative, it would have been impossible for us to have avoided proving, forever, &c. must be determined by the nature of the subject to which they are applied; but the correctness of this rule was admitted by one of the disputants in the affirmative, therefore it was not argued. It was proved that the promises of God, including spiritual blessings in Christ, are unconditional, even in the highest case, and that there is no law which can prevent the fulfillment of these promises. It was proved that all punishment, not regarding the good of the punished, is not unconditional, and that all the punishments of God are designed to benefit the subjects of punishment—consequently will terminate and be succeeded by happiness. It was finally, in the affirmative, proved that God will be glorified, and that his will shall be accomplished, &c. Now, Sir, what was offered in reply to so many conclusive arguments in favor of the negative of the question? Just nothing. It is therefore plain to me that the decision was erroneous.

Would you think proper to accept my proposal, as I hope you will, I suppose it will be fair to consider you still on the subject of the question, and I desire you to adopt some fixed position, because I shall have the determination of which, will decide the question. The character and attributes of God—his will or purpose—the promises the finite or infinite nature of sin the design of punishment—the consequences of sin—the design of wickedness, the consequences of human action, the meaning of hell, or any other position, which will best suit you, by which the question may be decided; and if I shall be satisfied that you shall have taken your position, it will be expedient to adhere to it strictly and closely; for I presume neither of us has any time to throw away uselessly, by writing at random.

The consequences, or tendency of your sentiments, or mine, can be examined after we shall have determined their truth; for whatever God has revealed to man, must be satisfactory in its tendency.

Yours, very respectfully,

WATERTOWN, March 25th, 1839.

PITT MOSS.

[Letter Second.]

TO THE REV. MR. CHASE.

Sir—More than four months since, I addressed a letter to you, couched in the most respectful language, and you have pleased to treat me with tolerable respect. If you have never received my letter, you are excusable. But I have every reason to believe, that you have designedly neglected to answer it. If your religion will not allow you to be civil, you deserve to be exposed to the censure of the world. During the interview I had with you, you exhibited the appearance of a candid Christian. Your conduct since has led me to suspect that appearance, and I hope you will not consider it as implied in the above notice.

You certainly cannot consider me unworthy of your notice, because you are engaged with me and others in a public, religious controversy. You cannot think the subject unworthy of your notice; for you not only acknowledged its importance at the time of the controversy, but at its close you expressed a wish to occupy more time in its discussion. You cannot feel unable to defend your sentiments; if you do, you acted the most unjustifiable act in the world: you did not, or in any way hindered me in answering your letter. If you do not consider it unfair, you will consider it a mistake in my own opinion. If you have any reason why you should not enter into a written controversy with me, which is satisfactory to your own mind, you are in duty bound to inform me of it. At all events you seem to be fully convinced, that your strength is to sit still. Isa. xxxv. 7.

As you have refused to be civil, notwithstanding all your pretensions to liberality; I think it my duty to acquaint the public with the circumstances, by publishing this, and my former letter, thereby furnishing you with your fair opportunity to explain your own sentiments to the entire satisfaction of the public, whether you are, or are not, susceptible of the sensation of shame? Yours, with all due respect.

WATERTOWN, Aug. 10th, 1839.

PITT MOSS.

[For the Magazine and Advocate.]
The divine decrees. Hence, to preach salvation to one of the numerous offspring of God, would be highly preposterous. Let those who then maintain this doctrine, never more speak of the reconcilement of God, but of the redemption of his people from the thraldom of sin—let them preach no more the "sweet tidings of joy" unto their auditory—let salvation no longer proceed from their lips. But let them rather put an end to the battlements of the temple and cry, wo! wo! wo! alas! ye cannot escape the wrath to come! "The word has gone forth, it shall not return, until it brings forth judgment," and "he that believeth, verily he shall live, he that believeth not, shall be eternally damned; meerely damned; the thief and the harlot, and the murderer, and the charlatan, and the false prophet, and the false prophet, and the false prophet; and the beast of the earth, and the beast of the air, and the beast of the sea, and the beast of the air, and the beast of the sea, and the beast of the sea."

Your fate is fixed—your doom is sealed, and wretchedness is your everlasting portion!!!

To avoid this awful conclusion, it may be argued, that this is a threatening of the law: that all mankind by violating its holy mandates, have truly incurred the awful penalty prefixed to it; by which they are placed under the wrath and curse of the law, and exposed to all the miseries of this life, to death itself, and the pains of hell for ever. But that God, out of the plenteousness of his goodness, devised a plan by which the children of the promise might escape the curse of the law, whereby the creature might escape the fatal catastrophe and be redeemed. In reply to this proposition, I remark: if this be a fact, then surely there is no mandates which they violate, but their actions and moral feelings are coincident with the same—and that he will be pardoned and exalted to the skies on account of their evil ways, as he turns from his evil ways, then we shall be coerced to acknowledge that all will escape the fatal disaster. For "having dominion over a man no longer than he lives," it will be presumed that the children of the resurrection, then possessing the principles of immortality, will be worshippers of idols, when the true God is known; and he that believeth, verily he shall live. The sole distinction, "murderers, when souls are indestructible; sorcerers, when all conjuration is exposed; liars when the truth cannot be hid. Hence, if they sustain not these characters, but become incorruptible, bearing the image of the heavenly, then they no longer under the wrath and curse of the anathema, but may be considered holy, undefiled and spotless,—heads of glory and children of God, being children of the resurrection."

