

ished with resources independent of God.—Under the disorganizing influence of sin, the tendency of mankind is towards a state of universal misanthropy; and were it not that some of their selfish ends can be attained only by partial confederations, the world would disband, society in all its forms would break up, every man's hand would be turned into a weapon, and all the Earth become a battle-field in which the issues to be decided would be as numerous as the combatants, so that the conflict would end only with the destruction of every antagonist. Accordingly, selfishness, as we have already intimated, is the universal form of human depravity; every sin that can be named is only a modification of it.—What is *avarice*, but selfishness grasping and hoarding? What is *profligacy*, but selfishness decorating and indulging itself? What is *idolatry*, but that God-asleep, and refusing to attend to the loud calls of duty? And what is *idolatry*, but that God enshrined—man worshipping the reflection of his own image? *Sensuality*, and indeed all the sins of the flesh, are only selfishness setting itself above law and gratifying itself at the expense of all restraint. What is *egotism*, but selfishness *speaking*? Or *crime*, but selfishness without its mask, in earnest, and acting? Or *offensive war*, but selfishness confederated, armed, and bent on aggrandizing itself by violence and blood? An offensive army is the selfishness of a nation embodied, and moving to the attainment of its object over the wrecks of human happiness and life. And were we to analyze the very last sin of which we ourselves are conscious, we should discover that selfishness, in one or other of its thousand forms, was its parent. Thus if love was the pervading principle of the *unfallen creation*, it is equally certain that *selfishness* is the reigning law of the world ravaged and disorganized by sin." (pp. vi. & 10.)

If the *former* state of man was one of unmingled happiness, his *present* state must be one of essential misery; if his nature has undergone such a radical transmutation, as has been shown to be the case, and by which both the divine image and the divine favour have been lost; if, in consequence of this change, man as a sentient and immortal being has exposed himself to an eternity of suffering; then, all these considerations indicate the absolute necessity of the appointment of a remedial process, by which, on the destruction of his naturally selfish principles, he may be *re-possessed* of his original principles or nature of love and benevolence, and restored to the image and favour of his Creator and spiritual happiness, preparatory to the enjoyment of endless felicity. Hence, in the fourth section of the first division of his work, our author very properly brings into distinct notice, "*The Gospel, as a system of benevolence, opposed to selfishness*," and shews, that while it displays the infinite love of God to a fallen world, it is designed to infuse a principle of benevolence into the human heart subversive of its inherent selfishness. In treating of the practical operation of the Gospel, he with much propriety asks—

"But has its object been realized? More than eighteen hundred years have elapsed since it was brought into operation.—has its design succeeded? Succeeded? Alas! the question seems a taunt, a mockery. We pass, in thought, from the picture we have drawn of what the Gospel was intended to effect, to the contemplation of *things as they are*, and the contrast appals us. We lift our eyes from the picture, and like a person awakening from a dream of happiness to find the cup of wretchedness in his hand, the pleasing vision has fled.—Selfishness is every where rife and rampant."—[p. 25.]

We shall close the present article with a quotation, which strongly rebukes the culpable selfishness of those who ought to have manifested, in a peculiar manner, the existence of a spirit of universal benevolence. After referring to the effect which the Gospel produced upon the first Christians, where he remarks—

"Diverse as they were in mind, country, condition, age, one interest prevailed: the subject of emulation swallowed up every other—which should do most for the enlargement of the reign of love."—[p. 27.]

He proposes the solemn questions—

"What has prevented the Gospel from fulfilling its first promise, and taking effect? What has hindered it from filling every heart, every province, the whole world, the entire mass of humanity, with the one spirit of divine benevolence? Why, on the contrary, has the Gospel, the great instrument of divine love, been threatened, age

after age, with failure? Owing, solely, to the treachery of those who have had the administration of it; owing, entirely, to the selfishness of the church."

