

Why should Universalism be Preached?

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

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

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

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

Baptist Tract Burner.

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

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

B. What is it?

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

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

Baptist: I wish you would give them to me.

B. Why? what would do with them?

Baptist: Burn them up!

B. You must be joking—are you not?

Baptist: I am not joking.

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

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

Such Baptists must think Universalists

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

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

Sorrow not Repentance.

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

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

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

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

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

Then the father extended his hand,

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

Thoughts on the Doctrine of the Trinity.

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

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

Bereavement.

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

The Christian at Home.

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

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

Peace on Earth.

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

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

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

Zeal.

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

Anecdote.

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

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

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