

## Attend Church.

There are quite too many professed believers in God's impartial grace who do not seem to realize the great importance of attending the stated meetings of our order. I say they do not realize this duty because if they did, I know they would not neglect to do so, without a respectable reason.

To all those therefore, who are living within the limits of any of our Societies, and professing to believe in Universalism, I wish to speak a few words on this subject. Christ said, "he that gathereth not with me scattereth abroad." And this is true of every professed friend of our cause. If you are not gathering with the friends of truth, that is helping to sustain and use the means which God hath appointed for the extension of divine truth and knowledge, then you are scattering abroad, or exerting your influence against our cause. If you read your Bibles you cannot be in ignorance of the fact, that public preaching is among the prominent means appointed of God to spread the truth and reform the world.

Now if God has appointed a ministry, or if his Gospel recognizes a public ministry, then that ministry is designed to communicate the doctrines of the Scriptures, and enforce the precept of Christ upon the attention of the world. Believers are therefore called upon to assemble themselves together, and admonish one another with Psalms and hymns and spiritual songs. And they are commanded not to forget this. If you believe the Bible, therefore, you know, or ought to know that God calls upon you to discharge this duty. If you do not believe the Bible, then you are certainly not Universalist in faith, and my remarks are not designed for you, only that I ask you to be honest. Do not thrust your infidelity upon the attention of your associates and acquaintances under the name of Universalism. If you feel a preference for our cause, say so frankly, but do not give the false impression that our theory is a denial of revelation. Those who have our cause can do enough of this wicked work with such men as M. H. Smith, for a month past, and the American Tract Society to publish his false assertions and inferences to the world. Be faithful on this subject, and yet friendly to our views of the Bible, and be good enough to help us to disabuse the public mind on this question. If you know enough of our sentiments to feel any favor for them, you must know that they are very far removed from infidelity.

But my present remarks are designed for those who profess to believe in Universalism, and therefore claim to believe in the Bible as a revelation from God, and yet neglect the stated meetings which are within your reach. Have you reflected upon the possible fact, that by neglecting the Bible duty, this plain requirement of God's word, you are "scattering abroad," or injuring the cause which you profess to esteem? Do you realize that you are retarding its progress and bringing it into disrepute more successfully than all our bitter opposers?

By claiming to be friends, and especially believers, and then standing aloof from the means of progress and improvement, you are doing against us what an open enemy has no power to perform. You are doing more to prejudice the community where you live, against the cause you profess, and to close the ears of opposers against our doctrines, than ten times your number of open enemies!

The common sense of the world decides against a profession and practice, which would forget the Sabbath and desolate the churches, and abolish the ministry. And such, without any mistake, is the tendency of the practice which we are considering. Your example is the practicable tendency of your profession, in the opinion of your neighbors who are opposed to Universalism, and you need not wonder that they have no favor for the cause you profess. Such a course on your part, is opposing the cause of truth most successfully.

Those who know not the doctrine which we preach, do not stop to enquire whether your practice is consistent with your profession; but they judge the cause by you, and they decide that a cause that would desolate the churches, abolish the ministry and public worship, and thereby remove the means of moralizing and christianizing the world, cannot be of God. And this is your practical version of Universalism. This is the way you have acted before the world by your profession and practice. A few questions, and we will discuss this subject for the present. Do you suppose that a cause that calls upon us to close our eyes and ears to the world, and thereby remove the means of moralizing and christianizing the world, can be of God? Do you believe that your reward will be according to your work?

Is your path growing brighter and brighter unto the perfect day? Are you fitting your souls for that day of adversity and death, so that you can look with a steady faith towards the inheritance above? Or is your lamp of faith going out, and leaving you to grope your way towards the tomb in darkness and gloom? O remember that God cannot consistently illuminate the path of such with his precious light, while we refuse to walk by its directions in the way of duty. A. K.

