

to the saints,"—"Wherefore," says St. Paul to Titus, "*rebuke them sharply*, that they may be *sound in the faith*." To Timothy he writes, "reprove, rebuke, exhort with all long-suffering and doctrine. For the time will come when they will not endure *sound doctrine*; but after their own lusts shall they heap to themselves teachers, having itching ears; and they shall turn away their ears from the *truth*, and shall be turned unto fables: *take heed unto thyself and unto the doctrine*; continue in them; for *in doing this*, thou shalt both *save thyself*, and *them that hear thee*." See also the third chapter of St. Paul's second Epistle to Timothy. Such an "explosion of the thunderbolt of denunciation," coming even from inspired men, would grate harshly upon the tympanum of the delicate ears of MODERN LIBERALS; and were any of them conductors of a "Miscellany" or "A volume devoted to polite literature, science and religion," and were these *severe* apostolical denunciations or animadversions sent for insertion in its columns, the "offensive article," would be immediately discarded; or, if by mistake it should happen to make its appearance without having undergone an editorial "inspection," a *long and soothing apology* would be made, to those whose sensitive feelings, might have been exacerbated!—It is indeed, becoming in those who have practically caused *divisions* in the Christian Churches, theoretically to advocate the propriety of *union*, among different religious denominations; and, beyond doubt, it is incontrovertibly right, for those who have made "*rents in Zion*" to *stone*, as far as they can, for the mischief they have occasioned, by inculcating and practising forbearance and brotherly love; but theory and practice, to have weight, should harmoniously combine, and we have been taught, that one part of genuine repentance is *amendment*, and is to show itself in acts of *restoration*, where serious or other evils have been perpetrated. The cause of true religion, however, can never be advanced by the publication of quotations from the works of a *professed Socinian*, in which *dancing* and the *amusements of the world* are advocated and recommended,—and by tamely yielding up essential and important doctrines of the Bible, and sacrificing christian Truth, to gain and retain the favour of Universalist-patrons.

UNIVERSALISM.—We are sorry to perceive by an advertisement in a late Halifax paper, that a place is opened there for the distribution of this anodyne for the pangs of an awakened conscience. Viewing that system as opposed to the spirit and the letter of the Gospel of Jesus Christ, and sapping the very foundations of christian holiness, we cannot but hope that plans for its introduction into Nova Scotia, may prove abortive and die in their birth.—We have "false doctrine, heresy and schism" enough already, with the usual accompaniments of contempt "of God's word and commandments."—We subjoin an extract from the Christian Witness published at Boston, showing the practical fruits of a belief in Universal salvation, in connexion with the late outrageous duel at Washington.—*Colonial Churchman*.

"FRUITS OF UNIVERSALISM."

"Universalism is a topic on which we do not intend often to remark. There are occasions, however, which seem to require that some notice should

be taken of its snares, and that a warning voice should be raised against its tendencies. Such an occasion, it seems to us, is found in a fact which has just come to light, in connexion with the late Washington duel.

"We beg leave to say at the outset, that we wish the fact about to be related to be considered *entirely apart* from the unfortunate man who fell in that duel, and only as illustrating the natural tendency of the doctrine of unconditional and universal salvation; in other words, that we have nothing to do with Mr. Cilley, but only with the bearing of a sentiment which he avowed immediately before he entered the fatal field. *He is dead; the sentiment lives. He is henceforth amenable to no law but that of his God; it is answerable to the law of public sentiment for the evils it may bring upon the community.*

"A pious lady, who was at Washington, at the time of the duel, has written a letter of condolence to Mrs. Cilley. In this letter, she states that she saw Mr. Cilley the evening before his death, and used every argument in her power to dissuade him from the fatal course on which he was bent. The following is found in her letter to Mrs. Cilley: 'I asked him if he realized eternity was so near. He replied that his religious views differed from mine—that he believed fully in the immortality of the soul, and that *God would finally restore all to happiness.*'

"From the connexion which his answer has with her question, it is perfectly clear that he intended to assign as a reason why he was not afraid to fight the duel or in other words why he did not fear a sudden entrance into eternity, that all in that unseen world would finally be well. Mark the spirit of the reply—'You ask do I not realize the nearness of eternity. I am too near eternity to be an evasive man. I see the drift of your remark. But I look upon that unseen world in a very different light from what you do, and therefore I do not shrink back from it as you would. Did I believe that all who launch without preparation upon that broad ocean would certainly be wrecked and lost, I should shrink back and wait my appointed time; but I hold that there is a safe and happy haven there, into which the great Father of mercies will finally conduct all the voyagers on that ocean. You see, then, that your appeal is lost upon me. Shielded by a sentiment which rejects all retribution in a future state, your argument with me, is of course powerless.'

"This is Universalism unmasked. It needs not a word of comment to make it plain. Against him who uttered this sentiment we would not whisper the slightest denunciation. Against the sentiment itself, we must not forbear to speak with proper emphasis and decision. Any dogma, whether it be Atheism or Universalism, which robs eternity of its power upon the conscience, is dangerous and fatal to the souls of men."

We have to apologize to Correspondents for still deferring their favours.

HOME GENERAL INTELLIGENCE.

GREAT BRITAIN.

THE arrival of H. M. Packet SWIFT, has put us in possession of London dates to the 5th., and Falmouth to the 7th of April. We make a few extracts of the more important particulars.

THE COURT—HER MAJESTY'S CORONATION.

It is reported that the preparations for the above ceremonial, are of that character as to lead to the belief that it will be the most splendid spectacle of the kind ever witnessed in England,—not excepting the coronation of George IV.

A German paper in alluding to this subject, says:—"The Emperor has caused an invitation to be addressed to the ne-