Again, I would inquire whether the lake that burneth with fire and brimstone is composed of material fire and literal sulphur; or is it to be understood in a figurative sense? If it be understood in the literal sense, it is impossible to escape the necessity of being consumed by its efficacious operation, and we shall cease to be. If we be endowed with the constitution of a corporation, are we subject to no pain or torture when exposed to the influence of the scorching element. The falsified sabbatian is reconciled to dwell in the devouring flames; and if men, demons or devils, like Shadrac, Meshach and Abednego, can endure the attacks of intense heat without being consumed or disorganized, then perhaps they may rejoice whereby they are delivered from the abode of their way through the burning pool. If it be a metaphorical expression, why may it not be applicable to things of time as well as to those of eternity?

Having examined common opinions and exhibited their fallacy, I shall next proceed to elucidate the subject by way of explanation. L. L. S.

[For the Magazine and Advocate.]

THE CRISIS—NO. 2.

Let us not attempt to enumerate the innumerable things to do what they intend—to bind us with strong cords, whereby man never was bound—to bind us with green withes—and fairly get our hair shaved before we can be made perfect by the stripes we have undergone from our strength. They have been for some time past using "soft soap," fair words and plausible pretenses; but, when we see them sharpen the instrument, wherewith they intend to sever us from our strength—brandish it over our heads, and cry, "God is now upon us!" then, I say, it is time for us to arouse from our lethargy—and to exert all the rights of our nature and conscience, to the dictates of our own consciences, and the pursuit of happiness, when it does not infringe upon the rights of the innocent and legal.

Let us then examine the subject, concisely, candidly and fairly. The enemy is too near, and of too formidable an appearance and power, to allow us a great length of time to lose our way away. Let us first inquire, who are those at these destructions of those persons who died, not a century ago?—It may be a question, who are the descendants of some of their children. They are the advocates of the doctrines of the Genevan Reformer, who, in that pure, pious, patient, and elevated death, of Dr. Michael Servetus, for the impious crime of thinking and reasoning for himself, and not drawing the same conclusion that John Calvin himself did, and to the same in the same in the same belief with, and the descendants of those persons who in days of yore persecuted the true believers—huan the Quakers, and made it lawful for any individual to build up the church of God without the aid of any Romish Catholic priest, without even the form of a mock trial, merely for being found in the land of liberty! Heinous crimes! Unpunishable sins! They inevitable ought not to receive forgiveness until this day! and any man who looks at things, and reasons according to the best of his knowledge, understanding and intellect ought to be excluded from society, either by banishment or death! But to be serious—they are the very persons who believe, or profess to believe, in the total depravity of the human mind, or as they would say, the "absolute nothing"—the "unalterable accursed change—that a part of mankind are reprobates, deserving of God's wrath and vengeance— God will continue the torment of these reprobates that they and all the holy angels will execrate in the torments of these reprobates throughout all eternity! With all this orthodox belief, is it strange that the orthodox should occasionally put heretics and reprobates to a little torment, in this world, viz. racks, tortures, gibbet and slow fires, made of green wood, just so as to have the assurance from the poor elect of the true favorites of God, and furthermore, to add to the happiness of the elect saints. Being fully persuaded that I have pointed out with sufficient clearness who they are, what they are, and what they are to become, and may conclude that I have left the subject to the inspection of all, without calling names, and am willing that each one should wear the coat, whom it fits. I proceed to the subject as it now stands, and what sort of tyranny they are aiming at, in my subsequent Nos.

COMMON INTEREST.
Evangëlical Magazine and Gospel Advocate.

SACRED LYRE.

Take Back the Bowl.

Take back the bowl! take back the bowl!
Reserve it for polluted lips—
will not bow a tamed soul.
Beneath its foul and dark eclipse.
I know that life must henceforth be
Agrearly and unblessed thing!
That hope can lend no ray to one
No flowers along my pathway spring.
Well, be it so—my life hath been
Beyond the low and vulgar aim—
The deeds of base and heartless men
Have never dimmed my honest name;
And now the sad and solemn hour
Arid the shades of deepest ill;
The fearing tread—the open brow—
The briless hand are left me still.
Take back the bowl!—I will not steal
The hallowed memories of the past.
They add no pangs to those I feel,
Nor shadows on the future cast.
Aye, take it back! let others bring
Blistvion or the haunting soul—
My memory is a blessed thing—
Away! away!—take back the bowl.

An upright heart—a guiltless brow—
A soul unbound, are left alone;
I will not break in madness now,
The only staff I lean upon;
The keenest pangs that grief can send
Shall never prompt to deeds accursed—
Take back the bowl!—I will not bend
A lowering spirit to the dust.