## Spirit of Orthodoxy.

Not unfrequently have I heard individuals remark, that if such a person is going to heaven, I don't want to go there. This is my opinion is selfishness of the worst kind. The principle presupposes that the Supreme of Heaven, is under obligation to gratify the vindictive feelings of these self-righteous ignorers by debarring their fellow creatures from a home in the mansions of heaven.

ly bliss; and save them for some worthy deeds which they have done. How inconsistent is this principle with the teachings and example of our dear Saviour when in this world.

He taught that we should love our enemies, "return good for evil, bless and curse not." When he was hanging on the cross, and being spurned by those passing by, and spurned by his executioners, he prayed to his Father in Heaven—what for,—to hurl those cruel persecutors into a flaming Hell, to writhe and curse through the endless ages of eternity? Not at all. His prayer was, "Father forgive them, they know not what they do." How different would be the language of many of the professed followers of our Saviour at the present time, from his when hanging on the cross. They would pray, "Father keep our enemies out of Heaven, and forgive them not."

Again, I have heard professors of religion say, if all are to be saved in Heaven I don't want to go there. How ridiculous is this spirit, to be entertained by any who profess to be followers of Jesus of Nazareth. They might as well say that the sun from the Heavens, because it shines with the same splendor upon their enemies as upon themselves, because all participate of its genial rays—the rich, the poor, the just and the unjust. They might with the same propriety, ask the benevolent Creator to withhold the refreshing shower from their premises, if they could not enjoy its benefits to the exclusion of their enemies and the unjust.

In my opinion these persons possess much of the carnal mind that Paul speaks of, which is not subject to the law of God, neither indeed can be. The Scriptures declare that "God will have all men to come unto the knowledge of the truth and be saved." And again they say, that "whatsoever his soul desireth that he doeth." These two passages of themselves, prove to the mind, the universal salvation of all mankind, beyond successful dispute. Then they will be made free from sin. They will envy none—they will recognize all as the children of him who sways the scepter of universal empire.

Again, if Orthodoxy be true, our self-righteous friends will be placed in an unhappy condition, from the consideration that men go into another world in the same moral condition in which they leave this. We will suppose some of these free agents to be standing before the Bar of God, they look around and see some in heaven that they cannot follow up. They are not satisfied with heaven because there is some person there that was an enemy in this world, but they are free to go to Hell, but they won't go there for they are afraid of being entirely burnt—perhaps they will go to some lonely place in the universe and be by themselves.

Again, if Orthodoxy is true, these individuals will have the pleasure of setting down in heaven with the pirate Gobs and many others who have ruined their hands in human blood, whose characters darken history's pages. Yes, they will have the pleasure of seeing their enemies in the fiery Lake, weltering amid the burning surges, and amuse themselves at the scene which is so dreadful. Such is the view that some seem to entertain of eternity. How disgusting to Heaven—how repugnant to reason. Away with such a doctrine, it is blasphemy against our Heavenly Father.

## The General Condemnation and Salvation.

The Scriptures plainly teach universal condemnation, or damnation. All have sinned—all gone out of the way; and God hath concluded all in unbelief that he might have mercy upon all. But it is worthy of note that salvation is to be as extensive as sin. The same scripture which teaches that all men have become sinners, affirms their final redemption. Take the following as a sample. "Therefore, as by the offence of one judgment came upon all men to condemnation, even so by that righteousness of one the free gift came upon all men unto justification of life."—Conclusive as this passage is, the next verse, if possible, is still clearer. "For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous." How many were made sinners? As many of course as the preceding verse alludes to, ALL MEN. This must be evident to every reader; but a reference to the original makes the case clearer. The word "many" comes from *oi polloi*, signifying as *the great body or family of mankind*. Well the same "many" who became sinners through Adam, shall be made righteous through Christ. Just as certain as that all have sinned will all receive the gift of righteousness through him; and as well might any man deny the general sinfulness of the human race as their final universal redemption.

