

this instance, it was certainly anything but gentlemanly, to say nothing of morality, first to denounce the Universalian faith, and subsequently refuse one of its prominent friends and abettors to speak in reply. "We have no such custom." The cause of truth demands no such course; or if otherwise, we have yet to learn it. Even a Roman Governor and a Gentile King had justice enough to permit an apostle of the despised Jesus to plead his own case before them. Is it not unaccountable that even those who are set down as heathens are capable of teaching modern 'spiritual men' some of the cardinal principles of justice?

Mr. Hooper, it is true, is in singular company; and is engaged in singular work; but are these valid reasons for treating him as the Divine Master would not treat publicans and sinners? We have been zealous against Universalism both with tongue and pen, "above many of our age," yet where is the man who can say we have fought this doctrine unfairly as indicated by the rejection of the preceding letter?

We have a word to say about Mr. Hooper's faith. We are in duty bound to give him credit when he says to every reader in these Provinces who sees his letter "I believe Universalism to be God's truth." What then? Let us have the basis, reason, or evidence on which his faith rests. A few words to a Jewish audience in the Portico of Solomon's temple, as narrated in Acts iii 21, are made the groundwork of at least some confidence in Universalism by the Pastor of the Universalist Church at Halifax. What connexion there is between Peter's language and the salvation of all men, it will be difficult to perceive until some kind friend points it out. The apostle, after stating a number of events connected with the life, death, and ascension of Jesus, charging the guilt of his crucifixion upon the people who heard him, calls upon them to "Repent and be converted," that so their "sins might be blotted out." And continuing his discourse about Jesus and his exaltation, he informs them that heaven must retain him in his present position as the Saviour of men, ready to blot out sins, as specified, until a certain time—until the accomplishment, performance, or fulfilment of all things which were predicted by the prophets of God from the world's commencement. Is this Universalism? If so, we would like the world to be full of it.

The next basement stone on which Mr. Hooper builds is contained in John xii: "I, if I be lifted up, will draw all men unto me." This is as true as any other part of the holy Book; but to say that Christ will draw all men to him, and to say that he will draw all men to