These are, indeed, startling and mortifying truths; and in our next we shall enable our readers to judge of the correctness of the reasons by which the author of *MAMMON* establishes his positions.

WINDSOR, April 24, 1852.

(To be continued.)

THE WESLEYAN.

LATITUDINARIANISM.—With that latitudinarian spirit, which, under the semblance of christian liberality, and at the expense of christian truth and fidelity, makes it a matter of perfect indifference what a person's religious creed is, so he that professes to be a *Christian*, we have no fellowship; nor do we, in the slightest degree, envy the principles of those *public characters*, who in the exuberance of their charitable feelings, lend their influence to the support and propagation of opinions decidedly unscriptural, and, in their practical operation, exceedingly dangerous. To suppose that such unconcernedness respecting the doctrines of Christianity and the advocacy of the sentiment above animadverted upon, will "repair the rents of our divided Zion," is perfectly ridiculous—as ridiculous as it would be for a person to attempt, during midnight, to illuminate the world by the exhibition of a *Pearl*. With these religious latitudinarians, an individual may be a *Pelagian*, and assert the natural innocence of man and his capability of loving and serving God without the internal aids of the HOLY SPIRIT—he may be a *Socinian*, and repudiate the doctrine of the Supreme Divinity, and the proper atonement of Christ—he may be a *Papist*, and believe the absurd doctrines of transubstantiation, and worship images, saints, and angels—he may be a *Universalist*, and maintain either that all sin is punished in this life and the moment the most profligate die they are welcomed amid the hallelujahs of angels to the abodes of blessedness, or that, though persons die in their sins, and enter eternity unforgiven, they shall, after ages of suffering, be reconciled to God and conducted to his gracious presence—or he may be a sincere believer in the Lord Jesus Christ, and unqualifiedly receive the "whole counsel of God" as a system of perfect truth, to which nothing can harmlessly be added, and from which nothing can be taken away with impunity, with equal regard to propriety and safety! But not so have we learned Christ. We regard truth of supreme importance, and not to be tamely and cowardly surrendered, either to avoid the frowns or solicit the smiles of the advocates of its opposite; and they, who, for fear of giving offence to the abettors of false doctrine, or for the purpose of securing their favour, endeavour to unite systems of error with systems of truth, are welcome to all the laurels which a course so dastardly may encircle their brows. Such latitudinarian views, such meanness of conduct, were not possessed or practised by the holy Apostles. "Beloved," says St. Jude, "when I gave all diligence to write unto you of the common salvation, it was needful for me to write unto you, and exhort you that ye should earnestly contend for the faith which was once delivered

to the saints."—"Who rebuke them sharply in the faith." To Timothy, exhort with all boldness the time will come when the doctrine; but after that to themselves teachers, shall turn away their ears turned unto fables: take the doctrine; continue thou shalt both save thyself. See also the third chapter to Timothy. Such an of denunciation," coming would grate harshly upon the ears of MODERN them conductors of a devoted to polite literature were these severe apostles' admonitions sent for an "offensive article," would; or, if by mistake it appeared without having "inspection," a long time be made, to those who have been exacerbated those who have practiced Christian Churches, the propriety of union, among nations; and, beyond right, for those who have to alone, as far as they have occasioned, by incense and brotherly love, to have weight, shone and we have been taught, repentance is amendment of restoration, where serious perpetrated. The cause can never be advanced from the works of a denouncing and the amendment advocated and recommending up essential and important and sacrificing christian the favour of Universalist-

UNIVERSALISM.—We advertised in a late Hampshire opened there for the distribution the pangs of an awakened system as opposed to the Gospel of Jesus Christ, and notions of christian holiness, plans for its introduction in abortive and die in their bitterness, heresy and schism?" usual accompaniments of and commandments."—The Christian Witness publishes the practical fruits of a belief in connexion with the lateington.—*Colonial Churchman*

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"Universalism is a topic tend often to remark. However, which seem to require