But these texts are not exceptions to others. Whenever the same subject is fully discussed by any of our writers the same general terms are employed. In Romans, 8th chapter, may be found a confirmation of this remark. "For the creature that was made subject to vanity, not willingly, but by reason of him who hath subjected the same in hope." Now mark, the next verse reads: 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 together until now. The words "creature" and "creation," as here found, both come from *ktisis* signifying the whole intelligent creation; and it is not more definitely affirmed that it was made subject to vanity—to the evil and difficulties of mortal life—than that it shall be delivered into the glorious liberty of the children of God. No conditions are expressed or implied;

but the whole work rests with him who made the world subject to vanity—the world not having been consulted on the subject.

This last has proved a very hard text for the opposers of Universalism. They have tried to explain it away, but with no success. We have only to take their definition of the word "creation" and read the whole connection of the two verses here quoted, putting that in its place, to see the utter fallacy of every criticism that has hitherto appeared upon it. Even Mr. Walker, the Presbyterian preacher who debated with us several days in this city, admitted that the whole passage had puzzled orthodox commentators, and they did not know precisely what use to make of it. It so evidently teaches Universalism that they find hard work to twist it into anything else. Thus we see that grace shall superabound over sin, and that the entire world shall be redeemed.

## Thayer on Infidelity.

Br. Jewell has handed us the following article to publish. His opinion is valuable, on the subject of Br. Thayer's book, because he reads and thinks carefully.

Right glad was I when it was announced that a second edition, revised and enlarged, of the above named work, was to be issued from the press. But I am truly proud of the book itself. As a whole, it is an honor to the head and heart, of the learned author, who has added about one hundred pages, making a huge volume of four hundred and twenty-five pages.

The feature incorporated was indeed adequate to the present exigencies of the times. He meets every known and supposable form of scepticism and unbelief. We had thought the work almost perfect before, but we must confess that the enlargement makes it yet more valuable. And while I speak thus of its contents, its mechanical work should not be overlooked. It is printed on good, thick, white paper, with clear and readable type, and bound in the most substantial and attractive manner.

So much for the book itself. And my wish is that it may be carefully studied—"some books are only to be tasted"—said Lord Bacon—by every person in the world. And now what is our manifest duty as liberal Christians, as it regards the circulation of books and means to counteract the tendency to unbelief. The religious world, is to a great extent, in a transition state. In going over from the unreasonable and severe forms of orthodoxy, the mind when once unchained and free, is apt, like the majestic pendulum, to swing as far to the other extreme. Here lies a great danger which is to be carefully and seriously pondered by all Christians, and especially by those who believe that science, nature and religion harmonize. Such works as this, unfolding the evidences and beauties of the blessed Gospel, are eminently adapted to arrest the mind when it flies from the doctrines and commandments of men, and to guide it into the heaven of solid rest.

The great controversy of the next twenty five years will be with glib and fashionable scepticism, none the less odious because it comes in golden vases. Let this book, with the Bible, be freely circulated. Father, put it into the hand of your son. Mother, commit it to your dear daughter. Universalist brother, have you a doubting neighbor?—I entreat you as you value truth above error, to put into his hand this volume. We do not believe, for a moment, the thousand and one stories about the scepticism of Universalists; but in our zeal, intending to do the four winds, to enlighten the mind—such works as this, will show to the opposing world, to some extent, our warm and hearty interest in revealed religion.

May we all defend and enjoy the glorious Gospel of the blessed God in times by sustained by its hopes and consolations in the hour of mortal conflict, and finally rejoice in its spirit, world without end—Amen. H. JEWELL.

## Correct Reasoning.

At this point of the discourse, your correspondent could not help being somewhat critical, and thought the minister was crossing his own path, for the "Confession of Faith" declares that elect infants will be saved, and that, to my mind, seemed to imply that there must be some who are non-elect; and infanticide did not seem to mind one of the most wise and providential means of populating heaven. And this thought was strengthened when I thought that if heathen mothers were the cause of the salvation of their offspring by putting them to death, they certainly did not deserve damnation for rendering their children the best service their hands could perform.