[BLACK LIST—]

It is truly an unpleasant task to us, and must be still more unpleasant to those whose names will be mentioned, to expose and publish to the world the names and crimes (for in this light we must look upon their conduct) of dishonorable and dishonest subscribers, who can be considered in no other light than swindlers, and that of the meanest kind. But this task we must, and are determined we will perform. It is due to ourselves, to the public, and to the dishonest themselves whose names we shall expose. We have now a number of names on hand, laid up and intended for the ordeal. Several scores who have subscribed for this paper, and taken it, some six months, some a year, some a year and a half, or two years or upwards, perhaps thinking they should pay the publisher sometimes or other, and perhaps thinking they should never pay—at all events the time never comes for them to pay—after receiving the paper a considerable length of time, they move from the place where they had received it, without notifying us of their removal; or they grow indignant and negligent about taking the paper from the Post Office, and after totally neglecting it for some weeks, or months, the Postmaster writes ordering us to stop the papers of such and such persons, for they are not taken from their office. Now what shall we do? The papers are not paid for—shall we cross out their names and lose all we have sent? or shall we continue sending to the end of the year, and risk the chance between losing still more, or collecting it by law, at a distance, while the government in the mean time is losing the postage on the papers? We are determined what we will do, at least, in some of these cases. We will publish their names to the world as public and private swindlers, for such they truly are. We will let both their Universalist and their orthodox neighbors know their real character. If they were too rich to pay for the paper, they should not have subscribed; or at least should have informed us of the fact at the time. If dissatisfied with the paper, they should pay their yearly subscription, and order it stopped at the end of the year. We ask no man to subscribe for the paper unless he chooses to; and every subscriber has a right to discontinue at the end of each or any year by paying all arrearages.

There are a very few rogues on our list of another class—those who have procured subscribers, received payment of them to a considerable amount, put it into their own pockets and kept it more than a year, without ever intimating to us that they had received it, while frequently writing to us ordering more papers to be sent on. These will also have their crimes suspended to their names, and hung up before the public, unless they give an honest account of them soon. Of this last class, there are but two or three cases. Of the first class there are several scores. We would by no means mention the above cases as a fair sample of the character of our subscribers in general, or of any considerable portion of them. No: they are but exceptions to the general character. While duty compels us to state the above facts, we are bound also, and proud in doing it, to state that we can count thousands on our list, of the most honorable names and worthy characters in community, names of men whom we are proud to acknowledge as our patrons, men whom we can willingly trust with any sum, and as long as they wish to be trusted—and if they are in arrears for the paper one year, or even more, they are sure of paying well in the end. They know the conditions of the paper, and will take a satisfaction in complying with them. The names of such will never find a place on our Black List. None will find a place there but those whom we either know to be dishonest, or are satisfied they have not honor enough to avoid swindling. For these we have no respect. The rod is in our hand, and we shall use it soon! Beware!

While at Springfield, we were made acquaint- ed with a circumstance which may be related by way of anecdote extra.

Br. Boyden had preached in Springfield the preceding Sunday, in what is called, Franklin Hall. The large Bible had been brought down from the hall, and was going to be stored in a store near. On the outside, in gilt letters, was this inscription: _The Property of the First Universalist Society in Springfield_. While the Bible was lying on the counter, a gentleman, (whose name need not be mentioned) came into the store,—the inscription caught his eye, and excited him a curiosity to examine the book; the gentlemen of the hall, (as usual) came over from the bookstores. If he had ever before seen a Universalist bible to which he frankly replied in the negative, and continued examining the contents of the book. We all said the gentlemen belonging to the store, do you find any thing in it different from the common orthodox bibles? Different! said the other,—why yes indeed, I guess I do,—Why here, the first chapter of John is as different from the common bibles as A is from B, and so it is, in many other places, all along! "Whoso readeth, let him understand."—_Rut. 1._

EXCELLENT RULES.

Never to ridicule sacred things, or what others may esteem such, however absurd they may appear to us.

Never to show levity when the people are professionally engaged in worship.

Never to resent a supposed injury till I know the views and motives of the author of it. Nor on any occasion to retaliate.

Never to judge a person's character by external appearance.

Always to take the part of an absent person, who is censured in company, so far as truth and propriety will allow.

Never to think the worse of another on account of his differing from me in political or religious opinions.

Never to dispute, if I can fairly avoid it.

Not to dispute with a man more than 70 years of age, or with a woman, nor an enthusiastic.

Not to affect to be witty, or to jest, so as to wound the feelings of another.

To say as little as possible of myself and those who are near to me.

To aim at cheerfulness without levity.

Not to obstruct my advice unasked.

Never to court the favor of the rich by flattering either their vanity or their wives.

Frequently to review my conduct and note my failings.

On all occasions to have in prospect the end of life and a future state.

Not to flatter myself that I can act up to these rules, however honestly I may aim at it.

MARRIED.

In Whiteborough, on Sunday evening last, by the Rev. Elmon Galusha, Mr. Charles H. Bowman, to Miss Catherine Butterfield.

DIED.

In Sauquiot, on Tuesday the 27th inst. Aaron Wilson, aged 33 years.

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