We cut the above from a letter written by a Campbellite preacher, who had visited the South, and during his tour he listened to a Presbyterian preacher who reasoned as he has here stated. We must say that we think the Reformer's inference is correct.

1. All that die in infancy are saved. Why? Either because they die in infancy, or because God is pleased to elect all infants, and when they, or a part, become adults, they lose their election! How are we to understand this matter? For me, orthodox preachers were ready to assert that hell was paved with infants' bones. All non-elect children, went to hell. But modern orthodoxy has forgotten the grounds taken by her mother, and she is laboring hard to frame her theory so as to quiet anxious parents, who follow their children to the grave, and to keep pace with the age.

Our friend thinks it hard, after the heathen mother has sent her babe to heaven, that for she should be doomed to suffer eternally! It does look strange. But if all who die in infancy are saved, why ought not the heathen mother to be sent to hell for killing her child? Who will answer me? H. J.

## Astonishing Expense of War.

When the expense of war is reckoned up—its cruelties, its murders, its killing human beings—its children of God and our brothers, it astonishes every body by its enormous amount. But the learned Blacksmith, thus forcibly spoke of this subject at a great "Free Trade" meeting in London.

"The Christian nations of Europe and America appropriate every day, for preparations for war £500,000 sterling; the Christians of the nations appropriate for preaching the gospel peace to the heathen world, £1,610; or to make the contrast more distinct, £1 sterling for preparations for war, against one poor half penny for preaching the gospel to the heathen world. (Cheers.)

Let us put these sums together, and we find the people crowded to the earth between two burdens both imposed by war, past and prospective; the burden of war, last year £100,000,000 sterling the burden of human misery prospective was £200,000,000, and those two £300,000,000 a fellow laboring men! Is it not a terrible thing that on the threshold of 1850—more than 180 years since the angels filed the heavens of Judea with their songs of joy at the birth of the Prince of Peace that at this late age of progress, civilization and christianity, the population of Europe and America have have to pay £300,000,000 pounds sterling every year for wars past and prospective? (Cheers.) We cannot find actual values sufficient to measure this enormous amount. The largest value of which I have acquaintance, is the amount of all the exports of the nations of the earth, which are estimated at the amount of 250 millions sterling per annum, 2 millions less than the sum raised every year for wars past and prospective.

I will make one more statement and then have done. It is necessary however, to re-present the fact to the laboring men. There is more appropriated every year in Europe and America for preparing for war than is appropriated to all the agricultural labor bestowed upon the whole face of the earth for the prosecuting war. (Cheers.) Those who fight pay their own bills when they fall due. (Hear, hear, and laughter.) During the middle ages, the nations of Europe were at most constantly at war with each other; but at that time our remote ancestors—as the light-fingered process of picking the pockets of posterity by pawing their industry, had not been invented—our remote ancestors paid their own laughter bills from year to year, (laughter and cheers) and it was left for a higher state of civilization, to invent, extend, and apply this system of pawing the industry of unborn millions, and that other system equally anomalous and iniquitous—the maintenance of a standing army in time of peace. (Cheers.) Both these systems are not two hundred years old in Great Britain, it is stated, and it is doubtful whether they existed at an earlier period among other civilized nations. We will not now stop to consider how this easy and cheap method of raising the sinews of war tempted our ancestors to the battlefield; we will simply dwell upon one fact, the painful result of this system—a reality which is personal to every man, woman, child in christendom. We have no records of the amount which our forefathers actually paid in their days for the wars they waged, but we have ineffable records of the amount which they did not pay, and which they bequeathed to the present generation to liquidate. (Cheers.)

Indigence and obscurity are the parents of vigilance and economy—vigilance and economy of riches and honor, of pride and luxury—pride and luxury, of impurity and idleness—impurity and idleness, of indigence and obscurity. Such are the revolutions of life.—Addison

INFIDELITY—is oftener used to designate faithfulness to truth and right, and disregard of some particular church; than it is to denote the opposites.

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